

Dominion Presbyterian

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OTTAWA, MONTREAL, WINNIPEG. WEDNESDAY, MAY 1, 1907. Single Copies, 5 cents.

THE SECRET OF THE LORD

God sometimes shuts the door and shuts us in,
That He may speak, perchance, through grief and pain
And softly, heart to heart, above the din,
May tell some precious thoughts to us again.

God sometimes shuts the door and keeps us still,
That so our feverish haste, our deep unrest,
Beneath His gentle touch may quiet, till
He whispers what our weary hearts love best.

God sometimes shuts the door, and though
shut in,
If 'tis His hand, shall we not wait and
see?
If worry lies without, and loss and sin,
God's word may wait within for you
and me.

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BIRTHS.

A. McCrimmon, on April 5, 1907, the wife of Andrew Fraser, of a daughter. At Fraser's Point, Isle of Skye, Que., on April 6, 1907, the wife of Wm. H. Fraser, of a daughter.

At Martintown, on April 4, 1907, the wife of D. P. McGregor, of a son.

At the manse, North Gower, Ont., on April 13, 1907, a daughter to the Rev. and Mrs. James H. Woodside.

At Osnabruck Centre, on April 12, 1907, the wife of W. H. Alexander, of a son.

MARRIAGES.

At Knox Church, Montreal, on April 17, 1907, by the Rev. Jas. Fleck, Harriet Gordon Dow, youngest daughter of the late Peter Dow, of Glasgow, Scotland, to Edwin Burrow Fischer, of Coatcook.

On April 17, at Chateauguay Basin, by the Rev. J. D. Anderson, Ethel Shaw, daughter of W. S. Maybury, Esq., to John Reginald Dickenson, of Grantham, Lincolnshire, England.

At Balderson, on April 17th, 1907, at five o'clock, by Rev. J. S. McIlraith, David Rintoul, to Belle McGregor, niece of Mr. and Mrs. R. S. MacTavish, of Balderson.

DEATHS.

At Sutherland's River, N.S., March 15, Ann Munro, relict of the late Donald Cameron, aged 94.

At Fort Hope, J. D. McLennan, aged 22 years 9 months, late of civil service, Ottawa, eldest son of D. J. McLennan.

On April 22nd, 1907, at 84 Wellesley Street, Toronto, Lucinda Fitchett, widow of the late Aaron Ross, of Port Perry, Ont., aged 76 years.

On April 17, 1907, at his late residence, 338 Slater street, Ottawa, the Rev. E. Macaulay, aged 76 years.

Accidentally drowned, at Nakusp, British Columbia, on April 13, 1907, Albert Kenneth Wattie, youngest son of Mr. and Mrs. James Wattie, Valleyfield, Que.

At the residence of her son, Rev. H. A. Macpherson, of Chalmers Church, Janet Macpherson, widow of the late A. H. Macpherson, in her sixty-eight year.

At the home of Mrs. A. McPhee, Vankleek Hill, Ont., on April 15, 1907, Anne Fraser, aged 96 years and 10 months. Born in Invernesshire, Scotland.

On April 22nd, 1907, at the residence of his son-in-law, Dr. G. F. Kelly, V.S., Buttronsville, Alexander Duncan in his 84th year. A native of Berwick, Scotland.

Entered into rest at the home of her son-in-law, Mr. George W. Johnston, 24 Empress crescent, Toronto, on Monday, April 22nd, 1907, in her 89th year, Sarah, widow of John Irwin, formerly of Streetsville.

At the residence of her sister-in-law, Mrs. Benjamin Macdonald, Richmond Hill, Ont., on April 15, 1907, Janet Sinclair, daughter of the late William Macdonald, Brims, Calthness, Scotland, in her 89th year.

W. H. THICKE

EMBOSSER and ENGRAVER

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Synod of Montreal and Ottawa.

This Synod will meet in St. John's
church, Brockville, on Tuesday, 14th of
May, 1907, at 8 p.m.Usual privileges are granted by
transportation companies, viz., full
single fare to the place, and return at
one-third, providing that not less than
50 certificates are returned. Fares un-
der 50 cents do not count.Each member will please secure a
Standard Certificate from each line
used, and submit the same to the Clerk
at Synod for signature.A conference has been arranged for on
the subject: (a) Is the church fulfill-
ing its Missions? introduced by Rev. J.
A. Turnbull, B.D. (b) Does the man in
the pulpit measure up to his Mission?
introduced by Rev. N. H. Macgillivray,
B.A.Members desiring accommodation will
communicate at once with Mr. E. A.
Geiger, Brockville.N. B. Moderator and Clerks of Pres-
byteries meet in the church, day of
opening, at 7.20 p.m.J. R. MacLEOD,
Synod Clerk.

THE SYNOD OF TORONTO and KINGSTON

WILL MEET IN

St. JAMES' SQUARE CHURCH, TORONTO

Tuesday, May 14th, 1907, at 8 o'clock p.m.

The Business Committee will meet in
St. James' Square Church, Tuesday, May
14, at 3 p.m.All papers to be brought before the
Synod should be sent to Rev. R. C. Tibb,
21 Bernard Ave., Toronto, on or before
May 4th, 1907. All reports and papers
to be printed for distribution before
Synod must be in hand by April 21.Members attending Synod must pro-
cure Standard Certificates from the
Agents from whom they purchase single
fare tickets. These certificates are ab-
solutely necessary to secure the reduced
rate of travelling, and to obtain the re-
bate outside the fifty-mile radius.JOHN GRAY, D.D., Synod Clerk
R. C. TIBB, Joint Synod Clerk
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NOTE AND COMMENT

Reports received at Shanghai, China, say that 3,000,000 persons in the famine district are starving, and that 10,000,000 in all are suffering from lack of food, 5,000 dying daily.

Mr. Evan Roberts, the Welsh evangelist, has been suffering from a severe nervous strain, verging on paralysis, but is now reported as improving; and his friends hope that in a few months he will be ready for evangelist work again.

The anarchists' road in Germany is a hard one to travel. A convention of German anarchists that recently attempted to meet were expelled from three towns, and finally only managed to assemble in an open field outside of Mannheim.

The engineers estimate is that a tunnel between Prince Edward Island and the main land can be made for \$13,147,200, plus the cost of approaches which would bring the total up to \$15,048,200. From eight to ten years would be required to complete the work.

The Australian States are getting a little bit jealous of the rush to Canada. First Queensland, and now it is New South Wales. The Victorian Government is arranging for the carriage of emigrants at cheaper fares than those which are paid for the much shorter voyage to Canada.

Russian repression is by no means limited to execution of political criminals. In the seven months ending June 1, 1906, the Russian police seized, and destroyed, ninety-seven editions of books, pamphlets, and magazines, comprising more than five hundred thousand copies.

A Young Men's Christian Association is about to be established at the great gold camp at Cripple Creek, Colo., to which many of the companies have contributed largely. The building will never be closed. It will be for the men who work constantly in eight-hour shifts seven days in the week.

According to the Transvaal Chamber of Mines the total gold output for March was 538,497 ozs., or a total of £2,287,391, being an increase of 44,955 ozs., in weight and £190,957 in value as compared with February. The production in March, 1906, was 433,723 ozs., value £1,884,815.

Esperanto, the new universal language, is having a great boom in Cambridge, England. In preparation for the Esperanto Congress, which is to be held there next August, waiters, barmaids, cab-men, and policemen are learning the new tongue. One of the attractions of the Congress will be Shakespeare plays in Esperanto.

The Rev. Dr. Oswald Dykes will retire from the presidency of Westminster College, Cambridge, which as the Divinity School of the Presbyterian Church in England, and will remove to Edinburgh. He was for nineteen years the minister of the Regent Square church, London, and then for nineteen years the principal of Westminster College. For this position thus vacant the Presbyteries of the English Presbyterian church unanimously nominate Rev. Dr. Watson, (Ian Maclaren), who is now in America.

It is easier to keep alive than it used to be. Fifty years ago more than twenty-three people, 23.38 to be exact, used to die each year in London out of every thousand. Now the death rate is 17.1 per thousand. In other words the average human life in London is more than a third longer than it was in the "good old times," half a century ago.

The new church to be made by the union of Congregationalists, Methodist Protestants and United Brethren, will have about 1,200,000 communicants, 11,000 preachers and 13,000 churches. Of these communicants, 700,000 will be contributed by the Congregationalists, 200,000 by the Methodist Protestants and 300,000 by the United Brethren.

Official sanction has been given by the Archbishop of Canterbury to the use of Esperanto in the conduct of Divine service in the Church of England by authorizing a "Form of Divine Service" drawn up in that language by the Rev. C. J. Rust for use in the religious services to be held in connection with the Congress of the International Esperanto Society at Cambridge.

In 1850, some distance southwest of Lake Nyassa, in Central Africa, Livingstone discovered Lake Shirwa, a body of water about thirty miles long and fifteen miles wide, which has now entirely disappeared, with the exception of a few ponds in its bed. Lake Nyami, discovered by Livingstone at the same time, has also disappeared. The cause of the change appears to be a gradual drying up of bodies of water in Central Africa.

Churches the wide world over will be asked to observe Sunday, May 19, as the World's Sunday School Day. On that Sabbath the World's Sunday School Convention will be in session at Rome. Pastors will be asked to preach on the Sunday school as a great mission force or some other phase of Sunday school work. Effort will be made to have every Protestant Sunday school use a uniform devotional service.

When Lord Cromer finally takes leave of the land of the Pharaohs and turns homeward in quest of health three of the greatest administrative brains of the British Empire will have been withdrawn from the public service. In 1905 Lord Curzon, after a brilliant career culminating in the filling for six years of the post of Viceroy of India, laid down the reins of office, and now occupies a comparatively insignificant place in the affairs of the State. In the same year Lord Milner relinquished the post of High Commissioner for South Africa, and is now only occasionally mentioned in the newspapers.

It is said to be reasonably certain that Prof. Marcus Dods will follow the late Dr. Rainey as principal of the United Free Church theological college in Edinburgh. Principal Iverach, in nominating Professor Dods in Aberdeen Presbytery, embraced the opportunity to emphasize the importance of having a New Testament scholar in the vacant chair during the epoch lying just ahead, and the advantage of having an incumbent who "did not make out Christianity to be a history of something which began after Christ had left the world." Religion was recently defined by Professor Dods, as neither morality nor worship, but "simply friendship with God."

London, (Eng.) Presbytery North Row consists of 160 members, of whom 73 are ministers, and 87 representative elders. Thirty-one meetings have been held during the year, eleven being ordinary and twenty special. Within the past ten years, fourteen congregations have been added to the Presbytery, and the communicants have increased by 3,817, and the Sunday scholars by 3,092. During the year the number of congregations has increased by two, making 61 regular charges, with two preaching stations. The communicants number 17,178, and the Sunday scholars 29,249. The income for all purposes during 1906 amounted to £77,396, as compared with £75,893 in 1905.

The British people, as a rule, do not know well what to make of Premier General Botha, of the Transvaal. They are evidently reluctant to take him at his face value. The change is so recent and so great that it looks as if he had been "flyper." In a speech at the Eighty Club in London recently he said:—"The manly, courageous confidence shown by the British in the people of the Transvaal is the best seed ever sown in South Africa. We will prove by our acts that we are worthy of this confidence. Our government is as jealous of the honor of the British flag as any other colony of the Empire. The message from the Transvaal is that she wants to strengthen the bonds of co-operation and love and unity of the Empire." In that case, asks the Scottish American, why is he so anxious to get the consent of the British Government to the formation of a Boer standing army?

It has been announced that the Italian Government has handed over to the Vatican \$600,000 in cash, and \$1,000,000 in Government "stock," in payment for the sequestration of certain religious houses in 1870. The Pope is reported to have warmly thanked the Government for the payment. This would seem to indicate the beginning of a new era in the relations between the Quirinal and the Vatican. The previous policy of the Vatican has been to refuse all payment for property that was seized, and to treat the Government as a usurper. The acceptance of payment is the official yielding of that contention, and so far as the church is concerned, the giving to the government unquestioned title to the property concerned. It is a stroke of policy on the part of the Vatican, not in accord with its blindness in the management of the French affairs.

The press declares that nothing since the early days of Moody and Sankey has so stirred Brooklyn as the Gipsy Smith mission, which "should have lasted forty-five days instead of fifteen." Weather and traffic were said to make no difference; the presence of a chorus choir, or not, became immaterial; people were in the church hours before the time of meeting. Every night the large auditorium was packed close with 2,300 people, and the chapel with an overflow meeting of 1,200, and hundreds and sometimes thousands were turned away. One day 1,000 people assembled on the church steps three hours before the time for service and sang hymns to fill in the time. The attendance of men on all the services was notable. On the last week night of the mission two hundred went into the inquiry rooms; some white heads and bent forms, others just entering manhood and womanhood.

THE NEW THEOLOGY

By REV. PROFESSOR ORR, D.D.

Personally, I am not sorry, except for Mr. Campbell's own sake, that he has spoken and written as he has done. He is quite right in saying the kind of "theology" of which he has made himself the mouthpiece—one might now say the trumpet—is at present "in the air." It represents a tendency, a type of thought, a mode of speech, begotten of the spirit of the age, constantly being met with in books, newspapers, magazine articles, public utterances of would-be representative men, that needs to be taken account of. As every one that has had eyes to see must be aware, the thing has been smouldering below the surface in all the churches for a considerable while, and was bound to come out. I am only thankful it has broken out where it has, and not elsewhere. There was needed a clearing of the atmosphere, and this book of Mr. Campbell's, written with a surge of passion and earnestness that speak to the author's intense belief in himself and his message, will help to bring it about.

This is where good people mistake who fulminate at Mr. Campbell as if his so-called "New Theology" was only a perverse outburst of his own, instead of being, as it really is, a very significant indication of the spirit of the time. Matthew Arnold, I think it is, jests at the "hot fits" and "cold fits" of the British people, and Macaulay, before him, in his essay on Byron, satirized the zeal that wakes up every six or seven years to make a whipping boy of some individual for a class of transgressors whose offences have been winked at in the intervening period. His theology, indeed, as Mr. Campbell himself tells us, is not really "new." It is not even so new, by a long way, as he supposes. It would be the easiest thing in the world to show that its fundamental thesis has been a familiar one from the days of Lessing and Goethe, of Fichte, and Schelling, and Hegel, of Emerson and Theodore Parker, and to parallel every single position in his book with utterances a century old. He himself hints that what he says "leads back through Hegelianism to the old Greek thinkers, and beyond them again to the wise men who lived and taught in the East ages before Jesus was born" (p. 22). It is nevertheless true that the conditions of the modern time have led to a wider prevalence and to something like a precipitation and crystallization into a definite theory of these ideas. Here is where Mr. Campbell's opportunity comes in, and one is rather grateful to him than otherwise for showing us "what this new doctrine," whereof so many speak, is. There is no use scolding about it. What we have to do is to take it as typical, and to sit down calmly to see what exactly it means, and what its worth is.

It need not be said that Mr. Campbell has no idea of following the antiquated method of drawing his theology from the teaching of Scripture. All that is discredited and done with. His sources of knowledge—the only ones, he tells us—are the universe and our own souls (pp. 20, 25, etc.). Once we have found out from these sources what God is, we can fit Jesus and religion (so far as they will go) into our scheme, but not before. Mr. Campbell, indeed, speaks often elsewhere as if it was from Jesus that we got our truest and fullest knowledge of God; but that is only one little thing which shows that he is not to be taken to the letter, but must be allowed large latitude in making seemingly incompatible assertions. If this is not granted at the outset, the "New Theology" will never get under way.

The redeeming feature in Mr. Campbell's book is his intense reverence for Jesus, for the sake of which much else may be forgiven. Many beautiful sentences occur on this point. "Jesus held the key to the riddle of existence" (p. 12). "The last word about God becomes the last word about man; it is Jesus." "I shall continue to feel compelled to believe that the power which produced Jesus must at least be equal to Jesus" (p. 21). "Christianity without Jesus is the world without the sun" (p. 69). "It is no use trying to place Jesus in a row along with other religious masters. He is first, and the rest nowhere; we have no category for Him" (p. 70; cf. p. 76). Only we shall hope that Mr. Campbell does not suppose that such sentiments are any monopoly of the "New Theology." With an earnestness that is touching—because it is really born of the old faith, and not of any theology derived solely from "the universe and our own souls"—he declares that he takes over in Jesus, in his own sense, all the language of the old creeds about His Godhead (pp. 72-3). "I do believe that Jesus was very God, as I have already shown" (p. 81). He has a species of Trinity (p. 85), and tries to make room for a kind of incarnation in such statements as, "Jesus expressed fully and completely, in so far as a finite consciousness ever could, that aspect of the nature of God which we have called the eternal Son, or Christ, or ideal Man, who is the Soul of the universe, and the light that lighteth every man that cometh into the world" (p. 94). As for the atonement, "the life and death together were a perfect self-offering, the offering of the unit to the whole, the individual to the race, the Son to the Father, and therefore the greatest manifestation of the innermost of God that has ever been made to the world" (124).

But then—and here is the avowed severance from everything hitherto known in the avowed faith of the Christian church—all this is taken back as a distinction of Christ from others, and the same divinity, incarnate being, and atoning work which are ascribed to Him are predicated equally (in potentiality at least) of every human being. The doctrine of immanence and identity of divine and human, on the basis of which this is done, will be looked at immediately; meanwhile I note the fact. We have swelling words like these: "I start, then, with the assumption that the universe is God's thought about Himself, and in so far as I am able think it along with Him 'I and my Father (even metaphysically speaking) are one'" (p. 26). "The latter (orthodox) would restrict the description 'God manifest in the flesh' to Jesus alone; the New Theology would extend it in a lesser degree to all humanity, and would maintain that in the end it will be as true of every individual soul as ever it was of Jesus" (p. 83). The basis of this doctrine is "the fundamental identity of God and man" in the Hegelian or T. H. Green sense (p. 40). Humanity is divine; "the self is God" (pp. 18, 23, 34, 35, etc.); man's "surface self, his Philistine self, is the incarnation of some portion of that true eternal self which is one with God" (p. 39). There is certainly nothing "new" in this; it is an age-long story; but it has not been regarded hitherto as genuinely Christian; and, pace Mr. Campbell, is not likely yet to be. Heine tells us in his Confessions how he had his spell of this Hegelian delusion that "I myself here on earth, was God" ("For me there now existed only unbelievers who questioned my divinity"), but how he

was glad to come back in the end to the humbler faith of his grandmother and of Uncle Tom. For an exposition of the Godhead of Christ on the metaphysical lines Mr. Campbell will never get beyond the glowing sixth lecture of Fichte's Doctrine of Religion, but a century of the ablest theological work the world has yet seen remained unconvinced by it.

The "New Theology" has its key-thought, we are told, in the idea of the immanence of God. It is the "rearticulations" of the fundamentals of the Christian faith "in terms of the immanence of God" (p. 3). Its starting point is "the Divine immanence in the universe and in mankind" (p. 4). Mr. Campbell, however, will not have this understood in a Pantheistic sense, for God, he admits, also infinitely transcends the universe. Pantheism, he tells us, stands for "a God imprisoned in His universe, a God who cannot help Himself, and does not even know what He is about;" but his God is "the Self of the universe, and knows all about it" (p. 35). Mr. Campbell, however, cannot have it both ways. If God is really "the self of the universe"—if His life is merged in that of the universe, and His self-consciousness has no other content (as Hegel and Green say) than the relation of the universe, then we have an idealistic Pantheism, and this is the true substratum of Mr. Campbell's thinking. If, on the other hand, while admitting (as every one does) the presence and immanence of God in the world, we affirm a self-conscious personal existence of God above the world—"consciousness and definite purpose" (p. 20)—so that God is not "imprisoned in His universe," wherein does this differ from the essential thought of every sane theology? And how does Mr. Campbell arrive at his certainty that such a being cannot draw near to His creatures in special revelation, and that all we can ever know of Him must be what we can read "in His universe and in our own souls" (p. 5). On Mr. Campbell's own premises is there not a mystery—say boldly a miracle—in the appearance and sinless perfection (as he seems to allow) of such a person as Christ is; and if he cannot accept, and in his own curious way (a "three-dimensional" and "four-dimensional" space) argue for the reality of the physical resurrection (p. 222), why should he gird so strongly, and, as I think, on such superficial grounds, at the supernatural entrance of Christ into history. These are all unreconciled factors—some of them exorcises—in Mr. Campbell's theory, and it cannot stop till it has worked itself down to a considerably lower plane.

"Immanence is a useful term, but it may be the parent of a nest of fallacies, and Mr. Campbell, with all his unnecessary gibes at the "theological muddling" of other people, has not escaped them. In one sense God is immanent in everything—the Cause of all causes, the Law of all laws. He is immanent in the tiger's ferocity, as well as in the saint's prayer; in the deed of the murderer who stabs his victim, as well as in the heroic sacrifice of one life to save another. Mr. Campbell cannot but see this (p. 75); so he is driven back on a verbal distinction between "deity" and "Divinity"—Deity being "the all-controlling consciousness of the universe," to which everything, the crocodile as well as General Booth, stands in relation; Divinity being "the innermost and all-determining quality" of the Divine nature as "perfect love" (pp. 74-5). After all, therefore, humanity is not, in the strict sense, "Divine," except as it is the expression of Divine love. "Jesus was Divine simply and solely because His life was never governed by any other principle" (p. 76). The metaphysical identity of the Divine and human with which we started ourselves here a very considerable qualification.

But there is more than this. If, as we are told, God exists in self-conscious personality above the world as well as in it, then a distinction must perforce be made between His personality and ours. On this point of the relation of human personality to God's, Mr. Campbell's "theology" must simply be pronounced a tangle of contradictions. Jesus distinguishes Himself as Son from the Father. We distinguish ourselves as personal, self-conscious individuals, endowed with wills of our own from God, even while recognizing that we have the ground of our being in Him, and that by Him all our powers are bestowed and sustained. Mr. Campbell himself properly argues for the free-will of man (p. 36). He affirms individual immortality (on a precarious metaphysical ground, p. 42). Then, plainly, God and the human self are to be distinguished, and it is fundamentally and perilously misleading to affirm that there is "no dividing line except from our side," and say, "The ocean of consciousness (God's) knows that the bay has never been separate from itself, although the bay is only conscious of the ocean on the outer side of its own being" (p. 35). This is Brahminism, not Christianity. It is untrue to say, "Strictly speaking, the human and Divine are two categories which shade into and imply each other: humanity is Divinity viewed from below, Divinity is humanity viewed from above" (p. 75). Whether viewed from above or from below, God always distinguishes the individual soul from Himself, the humble soul always distinguishes itself from God. "Our wills are ours to make them Thine." Here is seen the difference between other human beings and Christ, who, in the root of His personality, is Divine. We worship Christ; we pay Him Divine honors; we do not in this way worship the saintliest of our fellow-men. General Booth would not ask such worship.

One immediate effect of this Pantheistic interpretation of the Divine immanence is seen in the treatment of the doctrine of sin. If human development is but the realization of God Himself in time, then we have but these alternatives: sin must be taken up as an element into the life of God; or it must be denied that sin, however real a thing it seems to us, exists for God. Many passages appear to show that the latter is the view to which Mr. Campbell's mind inclines (pp. 18, 53, etc.). At any rate sin is for him a necessity; there could not be good without it (p. 44). He makes merry over the absurd notions of "ordinary church-going people," who actually think of God as "stationed somewhere above and beyond the universe, watching and worrying over other and lesser finite beings—to wit, ourselves . . . This God is greatly bothered and thwarted by what men have been doing throughout the few millenniums of human existence. He takes the whole thing very seriously," etc. (p. 18). It is not only "ordinary church-going people," however, not only even creeds and theologians, who represent God as taking sin "very seriously." That (as in so many other cases) is the view of God given in Scripture from its first page to its last; and the fact that Mr. Campbell can indulge in this flippant language on the subject only shows how wide is the gulf between his "New Theology" and that which Scripture enshrines.

I have glanced only at a few fundamental ideas, and left untouched a hundred other matters that suggest themselves in reading Mr. Campbell's book. The thing that jars most in it is the tone of superiority which Mr. Campbell assumes, and the contempt he everywhere displays for "theologians"—many of them men of intellectual power and insight into Divine things, compared with whose illumination, he it said with

all respect, his own is but the tiniest of rushlights. Paul's authority may be discredited—what Paul says may be "simply Paul's opinion," (p. 188)—but Mr. Campbell may depend on it that the world is not going to dethrone Paul and establish him as an oracle in theology in his place. Paul at least managed to found churches on his gospel; so did Luther, so did Calvin, so did Knox, so did Wesley. It remains to be seen how far Mr. Campbell will succeed in founding anything on his "New Theology." Mr. Campbell is greatly concerned at the alienation of the modern world from the Churches. It is a serious question, well worth investigating. But Mr. Campbell was never under a greater delusion in his life than when he thinks it is the preaching of a full, rich gospel of the grace of God in Christ which is working this mischief. It is not the preaching of this gospel, but the want of it, which is emptying the Churches. The "New Theology" will not cure the evil. It would, ere long, leave the Churches emptier than ever, and put nothing in their place. If Mr. Campbell will but turn his eyes to Holland, Germany, or any other land where "modern" gospels have been tried, he will get some useful lessons on this head.—The Scottish Review.

BOOKS.

By George White Armstrong.

Undying words of dying men,
Product of paper, ink and pen,
And human brain;
Imperishable as the mind,
Sight giving to the only blind,
Nuggets of gold in them we find,
And priceless gain.

Grain that makes food to feed the soul,
Gives strength and stimulates the whole,
Builds up the man;
And fits him for a higher life,
Beyond the range of time and strife,
Where mind prevails and thought is rife,
Eternal plan.

We reverence them—these things of night,
Which give us comfort, joy, delight,
Instruct and bless;
Companions of our quiet hours,
Silent, yet wielding awful powers,
Stronger than forts and frowning towers,
Yet ne'er oppress.

With men we quarrel and contend,
But books we never can offend,
With angry words:
Calm, sober, stately dignity,
As though sparks of divinity,
With mind in true affinity,
Strongly accord.

In books departed men do live,
And speak, and act, and ever give
Thoughts for all time;
No weariness books ever know,
Like streams that yield a constant flow,
Like trees of knowledge always grow,
Fruits most sublime.
London, April 8th, 1907.

Says the Toronto Globe: Rev. R. Douglas Fraser, D. D., of the Presbyterian Sabbath School Publications, has received word that the Presbyterian Church of New Zealand has adopted in full, without solicitation, the teachers' training course of the Canadian church, a high compliment to the excellence of the course and the ability of the authors of the handbooks, who are all eminent Canadian college men. The course was adopted in Australia some months ago.

The grandest Royal train in the world is the Kaiser's. It cost £200,000, and took three years to build. Included in its twelve gorgeous saloons are two nursery coaches, a gymnasium, a music room, and a treasure room.

MISSIONARY CENTENARY.

Considerable interest is being taken in Canada and other Christian countries in the China Centenary Missionary Conference, which opened in Shanghai last week. Mr. James Rodger, of Gault Bros., and a member of Erskine Church, Montreal, is attending the conference. Toronto is represented by the Rev. Drs. Carman and Sutherland, of the Methodist Church, and the Rev. Dr. Mackay, secretary of the Foreign Mission Board of the Presbyterian Church. There are also other Canadians at the conference.

Under the general head of 'The Chinese Church,' the following phases of missionary work will be discussed:

- (a) The opportunities and responsibilities of the church in view of the changed conditions in China.
- (b) The self-support, self-government and aggressive work of the Church and the means by which they may best be developed.
- (c) The deepening of its spiritual life.
- (d) The need of special teaching in the church in view of the increasing circulation of rationalistic and anti-Christian literature.

(e) Evil practices that are injuring the church, such as litigation, concubinage, and use of church membership for private ends.

(f) How to get the help of young men and women in Christian work, and how to train the children of the church.

Under the head of 'The Chinese Ministry,' the following questions will be considered:

- (a) The student for the ministry and his training.
- (b) How to induce educated men to enter the ministry.
- (c) The preacher and pastor—his intellectual and spiritual development; his relation to self-supporting churches; to the missionary, and to the mission; the difficulties of his position, financial and social.
- (d) The minister as an evangelist—his responsibilities and opportunities.

Former Chinese Conferences.

A conference was held in Hong Kong from August 27th to September 4th, 1843, with reference to a new translation of the Scriptures, with fifteen members, presided over by the Rev. W. H. Medhurst. The records then showed that there had been 59 male missionaries to date from the time of Robert Morrison; of these 18 had retired and 10 had died, leaving 31, though only 18 in China proper and Macao, the others were or had been about the Straits Settlements awaiting an open door.

The first general China conference was held in May, 1877. A hundred and twenty-six members, representing 25 societies and 473 missionaries, including wives, and over thirteen thousand converts in ten provinces, were present.

The second conference was held in May, 1890, when there were present 400 members, representing 37 societies and 1,295 missionaries, including wives, and 37,000 converts.

At the present conference, April 25th to May 7th, the eligible membership is about 500, representing 62 societies, 1,604 male missionaries, 1,148 wives, and 1,081 single ladies, distributed as follows:—

Societies	No. Men	Wives	Single Ladies	Total	
American	33	642	486	434	1,562
British	25	729	516	543	1,788
Continental	24	211	131	79	421
Independent	—	22	15	26	62
Totals	82	1,604	1,148	1,081	3,833

This conference is not a mass meeting, as were the others, but a delegated body. All missionaries of twenty-five years' standing are members ex-officio, including the sixty members of the

(Continued on Page 12.)

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLEJOSEPH THE WISE RULER IN
EGYPT.*By Rev. P. M. MacDonald, M.A.,
Toronto.

And Pharaoh said, Can we find such a man, v. 38. A visitor to a large factory watched, with great interest, a workman fitting together two pieces of wood. "How close do you make the joint?" the visitor at last asked. The workman at first said he did not know, but finally mentioned an amazingly small fraction of an inch. "But is so close a joint necessary?" "No, I suppose not." "Why, then, do you take so much trouble?" The only reply was a look. It was the workman's business to make a close fit, and he took pride in making it as perfect as possible. Let every bit of work that comes to our hand be done in that spirit, and it will bring its own joy and reward. Besides this, it is sure to open up for us, as for Joseph, the way to larger and higher service. Everywhere eager eyes are looking for the man who is content only when his work is the very best that can possibly be done.

A man in whom the Spirit of God is, v. 38. There is as much difference amongst men as there is between a piece of coal, black and dead, and a piece of coal glowing and live; and that is all the difference in the world. A black coal is inert and useless, so long as it is black. It rests beside others like it, merely filling a place. The glowing one radiates power. It works, and sets others working. It is part of the motor force of the universe. The energy of the sun finds outlet through the heat and light of that little living coal. Now, the Spirit of God dwelling in the heart of a man brings him into vital relation with God, making him God's willing servant and so part of the spiritual energy of the world.

Joseph went out over all the land of Egypt, v. 45. Success awaits him who quickly gets at close grips with his tasks. Professor William James pictures one who sits down in the morning to a lesson that ought to be prepared by noonday. But he cannot bring himself to tackle the work with all his mind. He "will poke the fire, set the chairs right, pick dust specks from the floor, arrange his table, snatch up a newspaper, take down any book that catches his eye, trim his nails, waste the morning anyhow, in short, and all without premeditation," simply because he will not force himself to give undivided attention to the duty of the hour. If success comes to such a man, it will be through some happy windfall of chance. He has no right to expect it.

He gathered up all the food of the seven years, v. 48. "Spread wide thy skirts when it is raining gold," says an old proverb. And another, "Gather your shellfish when the tide is out." Shakespeare wrote, "There is a tide in the affairs of men, which, taken at the flood, leads on to fortune." "Redeeming the time" is one of Paul's golden phrases; or, as it has been put, "making your market fully of the opportunity." Gladstone was called a "miser of minutes," so eagerly did he strive to make the most of every scrap of time. Thus, with many voices, the wisdom and experience of the past summon us to use with prudent and watchful care the precious now. So shall we lay up stores of blessing for the years of the future.

* S. S. Lesson, May 5, 1907—Genesis 41: 38-49. Commit to memory vs. 38-40. * Read Genesis, chs. 41 to 43. Golden Text—If any of you lack wisdom, let him ask of God.—James 1: 5.

The food, which was round about every city, laid he up in the same, v. 48. We need not go far afield for opportunities of service. These are close at hand, in our own city, or town, or village, or neighborhood. A missionary from Madras, in India, travelling through crowded villages, was invited to one never before visited. Here the people pressed about him, and begged him to send them a missionary and schoolmaster to teach them "the Sacred Book." The missionary asked them, "What do you know about my sacred book?" In reply, an old blind man repeated the first two or three chapters of John's Gospel. These he had learned from a lad who had been taught in a mission school, and had been working for a few months in the village. He had read this aloud; the blind man had learned much of it by heart; and had repeated it to his fellow villagers.

A DEATH IN THE OPEN.

David Smith in *British Weekly*.
They doomed Him to be crucified,
And it was a death of shame;
So they drave Him forth to die outside
The wall of Jerusalem.
The far-spread multitude was fain
To gaze on His misery;
So they hanged Him high in dule and pain
On the Hill of Calvary.
Outside the gate the Saviour died,
That the way might be free and broad
For the children of men to His wounded side
And His sacrificial blood.
His cross like a far-seen beacon stands
In the midst of a world of sin;
And stretched out are His bleeding hands
To gather the wanderers in.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D., London.
RULER—Joseph's elevation to power, so far from being improbable, is in strict accordance with the policy of Egyptian kings. Distrust of their own people made them ready to raise for signers, even slaves, to high positions, because these had no connection with political intrigues and were absolutely dependent on the King. All the insignia of rank with which Joseph was invested are peculiarly Egyptian. The "vestures of fine linen" were the skirt with the rounded edges and gold embroidery, and the long loose upper garment, both a close imitation of the royal robes and permitted only to the highest dignitaries of the realm. The ring, engraved with the royal name, was the Great Seal of the kingdom, and carried supreme authority. The golden collar was a much prized decoration, corresponding to the British Order of the Garter, the highest rank of knighthood, bestowed on men who have rendered some very distinguished service to the empire. The collar was placed round the neck by the King himself in a most public and solemn manner, and accompanied by a eulogistic speech. The last step in Joseph's elevation is to give him a new name, and to marry him into a family of the high priesthood, the hereditary aristocracy of Egypt.

BUILDING.

I know we are building our heaven
As we journey along by the way;
Each thought is a nail that is driven
In structures that cannot decay,
And the mansion at last shall be given
To us as we build it to-day.

—Ella Wheeler Wilcox.

WHAT DO WITH CHRIST?

That is the paramount question. It cannot be evaded. Every man must answer it. Yea, every man is answering it. It is, let it be said, no dead question of the schools. It is the one pre-eminent burning question of this very time. And when the question comes to us today what shall we do with this Jesus who is called the Christ? It is of the Christ of this present hour concerning whom it is asked. Whether he was born of a virgin or not is not the issue; whether he rose from the dead or not, as a tangible form, is not the issue; whether he worked miracles of power is not the issue. The issue is concerning this deathless Person whom multitudes are loving and serving now, who is the inspiration of countless lives today, who is the comfort and joy of unnumbered throngs of human souls, the Christ who is every day we live changing poor lost men into new creations, and who is giving hope and courage and redemption to the world. What shall we do with him? We must read the story of Jesus of old in the light of what Christ now is.

The highest Christless civilization possible for human attainment was wrought it is often said, by the Romans. Its character and achievements may be studied in the museums of Pompeii and Herculaneum. These cities were buried by the eruptions of Vesuvius before Christ and the life at the time may be learned from the deposits of modern exhumations in these museums. There is nothing to the thoughtful visitor to them so impressive as the contrast between the life of the Romans in general and that of the life of any nominally christian people today. Suppose we were to bring from the grave some old inhabitant of Pompeii or Ancient Babylon and show him the dark side of Chicago. No doubt he would look wearily into our faces and tell us that they did all these things in his day, except perhaps a trifle more lustily and boldly than we do now. But suppose you were to call up an old sinner from Pompeii, or debauched old citizen of Babylon and show them the christian side of our modern life. Take them, for instance to one of our hospitals or to one of our orphan asylums or to one of our Young Women's Christian Association homes. How their faces would light up. "We never saw this in Pompeii or Babylon. This is truly interesting. Who ever heard of such a thing as this? We never had these things in our day." These and like beneficent institutions are all the miracles of Christ. It is the working of the living Christ who blesses the age with these marvellous benefactions.

Reader, what will you do with this Christ? It is a question that comes home to every man as well as to every community. Yes, it is the wonder-working Christ of the hour with whom we are dealing and are either obeying or disobeying.

Cumberland Presbyterian: With respect to temptation, the Scriptures commend two courses. We are bidden to shun temptation, but if it cannot be shunned then we are to overcome it. It is not sinful to be tempted, yet we should watch and pray lest we fall into temptation; but if we fall, there is always "a way of escape."

In the confusion of tears more than Marv have mistaken the Redeemer for the gardener.

NO SECTS IN HEAVEN.

The late Dean Stanley, speaking on the subject of the substantial unity of all true Christians, illustrated it by the following anecdote:

"It is said that John Wesley once, in the visions of the night, found himself, as he thought, at the gates of hell. Knocking at the entrance, he asked who were within."

"Are there any Roman Catholics here?"

"Yes," was the answer: "a great many."

"Any Church of England men?"

"Yes; a great many."

"Any Presbyterians?"

"Yes; a great many."

"Any Wesleyans, or Baptists, or Independents?"

"Yes; a great many."

Disappointed and dismayed at the replies he received, he turned his steps upward, and found himself at the gates of Paradise, where, knocking at the gate, he repeated the same question.

"Any Wesleyans, Baptists, Independents, Presbyterians, Church of England men, or Roman Catholics here?" And to each of the questions came back the same answer.

"No, not one of any of these denominations."

"Whom have you then?" he asked in astonishment.

"Not one," was the answer, "of any of the names you have mentioned. The only name of which we know anything here is the name of Christian. We are all Christians here; and of course we have a great multitude; whom no man can number, from every kindred, and nation, and tribe, and tongue, all one in Christ, bearing his name, filled with his spirit, and loving, and serving, and enjoying him forever!"

The anecdote reminds one of the remark of good John Newton: "If I ever reach heaven," he said, "I expect to find there three wonders. First, to meet some I had never thought to see there; second, to miss some I had expected to see there; and third, and the greatest wonder of all, to find myself there." This is the true Christian spirit, and it corresponds to the teachings of the Master who said, "Judge not that ye be not judged."

PRAYER.

Almighty God, if we do not fear Thee, we owe our confidence and boldness to Jesus Christ, Thy Son, our Saviour and our Priest. By Him we come to Thee boldly, asking that we may find grace to help in time of need. We have no confidence in ourselves, but we have confidence in the Cross—the key that opens heaven, the way into the broad universe, because the way into pardon and purity and peace. We come by that way time after time, and our feet delight to walk it, for in walking it our hearts glow with sacred fire. Jesus Himself joins us, and makes our hearts burn with love, and sets before us in the farthest distance a light that makes us glad, Amen.

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.—Longfellow.

Our unconscious influence over others is a tremendous force in life. "Be good at the depths of you and you will discover that those who surround you will be good even to the same depths. Nothing responds more infallibly to the secret cry of goodness than the secret cry of goodness that is near. While you are actively good in the invisible, all those who approach you will unconsciously do things that they could not do by the side of any other man. Therein lies a force that has no name: a spiritual rivalry that knows no resistance."

THE UPWARD CLIMB.

Not all ascents are followed by descents. Some mountains have only one side. "The road continued up, up," writes a traveler in Persia, "the gorge became narrower until we could cross it by a short bridge, and then wound from ridge to ridge across the top of the mountain. The view was grand. As far as the eye could see were the crests of the mountains; between, the beginning of valleys and river courses. There were so few trees that the whole configuration was spread out before us. Finally the horses began to go a little easier, and we knew that we were over the top, but there was no going down on the other side of the mountain. Before us stretched out a wide, almost level plain, sloping away very gently from the crest we had crossed. In sixty miles we had ascended 4,500 feet, but in the next one hundred and seventy miles did not descend seven hundred feet. It gives one a queer sensation after spending so much time climbing a mountain not to go down on the other side." This is life. The heights which we scale we keep. Life is not meant to be up and down. It is meant to be up and up; and beyond the steep ascent lie the tablelands of God.—S. S. Times.

MISSIONS.

There are many desert places,

Far away beyond the sea,

Where the unenlightened races

Hunger for the gospel plea,

To those far-off wildernesses,

Long with vices overgrown,

God the Father sends, and blesses,

Ministers to save His own.

If we cannot go there, preaching

Jesus who was crucified,

We can send a message, teaching

That for them a Saviour died.

We can help to lift the sorrow

From some brother in despair;

We can help to make the morrow

Of some sister bright and fair.

There are souls, in many regions

Round about us, famishing

For the Bread of Life, and legions

Know not Jesus as their King.

If we cannot go and feed them,

We can lend a helping hand,

Send a messenger to lead them,

And fulfill the Lord's command.

Let us give in fullest measure

As the Lord has prospered each;

Let us open heart and treasure

As the Holy Scriptures teach.

Let us send the proclamation

That the Word of Life is free

To the sons of God's creation,

Both at home and o'er the sea.

—W. S. Whitacre, in Christian Standard.

GETTING EVEN—WITH WHAT

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

Man boasts of his greatness, but a prick of a pin may send him to his grave.

POWER OF A CONTENTED LIFE.*

I have learned, said Paul, in whatsoever state I am, therewith to be content. Paul was one of the most learned men of his time. He had learned many lessons of wisdom at the feet of Gamaliel, but here was one lesson that he had learned at the feet of Jesus, the Christ. He had learned to be content, and that was a lesson he had as much need to learn as most men, considering the hardships and sufferings which fell to his lot. He was in bonds and imprisonments and necessities often, but in all he had learned to be content, to bring his mind to his condition and make the best of it. It is a special act of grace to be able to accommodate ourselves to every condition of life, receiving all as from the all-wise and all good hand of a wise and loving Father. It is only through Christ who strengthens us, and never in our own strength that we can do this. We must learn this lesson of him, for we can only do it in the strength which comes to us from him, from whom all spiritual power is derived. If we have Christ in our hearts we have all and lack nothing; "We are full, and abound."

One man cannot possibly do everything, be everything, nor have everything. He is small thing in himself, and moves in a very circumscribed sphere. We have each of us all we can do to simply mind our own business, without interfering with anybody else's. Why should we envy others their position, their talents, their more abundant means? They but mark their increased responsibilities. They have their duties to do, and to their own Master they stand or fall. He has given to each what he sees in his infinite wisdom to be best, to each what he has been best fitted to do. Our part is, not to envy others, but to do what falls to us, and in that be content. We all have as many talents as we shall improve, as much prosperity as we deserve, and we have all the responsibility we shall wish to answer for in that day when we shall stand in judgment before him. Let us be content then in whatever state we are, and improve what we have as best we may, to his honor and glory from whom we have received it. This was Paul's way; and let it be our way. Let us learn as he learned, and let us learn it where he learned it, at our Master's feet, the great lesson, to be content. Our fretting mends nothing, our fault-finding will change nothing. Our own discontent and discontent only react upon ourselves and breeds a legion of evils which could otherwise be avoided. It is not in us to improve affairs even if we had the oversight of all creation. It is quite enough for us to sit in judgment upon ourselves and our own doing, and leave the rest to God. God rules this world, and whether we like it or not he will rule it to the end, and all our fretting and discontent will be but as the whistling of the wind.

God's purposes are all good, and we shall see that clearly in the end. Let us then content ourselves by resting satisfied with whatever he may do concerning ourselves or others. We must believe where we cannot behold. We must trust where we cannot trace. All things are under his hand, and he rules and reigns over all. In his righteous government, he punishes and he rewards, he blesses or he blasts. We can but stand still, and say, "It is the Lord! Let him do what seemeth to him good." Let us be content to leave the world in his hands to regulate and govern it as he will. Having rid ourselves of this responsibility, we can then do our own work in contentment and in peace. The great question with us then will be, not, "What shall this man do?" but, "Lord, what wilt thou have me to do?" Our duty will then be clear to each one of us.

*Christian Endeavor Topic for Sunday, May 5, 1907.—Phil. 4:10-30.

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C. BLACKETT ROBINSON
Manager and Editor.

OTTAWA, WEDNESDAY, MAY 1, 1907.

The attention of our readers is directed to Rev. Professor Orr's able article on the "New Theology," taken from our contemporary, "The Scottish Review," which, it is needless to say, will well repay careful perusal.

The Canada Year Book, just issued by the Census Bureau at Ottawa, gives the figures of churches and Sunday schools in the Dominion in 1901. We take the figures of the three Protestant bodies which intend to unite, as follows: Communicants, Methodist, 839,304; Presbyterian, 633,212; Congregationalists, 38,095; Sabbath school scholars, Methodist, 217,143; Presbyterian, 147,062; Congregationalist, 8,516. The foregoing figures will total respectively.

Of the pupils who have passed through the Blind Asylum at Brantford less than two per cent., says the Toronto Mail, are unable to earn their livelihood. This is a good showing and does credit to Principal Gardiner, who is devoting himself very energetically to the task of educating the afflicted. It is kind of our contemporary to say so. Principal Gardiner has just emerged, unscathed, from a searching investigation into his management of this important institution, instigated by a dismissed employee. Principal Gardiner's defence was complete, unanswerable and triumphant.

The last issue of the Dominion Presbyterian, Ottawa, contains portraits of Dr. and Mrs. Geddie, and a lively sketch of the New Hebrides Mission. It is pleasant any time to see the dear old faces of the heroic pair who first lighted the Gospel torch on a heathen island—first from Nova Scotia to found a mission, a church and schools, and to print the Holy Scriptures in a language in which never before had been printed one word of the Gospel. The article in the Dominion Presbyterian is from the pen of the veteran journalist Robert MacConnell, now of Ottawa.—Presbyterian Witness.

THE DOMINION PRESBYTERIAN.

TORONTO UNIVERSITY'S NEW PRESIDENT.

Rev. Dr. R. A. Falconer, of Halifax, has been nominated by the Board of Governors for President of Toronto University, and it is understood he will accept. Dr. Falconer is a son of the retiring Moderator of the General Assembly. He is a man in the very prime of vigorous life, being about 40 years of age. To unusual scholarship this young Canadian adds executive force and ability much beyond the common. It is pleasant to observe the cordiality with which this capable Presbyterian scholar is being welcomed by the leading spokesmen of all other denominations. It is a matter of no small importance that the man to guide the thousands of students who will pass through Ontario's Provincial University should be a man such as Dr. Falconer in enthusiasm, breadth of mind, and manly Christianity. Few opportunities of greater influence can beckon to any man. Those who heard Dr. Falconer in the Union debate at the last General Assembly in London do not need to be told that he is easily one of the six best public speakers in Canada.

In a cable message on Saturday from Naples, Dr. Robert A. Falconer intimates his immediate return to Canada. The fact of his returning instead of continuing his journey to the Orient is taken to mean that he will accept the position that has been offered him. He would have to come back to place his resignation in the hands of the Presbyterian Assembly as Principal of Pine Hill College if he had intended accepting the Presidency in Toronto. Dr. Falconer had planned going to Greece and other countries in the east. The salary said to be offered by the University Authorities is \$10,000 per annum.

The following from the Montreal Herald is quite complimentary to our friends down by the sea: "Without knowing much about Dr. Falconer, the new head of Toronto University, it is safe to assume that Ontario makes no mistake in going to Nova Scotia for a man to fill the position. When it comes to cultivated brains Nova Scotia holds about the best all-round record of any of the English-speaking provinces."

And yet there may be something in it. We have had quite a succession of able educationists—saying nothing of a score or so of statesmen who achieved more than a Dominion reputation—who have made or are making their mark—such men as Sir William Dawson, President Schurman, the late Principal Grant, Principal Gordon, who now so worthily presides over Queen's University, and others. They raise brains men in the Maritime Provinces!

Rev. J. B. Silcox has resigned the pastorate of Bond Street Congregational Church, Toronto, and may return to the United States. He was asked to accept \$500 per year less salary. Mr. Silcox is a vigorous preacher, and has filled pastorates in Montreal, Winnipeg, and years ago in Toronto.

LABOR WILL LISTEN.

Rev. Charles Stelze, the superintendent, in the U. S. Presbyterian church, of the Department of Church and Labour, says, in the Chicago Interior, that in Chicago, for example, it has been demonstrated that workmen will listen to a manfully presented gospel message. Jews and Catholics, as well as Protestants, were deeply impressed by the clearly told stories of the preachers. There is no more responsive audience anywhere than a crowd of workmen. As the meetings progressed in a particular shop one could feel the atmosphere of indifference changing to one of tenderness. Whenever prayer was offered, the men's caps came off with military precision. "Don't look at the clock;" "Be sure to come back;" "We can stand this every day," were some of the sentiments expressed by the men, indicating their interest. One of the most beneficial results of the meetings was in the bringing together of professedly Christian men who did not know up till that time that there were other Christian men in their shop. "You'll have a hard time of it in this place," sympathetically remarked a workman to the preacher of the day. "I'm the only Christian man in the shop." When the minister returned on the following day, the same mechanic greeted him with a glad smile, as he said: "I was wrong. I supposed that I was the only Christian here, but after the meeting yesterday, six other men in the shop came to me and told me that they also were Christians, and to-day, just before you came we held a little prayer meeting back of a boiler, asking for God's blessing on the meeting." That alone was worth while.

QUEEN'S ENDOWMENT MOVEMENTS.

The following plans for May 5th reveal a special united effort in the interests of the Queen's Endowment. It is hoped that the workers who are so unselfishly giving their time and energy to this cause will meet with a handsome response.

Rev. Principal Gordon will visit Borne and Allandale, and his addresses on Sabbath will be followed up during the week by a canvass by the Rev. Jas. Rollins, of London. In other directions the following will take part in the work:—Rev. D. R. Drummond, of Hamilton, will go to St. Thomas; Rev. John Young, of Hamilton, to Goderich; Rev. Robt. Laird, to Owen Sound; Rev. D. W. Best, of Beaverton, to Meaford; Rev. W. H. McInnes, to Port Elgin and Southampton; Rev. Jas. Wallace, of Lindsay, to Milverton; Rev. J. H. Edmonson, of Cheltenham, to Claude and Mayfield; Rev. D. G. McPhail, to Milton; Rev. J. J. Wright, to Creemore; Rev. D. Strachan, of Brockville, to Winchester; Rev. C. H. Daly, of Almonte, to Morewood.

The Montreal Witness Chinese Famine Fund has now reached the sum of \$4,164.48. It was started at the request of Montreal Chinamen, members of the Christian Endeavor Society, who headed the list with a generous subscription. Will not readers of the Dominion Presbyterian, who have not yet contributed, do so at once, sending in the money to The Witness, Montreal.

A little money does so much. Ten cents a day will save a small family. Twenty cents will save a life for a week. One dollar will save a family of five for a week.

PARTY OF PRESBYTERS.

By Knoxonian.

The question of parity or equality of Presbyters is coming to the front. It comes in this way. It is alleged that the business of the Supreme Court and principal committees is in the hands of a few, is transacted and controlled by a few, and that this state of things is inconsistent with that fundamental principle of Presbyterianism known as the parity or equality of Presbyters.

Let it be conceded that undue influence in the hands of a few is contrary to the genius of Presbyterianism and injurious to the best interests of the Church. Let it be conceded that cliques, rings, caucussing, wire-pulling and all the malign arts of the ward politician are a disgrace to the Church and evidence of a low state of piety. Whether such things exist or not this contributor cannot say. Personally, he knows nothing of them; but he does know that people whose veracity has never been questioned affirm their existence. Well, supposing the routine business of the Supreme Court were largely in the hands of a few extra good business men, what has the parity of Presbyters to do with it? Equality of Presbyters means official equality. It means an equal right to preach, administer the ordinances, ordain, sit, deliberate and vote in the church courts. There can be no equality in business capacity. Mark well, we are not saying that the alleged few in our General Assembly have more business capacity than their neighbors. We are discussing equality in the abstract. As long as the Almighty makes men with different mental powers, and they are differently trained, there can be no equality other than official equality.

Supposing ministers were in all respects equal when they left college, how long would they remain so?

Here is a brother who likes Hebrew—no accounting for taste. He reads Hebrew for years after he leaves college. He becomes quite proficient as a Hebraist. His class-mate did not keep up his Hebrew. Perhaps there was so little of it that it could not be reasonably expected to live long. At the end of ten years he opens his Bible and the old Hebrew gentlemen look exactly like old acquaintances that one ought to be able to name but—can't. There is no parity in Hebrew.

Two students leave the Hall together. One has a taste for Greek Exegesis. The other never did the Greek particles. To him the fine distinctions and beautiful shades of meaning brought out by high class work on the original never had any charm. The one becomes a very accomplished exegete in Greek. The other reads his Greek Testament—if he can read it at all—with an amount of deliberation which does not wholly arise from reverence for the Word. There is no parity in Greek.

The Rev. Mr. A. has a taste for literature of the oratorical kind. He studies Moses and Peter and Paul and tries to find out the secret of their power. He reads Demosthenes—English translation, probably,—and tries to find out why he was the world's greatest orator. He dips into Chatham, Fox, Burke, Pitt, and others of that era, and studies their characteristics. He reads modern speeches that move men. Unconsciously, perhaps, he develops a power of addressing men successfully himself. The

Rev. Mr. B. looks upon all speech-making himself as a bore, and when he addresses his fellow men he is always signally successful in illustrating his theory. There is no parity in the matter of public speaking.

This student on leaving the Hall takes with him a taste for Homiletics. He likes to make sermons and preach them. His favorite work is to select texts; divide them, get good illustrations, and work up some telling sermons that send the people home thinking it is a good thing to go to church. When this young man strikes oil on a good text he goes into ecstasies, and feels as good as some of his brethren do when they are put on a committee. He buys every good book on preaching, reads them, learns from his successes and failures, improves his methods and goes on until he does not need to take a back seat in any company.

That other student never did take much interest in preaching. He does not believe in putting much work on sermons. He puts the work most unmercifully on the people who have to listen to them. He says his forte is to "talk to the people just like Moody." Those who have heard Moody were never struck with the resemblance. This brother never buys anything on Homiletics. On the top shelf of his library, half covered with dust, stands poor little Claude. Little Claude is his only book on preaching. Clearly there is no parity in preaching.

Here is a good brother who likes to grapple with great questions. He soars aloft in the regions of the Infinite; he toys with the Absolute; he adjusts the relations of the Ego and the Non-Ego; he goes back some centuries behind the Adam family, and puts in some work on Supralapsarianism. Then he comes down here and fixes up Freedom and Necessity in five minutes. Several colleges offer him a D.D. While he is setting these great questions a good many of his people join the Methodists.

Here is another brother who never wrestles with the Absolute. He is satisfied to do good plain work. He builds up his congregation and works for his Church generally. There is evidently no parity between these two brethren except official parity.

Now, if there is no parity as regards ability and attainments anywhere else, why should we expect parity in everything in the General Assembly? If one man may know more Hebrew than another, may know more Greek than another, may know more literature than another, may have more speaking or preaching power than another, may not one man have more business capacity than another? Is it not notorious that some ministers have much more business capacity than others? Some ministers were in business before they became ministers. Some were partly trained for other callings. Some have had secular work to do all their lives; some have done official work in the Church for many years, and are familiar with the routine, and just so long as these inequalities of training exist some can do more work in less time and do it better than others.

More than this: there is such a thing as natural aptitude for church business or public business of any kind. This aptitude consists not only in being able to do business, but in being able to do it on the spot. One man can put his business machinery at work in two minutes. Another needs a day to fire up his mental engines. Clearly, the man who can fire up in two minutes is the man for public business. The man who can prepare a statement, or draw up a report, or frame a resolution, if you give him until next day to do it, may be a very good man—in some respects a much better man, perhaps, than one who can do it on the spur of the moment—but he never can be so useful as his more

active neighbors in doing some kinds of business. To be able to see a thing, or say a thing, or do a thing next day is not what is often required in a deliberative assembly of any kind. Whether the most active men in any given body are the best qualified is not the point. The point is that some men by natural ability and acquired habits are much more capable of doing business than others, and instead of nibbling at such men we should be thankful we have them.

LITERARY NOTES.

We reproduce an anecdote from a recent issue of "Saturday Night," which has to do with one of our rising ministers—Rev. J. J. Patterson, of St. Andrew's Church, Sarnia. When our eyes first caught sight of the paragraph we thought it dealt with another "big Irishman"—Rev. Dr. Patterson, so well known and greatly beloved in Canada, now of Philadelphia. But both are Patterson, both Irishmen, and both "big" in more ways than one. "Saturday Night," under its new management, is a better paper than ever before; and its weekly instalment of anecdotes is by no means the least interesting feature of its always bright pages.

In "Current Literature" (New York) for April, the Review of the World opens with a discussion of the railroad question, at present so much alive in the neighbouring Republic. In this and other connections we have some clever speculation as to the probability of Roosevelt being given a third term. Very interesting, too, are the paragraphs in regard to the present state of things with the Christian Scientists; and those which explain why the President of the United States and the Emperor of Germany are at odds. Perhaps the most noteworthy article in the number is that entitled, "The Seven Railway Kings of America," giving sketches of Pierpont Morgan, Harriman, Hill, Vanderbilt, Gould, Frick, and Moore.

The Studio Year-book of Decorative Art (44 Leicester Square, London, England) is always most welcome. This "Guide to the Artistic Construction, Decoration, and Furnishing of the House," which is published each year by the Studio, gives most valuable suggestions under the following headings: Domestic Architecture, Interior Arrangement and Decoration of the House; Furniture, Firegrates, and Mantels; Wall and Ceiling Decorations; Stained Glass, Embroidery, and Textile Fabrics; Pottery, Porcelain, Table Glass, and Metal Work; Garden Furniture; Modern Decorative Art in Germany; and Modern Decorative Art in Austria. The beautiful illustrations, with the large-type letterpress, go to make up an exceedingly handsome as well as a most useful volume, the price of which is five shillings. If any of our readers intend building or decorating, they will find "The Studio Year-book" a god investment.

"The sneering remark is often heard; The 'call' with the promise of a larger salary is always successful; but the statement is quite untrue, as may be seen every month in the year."—Dominion Presbyterian.

On this the New Glasgow Chronicle comments as follows: "It is often untrue; sometimes it may be. On the whole it may be said that a large congregation in a large town or city is more of a temptation, if it can be called a temptation, than the larger salary. We are all human, and subject to the same passions, and so, we never saw the layman, or hardly any man, who will not leave the little place to take the big place. Why should we deny to ministers a similar choice? If one of them gets a call to a big congregation can he not reasonably conclude that it is a call with all that a call implies?"

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

COVENANTING HUMOR.

Men engaged in dangerous enterprises are seldom disposed to cultivate their powers of humor. But though much has been written to the contrary, the Scot dearly loves a joke; and despite the austerity with which they have been credited, the Covenanters were not altogether proof against the national feeling. Hiding, as they did, in constant apprehension of capture, it is little wonder that the outlawed preachers should often have been compelled to trust to the inspiration of the moment. This may explain why the sermons of Alexander Peden were so often marked by humorous asides. On one occasion this divine preached from the text, "But they are not grieved for the afflictions of Joseph." "Some of you," remarked the wild Prophet of the Covenant, "will grève and greet more for the drowning of a bit calf or stirk than ever ye did for all the tyranny and defections of Scotland." Before the close of the discourse some of the audience showed signs of listlessness. "Ye are not taking notice," shouted the stern preacher. "Some of you are thinking upon one thing, and some upon another. And you," he added, turning to a female listener, "are thinking on greeting Jock at the fireside." The lady afterwards admitted that her thoughts had reverted to her invalid son, and, as a consequence, the preacher was hailed as a prophet. But the present day reader will recognize in the rebuke nothing more than the expression of a mind possessed of sufficient native shrewdness to fathom the trend of maternal reveries.

Very grim yet pointed was the advice which John Welsh of Irongray offered to Richard Cameron. The Lion of the Covenant had just been licensed to preach at Haugh Head in Teviotdale, and had been ordered to begin his mission in Annandale. "How can I go there? I know not what sort of people they are," he remarked, with the diffidence so natural to a young minister. "Go your way, Ritchie, and set the fire of hell to their tail," was the immediate reply. The suggestion, which was doubtless prompted by the knowledge that many of the inhabitants of Annandale maintained the traditions of their freebooting ancestors, was immediately acted on. The first day of his sojourn in the district Cameron preached from the text, "How shall I put thee among the children?" "In the application," writes John Howie, "he said, 'Put you amongst the children! the offspring of robbers and thieves.' Many have heard of Annandale thieves. Some of them got a merciful cast that day, and told it afterward—that it was the first field meeting that ever they attended; and that they went out of curiosity, to see how a minister could preach in a tent and people sit on the ground."

Beneath the picturesque Berwickshire church of Polwarth there is a vault in which Sir Patrick Hume, afterwards first Earl of Marchmont, found a safe retreat during an eventful month. The only persons who knew his hiding place were the baronet's wife and his daughter Grizel, then a girl of eighteen. When the shadows of evening had gathered, it was Grizel's duty to carry food to her father. But as it was not considered safe to take the servants into the family confidence, the heroic girl was compelled to hide a portion of the food placed on the dinner table. On one of those occasions Grizel had the misfortune to excite the alarm of her little brother Sandy, who, turning to Lady Polwarth, exclaimed in consternation,

"Mother, will you look at Grizel. While we have been supping our broth, she has eaten the whole sheep's head!" Despite the many hardships to which he was subjected, Sir Patrick Hume's temper remained free from all suspicion of moroseness. With the accession of King William, honors showered thick and fast upon him. But the man whom adversity could not sour was not spoiled by success. In the "Memoirs of Lady Murray" we have a delightful picture of the veteran. When an entertainment had been furnished for his grandchildren, Lord Marchmont, though too weak to walk, gave orders that he should be carried into the room, and with characteristic humor remarked that, while unable to dance, he could at least keep time with his foot. He died in the eighty-fourth year of his age, and was often overheard remarking that, "None had so good a reason to be merry and pleased as those that served God and obey His commandments." The brave Grizel lives in history as Lady Grizel Baillie, whose song, "And werena my heart licht I wad dee," is known to have soothed the poet Burns during his declining years.

The laird of the Dumfriesshire estate of Craigdarroch possessed a power of rising superior to circumstances that might have excited the envy of Mark Tapley. One morning he was ambing through the valley of the Cairn on the back of his favorite horse, when he was met by a company of dragoons. "Guard the gap," shouted the leader of the party, who recognized Craigdarroch as a marked man. "I'll guard the gap," replied the laird, as he spurred his horse through an opening in a stone dike. Beyond lay the Cairn, which happened to be in high flood; but without a moment's hesitation the noble animal plunged into the stream. The strain was sufficient to rupture two of the girths by which the saddle was secured; and the dragoons noticing this circumstance shouted out that now they had the fugitive at their mercy. "Not yet," responded the laird, who had now reached the opposite bank in safety; for though two of the bands be broken there yet remain seven stout and firm. And now I dare you to the pursuit. Throw yourselves into that roaring tide and follow me." While seeming to conform to the laws of the period Wilson, the proprietor of Croglin, in the parish of Tynron, was really in sympathy with the Covenanters. As a Justice of the Peace the laird knew all the movements of the military, and could consequently convey much invaluable information to the sufferers. But to save appearances it was customary for the laird to visit his own kitchen fireside at a pre-arranged hour. Touching the crook with his staff, and addressing it as "Hog ma Droeg," he then proceeded to soliloquize as follows: "Though we must not tell the secrets of our counsel to any mortal creature, yet, as thou art neither flesh nor blood, I may tell thee, Hog ma Droeg." Needless to say the revelations which followed did not fall on deaf ears, as ensconced in a corner of the room there lay a trusty messenger, who did not fail to make a report in the proper quarter.

Very tragic was the end of the last curate of Closeburn. Disliked by the great majority of his parishioners, the incumbent intimated that if the unbaptized children in the parish were not brought to church on a certain day measures would be taken against the offending parents. This threat excited widespread consternation, as all who knew the man recognized that he would enforce it. Among the Nonconformists

in the parish was a farmer named Peter Stranger, whose dislike of the Established clergy was known to be deeply rooted. And as he was affected by the tyrannical order, Peter's feelings may be easier imagined than described. When the dreaded Sunday dawned great was the excitement in the little hamlet. Some parents permitted their fears to master their scruples. Others resolved to endure all the penalties of an unrighteous law rather than to submit. At the appointed hour the bell summoned the congregation to worship, and the curate was observed wending his way from the manse to the church. Just as he set his foot within the precincts of the churchyard he stumbled and fell. The assembling worshippers rushed to the spot; but ere he could be raised from the ground the curate had breathed his last. Death was doubtless due to natural causes, but, in accordance with the superstitious character of the age, it was interpreted as a judgment. Peter Stranger survived the persecution, and through some strange coincidence was buried at the feet of his old enemy. This did not escape the notice of a local wag, who inscribed the following lines on the Covenanter's tombstone:

"Peter Stranger, strangely placed
At the aud curate's feet,
And surely they that placed him there
Were very indiscreet;
For prelates and for prelacy
He held as mortal foes,
Nor did he spare to clip their wings
Whene'er occasion rose."

Such flashes of homely wit may have little significance in the eyes of the historian. But the student of human nature will be likely to consider that they throw interesting sidelights on the darkest page of Scottish story, and in this way help us to form a more accurate estimate of the thoughts and aspirations of the heroes of the Covenant.—*Scottish Review.*

A BIG IRISHMAN.

Speaking of the late pastor of Knox church, Regina, the Toronto Saturday Night says:

Rev. Mr. Patterson is very much of a man and every ounce of his big body is Irish. Somehow, if I was in a jackpot from which no lawyer or doctor could extricate me, I think I should prefer this big genial parson to try a hand. There was never enough theology in Knox College to spoil Patterson. He is a ministerial man of the world—on the truly human side. His first school of practical humanity was at a place called Arthur, where he learned that there are more weapons than doctrine with which to fight the devil. He spent some years in this town; in some respects a big man in a little place—just learning things about people. A few years ago he was called out West. He went to Regina. But he never became a Westerner. Sarnia wanted him before he had a chance to get in love with that part of the big wheat field and before he had even seen his old classmate Cross. If Patterson keeps moving as rapidly and effectively as he has been doing up to the present there ought to be a Moderatorship ahead of him somewhere. At the meeting of the General Assembly in London this summer Patterson was the subject of conversation by two of his conferees.

"Patterson's always moving," said one. "Did you hear the latest? Well, he's got a call in one pocket from Dawson City and in another a call from Tittimigoosh."

FROG LAKE MASSACRE.

W. B. Cameron, editor of the Vermillion, Alta., Signal, in his issue of April 4, publishes an historic account of the Frog Lake massacre of the 1885 rebellion. Mr. Cameron, who was the Hudson's Bay official at Frog Lake was the only white man who escaped death. The story is best told in Mr. Cameron's own words, as follows:

"Just twenty-two years ago on Tuesday last there occurred a few miles north of Vermillion one of the most tragic events in recent Canadian history. In the early hours of the morning of that day, the Indians of Big Bear's band of Plain Crees rose and treacherously murdered the entire population of the Frog Lake settlement, with the exception of two white women and one white man. Frog Lake is a beautiful body of water just across the Saskatchewan river, immediately north of Vermillion. In 1878 when the government of Canada, through its commissioners, was treating with the Indians for the extinguishment of their title as the lands of the northwest, Big Bear was one of the few chiefs who refused to accept the terms which were offered. His independent stand attracted to him the malcontents and turbulent characters of other bands and he soon found himself at the head of one of the most select groups of red scoundrels that could be collected between the Red River and the Rocky mountains. In 1883 Big Bear accepted the treaty at Fort Walsh, south of Maple Creek on the C.P.R., and came north to the Saskatchewan with his following. During the winter of 1884-5 the old chief and the crowd of cutthroats were encamped at Frog Lake, having on one pretext or another failed up to that time to take a reservation. On March 28th. at Duck Lake, 200 miles away, the signal was given which lighted the fires of rebellion among the tribes all the way from Prince Albert to Edmonton. This was the shot which started the fight on that day between the half-breeds under Louis Riel and the Northwest Mounted Police and Prince Albert volunteers under Major Crozier. On April 2 the Indians of Big Bear's band gave their answer to the signal in the Frog Lake massacre.

"Before daylight on the morning of that day they had entered the houses and buildings in Frog Lake, possessed themselves of all the weapons belonging to the occupants and taken prisoner every white man in the place. Before 11 o'clock they had shot all these men down in cold blood with the exception of one who was in the service of the Hudson's Bay Co. at that point, and for that reason escaped. The wives of two of the murdered men were also made prisoners. On May 28, just two months later, General Strange arrived on the scene with Col. Steele, since to become known throughout the Empire as the gallant commandant of Strathcona's Horse, and Big Bear and his following were routed. On November 29 in the same year, six of the murderers swung from a gallows in the R. N. W. M. P. barracks square at Battleford. Big Bear went to Stony Mountain, Manitoba for two years. Shortly after his release in 1887 he died at Battleford. His youngest son, long grown up, now lives on one of the reserves in that vicinity. Another son, Inasees, the real instigator of the Frog Lake massacre, now popularly known as Little Bear, roams about Montana with a remnant of the old following of his father. Nayokeestopenis, Four Sky Thunder, is the only red man prominent in the tragic affair who still makes the Saskatchewan his home. He served several years in the Manitoba penitentiary and now lives on a reserve near Battleford. He was a prominent councillor of Big Bear. Wandering Spirit, the war chief of the band and the man who began the massacre by shooting the Indian agent, Tom Quinn, was one of the number

who died on the scaffold. Of the two women who were prisoners, one, Mrs. Gowanlock, died a few years ago at her father's home near St. Catharines' Ont. The other, Mrs. Delaney, still lives near Ottawa. The white man who escaped is the publisher of this paper.

"Times have indeed changed since those stirring days of 1885. In 1907 the white man is numerically so strong and the redman so weak in the west that the idea of the latter being a menace would seem ridiculous, but it will no doubt interest some of the newer residents of the country to learn that within so short a time so marked a transition could take place."

LIFE'S VICISSITUDES.

The touch of a hand, the glance of an eye,
Or a word exchanged with a passer-by,
And afterwards life is incomplete;
A picture painted with honest zeal;
And we lose the old for the new ideal;
A chance remark, or a song's refrain,
And life is never the same again.
An angered word from our lips is sped,
Or a tender word is left unsaid,
And one there is who, his whole life long,
Shall cherish the brand of a burning wrong;
A line that stares up from an open page,
A cyclic smile from the lips of age,
A glimpse of loving seen in a play,
And the dreams of our youth are swept away.

A FRIEND IN NEED.

By Flora M. Irwin.

"Poor old chap! I'm awfully sorry, but it has to be, and you wouldn't be happy here now—you know you wouldn't—so don't look at me like that; it will be all over in a few seconds."

The rough boy's voice quavered in spite of himself as he tied a rope around the dog's neck. The poor animal whined pitifully as if reading its master's thoughts.

"I say what are you doing there?" John Sawyers turned round hastily as a young boy's hand was laid on his arm, and an anxious little face looked into his.

"What are you doing with the dog?" persisted the little lad, looking suspiciously at the large stone which was attached to the strong cord.

The older boy's face became sullen. "I'm going to put him out of pain, that's all," he said. "There's no room for him here—nor for me either, for that matter," and he turned away his head that the younger boy might not see the tears which had gathered in his eyes.

"Do tell me about it," said the little boy sympathetically; "perhaps I could do something."

"Well, it's just this way. Mother's gone and got married again, and the man, he won't have me in the house—nor the dog. And I have got a place up at Stuart's farm, but they won't have the dog either; so I won't have the animal ill-treated, as it would be if I left it at home, and I'm just going to drown it. It will not suffer much, for the stone is heavy;" again his voice quavered.

"Oh, please don't," cried the little chap. "Give me the dog. I am sure father will let me keep it for you, and you can have it whenever you like."

A glad look spread over John's face. "Do you really mean it? Will your father not be angry if you take home a strange dog?"

Aleck Mayfield smiled. This boy did not know his father.

"Father would only be angry if I had let you drown it," he said. "Give it to me, please, and come any time you like to our house—The Crofts, you know—and you can see your dog always. I will only keep him for you."

PEEVISH AND CROSS.

"Peevish, cross babies are sick babies—the well baby is always happy. Perhaps there may be nothing to indicate just what is the matter, but you may depend upon it there is something troubling the little one or he would not be cross. A few doses of Baby's Own Tablets will remove the cause and make baby happy. They are a certain cure for the minor ills of babyhood. Thousands of mothers keep them continually in the house to guard against the sudden illness of baby. A Tablet now and again will keep the little one well. Mrs. James Jewers, Beaver Harbor, N. S., says: "I have given Baby's Own Tablets to my baby as occasion required since she was a day old. They have always helped her, and now at a year and a half old she is a fine, healthy child. The tablets, I think are indispensable to mothers of young children." Sold by druggists or by mail at 25 cents a box from The Dr. Williams Medicine Co., Brockville, Ont.

"You will be a good friend to do that," said the poor lad, as he unlocked the stone from the string, and put the latter in Aleck's hand.

The dog went very reluctantly with its new master, and cast pitiful glances back on the boy, who rushed away out of sight, which proved to Aleck that John had not been a bad master, though he had almost committed an apparently cruel act.

"Why, Aleck, how did you get the dog? You are surely not going to keep it?" questioned his little sister Nellie as he joined her a few minutes later.

And then Aleck explained the sad story of John and his dog Fritz, and Nellie was as eager as he was then to take care of the poor creature until John should be able to keep it himself.

And so Fritz was taken to The Crofts, and kindly treated and cared for, while John paid a weekly visit and always received a warm welcome from Fritz and his new master.

But one day John arrived looking very sad, and when questioned as to the cause of his doleful appearance, he told Aleck that he had to leave the farm, as his master was reducing his staff of workers.

To John's surprise Aleck clapped his hands.

"Oh, I am so glad," he said excitedly. "Do you know, John, Sam is leaving us and father was wishing he could get you to come in his place. Do let me run and tell father you are free," and before John could reply Aleck rushed off with the good news to his father.

Thus John and his dog were housed together at the Crofts, and he often blessed the day when little Aleck proved his good angel on the roadside.

ROYAL MUSKOKA HOTEL.

This new, modern up-to-date hotel was opened for the reception of guests in 1901. It is situated in the centre of the finest summer resort region in America, known as the Muskoka Lakes, within easy reach of the principal points in Canada and the United States. The interior of the hotel is planned to the best advantage for comfort and convenience, special attention being given to ventilation and sanitary arrangements. Its spacious suites, with handsome bathrooms attached, are especially adapted to either large or small families. Cuisine and service are the best. Open for guests about middle of June. For further particulars, descriptive matter and all information write J. Quinlan, Bonaventure Station, Montreal, Que.

Sycamore is an exceedingly durable wood, and a statue composed of it, now in an Eastern museum, is said to be quite sound, although nearly 6,000 years old.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

In the Glebe church Rev. A. A. Cameron preached in the morning; in the evening the pastor, Rev. J. W. H. Milne, officiated.

Truro Presbytery nominates Rev. Dr. Mowatt, minister of Erskine Church, Montreal, for the moderatorship of the General Assembly.

Dr. Wilfrid T. Grenfell, whose recent visit to Ottawa, and other Canadian cities, gave so much pleasure is very pessimistic as to the future of the Eskimo. Last Friday in an interview just before sailing for England, he said: "There won't be an Eskimo living in a few years unless Arctic expeditions cease. It is the Eskimo's burden. I can prove that exploring parties commit awful sins against the northern natives. The Eskimo as a race is doomed. The white man is killing him with liquor and vices. The Eskimos who went to Buffalo and Chicago, to the fairs of the white man, returned to Hebron with disease. There is no necessity for polar explorations. I am satisfied that there is nothing at the pole except an open sea, which freezes over. There is no land there. After spending a few weeks with his mother in Chester he will return to his Labrador mission by way of St. John's Nfld.

Rev. W. A. McElroy, of Erskine church, preached the anniversary sermon to the Oddfellows of the city. There was a large attendance of the brethren; and although Mr. McElroy is not a member of the order the sermon was practical and appropriate. He based his remarks on Matt. 38. The incident of Christ's compassion on the multitude. "Compassion with Christ was not sentiment but sacrifice," said the preacher. A picture, an opera or a novel led some people to almost cry their eyes out, but did not bring any result in good deeds. Compassion without sacrifice was like a well without water. Compassion should be shown by deeds. No man could be a good Oddfellow, be the greatest benefit to the race, or reach the highest nobility of life till he learned to lay the hand of faith on the resources of the eternal. The Oddfellows' order was thoroughly Christian. If Christ and His teachings were taken out, the order would fall to pieces. The order in its own way was trying, as the church was, to preach Christ. In conclusion, he urged all to catch the inspiration from the compassionate Christ who takes away the sins of the world and He would continue to inspire to deeds of humility and sacrifice.

(Concluded from Page 5.)

general committee. Each mission is entitled to one representative for every ten members, or fraction above five, thus giving over five hundred delegates, being the greatest gathering to date in China. There are twelve committees on various subjects, whose chairmen will present the results to the conference. Not the least important committee is that on memorials, and the two most notable memorials will be an appeal to the Chinese Government for complete religious liberty for all classes of people; and a declaration to the government respecting the spiritual and philanthropic objects of the missions. Such memorials have received early and respectful attention in the past, and much is hoped for this great Centennial Conference of so many earnest Chinese and western missionaries, and many influential clerical and lay visitors from the western world.

WESTERN ONTARIO.

At a recent communion service in the Oil City church there were three additions to the membership.

Rev. R. J. McAlpine, M.A., of Knox church, Owen Sound, has just received a unanimous call to the North Presbyterian church, Cleveland, O., to succeed Rev. William Gaston, D.D., who recently resigned.

On leaving his former charge at Hespeler, Rev. John D. Morrow, the new pastor of St. Mark's Presbyterian church, Toronto, was presented with a traveling bag and address, parting tokens of esteem from his Sunday school class. The presentation was made at the residence of Mrs. William Kribs.

It is gratifying to notice, from an item in last week's Orillia Packet, that Rev. Dr. Grant was sufficiently recovered from his recent illness to be able to take the Wednesday evening service. Rev. Donald C. MacGregor has commenced his duties as assistant minister—thus giving to Dr. Grant a much-needed respite from continuous work.

Rev. E. Cockburn, M.A., of Toronto, is supplying the pulpit of Knox church, Galt, most acceptably during the enforced absence of Rev. R. E. Knowles. Last Sunday week at the morning service the Lord's supper was observed, when the following message was read from the absent pastor: "Give to my people my forgetting love. We shall keep tomorrow's feasts together. Colossians first, 9 to 14."

Victoria Church, Toronto Junction, has taken another step forward in the work of expansion and concentrated effort, which has been steadily carried on during the last three years under the energetic ministrations of Rev. George C. Pidgeon, D.D., and the band of young men he is gathering around him. The session have shown their appreciation of that effort by engaging an assistant pastor, who will give his whole time to work among the men.

On his return to Woodstock with his wife Rev. Mr. Cochran was warmly welcomed by the congregation at a reception held in the lecture room of Knox Church. Dr. Andrew McKay, Clerk of Session, presided, and Rev. Dr. McMillan, pastor emeritus, and Dr. Dickie, of the sister Presbyterian churches, spoke words of hearty welcome to the young pastor and his bride. Mr. Cochran, on behalf of his wife and himself, replied, extending their sincerest thanks for the many kindnesses shown them, assuring the congregation that both his wife and himself were theirs in the service of Christ, and that it was their desire to assist them in whatever method was in their power.

At a meeting of the trustees of Queen's University, the resignation of Prof. Ferguson, in history, was accepted, and he was appointed emeritus professor in history, and the board appointed J. L. Morrison, M.A., of Glasgow University, to the chair made vacant. Rev. James Fowler resigned as professor of botany and was made emeritus professor of botany. W. T. McClement, acting as assistant, was appointed professor of botany. Mr. W. O. Skelton, M.A., fellow in political science, was appointed lecturer in that subject. It was decided to strengthen the department of English by the addition of a lecturer.

WINNIPEG AND WEST.

Rev. Mr. Beveridge has resigned as minister of the congregation in Manitoba.

The Ladies' Aid of St. Andrew's church presented Mrs. Isaac Orr with an address and handsome gift prior to the departure of her husband and herself for Cranbrook, B.C.

Rev. R. M. Dickey, of Selkirk, desires to acknowledge with thanks a letter from "A Friend" containing \$10 "for the church." The amount has been placed in the fund for seating and furnishing the church.

Presbyterians are to approach Regina council with a view to ascertain what inducements can be offered for the establishment there of a college and boarding school, to be affiliated with the Saskatchewan university. It has been decided to erect such an institution at some point in the province.

The revival services in St. Andrew's church continue to draw large and interested audiences. On a recent night Rev. Dr. Pratt took for his theme "Consecration." Addresses were also given by Rev. Messrs. MacMillan, Munro, et al., and by Chief Henry Prince, of St. Peter's reserve, who also sang "In the sweet bye and bye," in the Cree vernacular.

The first meeting of the Presbyterian synod of the province of British Columbia will open in St. Andrew's church, New Westminster, on Wednesday, May 1, and continue for the rest of the week. On Monday, Tuesday and Wednesday of the following week the fourth annual conference on religion and theology will be held in the West Presbyterian church.

The members of the choir of Point Douglas church surprised Mr. and Mrs. David Manson at their residence on Charles street during the week, and left with their hosts pleasing mementoes of their call. The occasion was the resignation of Mr. Manson of the leadership of the choir, in charge of which he has been for the past seven years. To Mr. Manson there was presented by the choir a gold pin set with pearls, and to Mrs. Manson a gold chain with gold cross set with pearls.

TORONTO.

Rev. Prof. Kilpatrick, D.D., is lecturing this (Wednesday) evening in Westminster church on the Scottish Covenanters.

Rev. H. A. Macpherson, pastor of Chalmers' church, has the sympathy of many friends on the death of his mother, widow of the late Mr. A. H. Macpherson of Galt. The deceased was a "Mother in Israel" greatly beloved. The interment took place at Galt.

Rev. J. D. Morrow, formerly of Hespeler, was inducted pastor of St. Mark's church, corner of King and Tecumseh streets, last week, in the presence of a large gathering. Rev. W. McKinley acted as Moderator, in the unavoidable absence of Rev. A. Gandier, who moderated in the call, and he conducted the induction ceremony. Rev. W. B. Findlay, the new pastor of St. Enoch's church, preached the sermon. Rev. J. A. Turnbull, D.D. addressed the new minister, and Rev. G. C. Pidgeon, D.D., addressed the people. Rev. Professor Ballantyne assisted in the devotional exercises, and the announcement of the church's unanimous call to Rev. Mr. Morrow was made by Rev. R. C. Tibb, Clerk of Presbytery.

EASTERN ONTARIO.

Rev. J. C. Tibb, recently of Eglington, has entered upon his pastorate at Webbwood, Ont.

Rev. Mr. Anderson, of Richmond Hill, occupied the pulpit of Kempville and Oxford Mills churches last Sunday.

At a recent meeting of the managers of St. Andrew's church, Picton, all seats were declared to be free at the evening service.

Rev. F. A. Webster, B.A., who was in charge of the Dwight Presbyterian Mission for some time, is visiting old friends in that place previous to going to the Muskoka Cottage Sanitarium for treatment.

Rev. H. J. Keith of Smith's Falls, a McGill graduate in arts and gold medalist of the Montreal Presbyterian College, was on Thursday night of last week inducted to the pastorate of Knox church, Peterborough.

The resignation of Rev. C. H. Cooke of the pastorate of St. Andrew's church, Smith's Falls, has been accepted; and Rev. Dr. Campbell of Perth, was appointed to declare the pulpit vacant on 5th inst. Dr. Campbell will also act as interim moderator of session, to who applications for hearings should be made.

Rev. J. B. Sincennes, W. M. of Monroe L. O. L., Cornwall, was presented with a handsome gold emblem, on the occasion of his leaving to take charge of the Presbyterian church at Arundel, Que. The presentation was made on behalf of the lodge by Past Deputy Grand Master Duncan Monroe, who referred in appropriate terms to the many good qualities of the departing brother.

Maxville, April 30th.—The Presbytery of Glengary, meeting here, has to-day sustained a call to Rev. H. S. Lee, of Grand Mere, Que., from the congregation of Apple Hill. The call was very unanimous. Rev. R. McKay was appointed to plead for his translation before the Presbytery of Quebec at its next meeting.

On the evening of the 25th ult. a farewell social was held in the lecture hall of St. Andrew's church, Smith's Falls, to take leave of Rev. C. H. Cooke and his estimable wife, the former terminating a successful pastorate of nineteen years. The hall and adjoining rooms were crowded. Mayor Lyle occupied the chair and beside him on the platform were Rev. Dr. Crombie, pastor emeritus of St. Paul's church; Rev. E. W. Mackay, the present pastor of St. Paul's and Rev. A. N. Frith of the Baptist church. All the speakers bore testimony to Mr. Cooke's ability as a preacher, their high appreciation of him as a man and a neighbor, and their sincere regret at his departure from the town. Mr. Peter Shields read an address from the congregation to Mr. Cooke, a purge containing over \$250 in gold having been presented him at a special meeting earlier in the evening. An address from the ladies of the congregation to Mrs. Cooke was then read by Miss M. Campbell, and Anna King handed her a purse containing \$100 in gold as a token of their love and esteem. On behalf of the Mission Band little Myrtle Condie presented Mrs. Cooke with a handsome bouquet of crimson carnations, and Miss Irene Halliday read a most appropriate address. After suitable replies were made by Mr. and Mrs. Cooke, Blest be the tie that binds, was heartily sung and the benediction pronounced by Dr. Crombie after which refreshments were served by the ladies of the congregation.

The Bishop of Newcastle says:—"Temperance landed them on platforms from which they might climb to be good Christians. It was the herald of the Gospel. Drink ruined the body, mind, and spirit. If they had any common sense they would leave it alone.

A MISSIONARY CONGREGATION

From Presbyterian Witness.

Erskine church, Montreal, has issued a neat little pamphlet giving a record of their missionary society during the past fifty years of its existence. The sketch was prepared by Mr. William Yuill and read by the pastor, Rev. Dr. Mowatt, at the Jubilee service of the society, on the 7th of last February. The first steps towards the formation of this society were made at a special meeting of the congregation, held Oct. 29, 1856, "to take into consideration the propriety of seconding the efforts proposed to be made by the Synod towards sustaining a South Sea Mission." A special committee of the congregation, consisting of the pastor, Rev. Dr. Taylor, Principal Dawson and others were appointed to take charge of all matters pertaining to Home and Foreign Missions and report quarterly to the congregation. The amount raised by the society during the first few years was small, largely owing to the lack of a definite field to support. At the annual meeting of the congregation in January, 1858, the treasurer reported collections amounting to only \$250, of which \$160 was allocated to the U. P. Home Mission Board of Canada, and \$80 to the Nova Scotia Foreign Mission in the New Hebrides, and the desirability of continuing the society was questioned by not a few. From this small beginning however this society rapidly grew. The interest in missions increased and the revenue enlarged year by year. Assistance was given to Home Missions as well as Foreign. The French Canadian Missionary Society and the mission to Indians received aid. Interest in the New Hebrides mission was deepened by a visit from Rev. John and Mrs. Geddie in 1865. The year of 1889 was one of special missionary effort. Revs. Murdock McKenzie and John McDougall were sent out to Honan, China, Mr. David Yuill undertaking the support of the former and other members of the society becoming responsible for the support of the latter.

Other missionaries were sent out, some of them, members of Erskine church. In 1896 Miss Margaret King went out to China under the auspices of the China Inland Mission. In 1897 Dr. Percy C. Leslie went to Honan supported by members of the society, and was joined later on by Mrs. Leslie. In 1904 Rev. Joseph A. Mowatt, son of the present pastor, and Mrs. Mowatt, and Rev. Arthur W. Loughhead and wife left to join the Honan mission, the former supported by members of the society, the latter by an individual member, and last year their number was further increased by Dr. Wm. J. Scott, son of Dr. Scott, editor of our Record, and Mrs. Scott joining the mission staff, supported by members of the society. Aid has also been given by this society or its members towards the erection and in several cases partial support of several churches in Montreal.

As a thank offering for the blessings experienced and the good it has been able to accomplish during the past fifty years the society decided to raise a special Jubilee Fund of ten thousand dollars for the new school building at Pointe-aux-Trembles, an effort which is now nearly complete.

Other congregations within our church have been following the noble example of Erskine church in the line of missionary effort.

The Coutts Bank in London, founded in 1692, with which the name of the late Lady Burdett Coutts will be forever connected, enjoys the distinction of having had a larger number of Sovereigns as customers and more nobles as partners than any other institution of the kind in the world.

BRITISH AND FOREIGN.

Considerable interest is being taken in the movement to form a Masonic rifle club in Edinburgh.

Rev. Dr. John S. Carroll, St. John's, has been appointed moderator of the Glasgow United Free Synod.

The American invasion of London during the coming season promises to surpass all previous records.

Dundee magistrates are anxious to enhance their dignity on the Bench by wearing official gowns.

Temperance measures have been presented in upwards of forty Legislatures since the first of January.

There are no signs of the spotted fever epidemic in Belfast diminishing. All parts of the city are affected.

New Zealand Government has advanced five millions sterling to farmers and other settlers, and has made no losses.

Sunday golf in East Lothian was condemned in a report submitted to the United Free Church Presbytery of Haddington.

The King's gift to the nation, Osborne House, is now free to the public on Tuesdays and Fridays during the tourist season.

The latest opinion of experts is that Holyrood Chapel can be restored with safety, and without injury to its historic value.

The motor hearse is the latest development of the motor industry. You can be buried in a third of the time, the inventor claims.

In Oban and Dunoon there is a public-house for every 173 of the population while in Campbeltown there is only 1 for every 274.

The Lord High Commissioner, Lord Kinnaird, has appointed Major Quentin, Agnew, Lochnav Castle, to act as his pursebearer.

The Ivory market of Antwerp is now the largest one in the world—larger than the two other great markets, those of London and Liverpool.

Glasgow Synod of the United Free Church decided by a majority in favor of an overture to the Assembly that the home operations of the Church be directed from Glasgow.

By order of the King the "Bank of England Rifles" has ceased to exist. This corps, which consisted of a single company, was composed exclusively of employees of the Bank.

Seeing a dog eating a loaf of bread a woman at Boherb, County Cork, beat it away and carried the loaf home. On cutting it gold and silver coins and a £5 banknote dropped out.

The Glasgow Free Church Presbytery has made a special representation to the Churches Commission on behalf of the congregations in the Presbytery, which have been deprived of their property.

Rev. Henry Halliday, M. A., Presbyterian minister of Holywood, near Belfast, died on the 6th inst., with tragic suddenness. He was on his way to the railway station, when he was seized by illness, and died in ten minutes.

Stockholm's immense trade in timber is almost entirely carried on by the water system, and it also affords grand facilities for vessels from Great Britain and other lands coming into the very heart of that city with their cargoes.

What is the Royal Irish Constabulary? It is not too much to say that it is the finest police force in the world, since its constitution has been copied wherever a similar force has been required for Imperial purposes throughout the British Dominions.

Lord Arthur Laurence Haliburton, for a number of years Under Secretary of State for War, is dead. He was born in Windsor, N.E., on Sept. 26th, 1832, and was created a baron in 1890. He was the youngest son of Justice Haliburton, the well known "Sam Slick."

HEALTH AND HOME HINTS.

Acute rheumatism is stated to be more prevalent in dry than rainy weather.

To prevent stockings wearing at the heels line the backs of the shoes with a piece of black velvet.

Old brass may be made to look like new by pouring strong ammonia on it, scrubbing with a brush, and then rinsing in clear water.

A good way to clean a copper kettle is to fill it with hot water and rub the surface with milk that has turned sour for some time. Then polish with a leather.

The worst burnt saucepan or frying-pan may be made equal to new in a few minutes by using common hearthstone. First wash with hot soda and water, then rub for a few minutes with a small piece of hard hearthstone.

Lemon Pudding.—One pint fine bread crumbs, one half cup sugar, the yolks of two eggs, well beaten, tablespoon of butter, one quart milk, pinch of salt, juice and grated rind of lemon. When baked, frost with whites of eggs.

In preparing hot fomentations put a good sized piece of flannel into a patent potato-masher. Pour over boiling water and squeeze tightly, keeping it in the masher until you reach the bedside of the patient. It will be found that fomentations thus prepared are much drier and hotter than can be rung by hand.

Good Pastry.—The proportions for a good pastry are one-half pound of butter, one half pound of lard, to one quart of flour and a cup of ice-water. Mix the lard and flour until fine as dust, then add the water; sprinkle with flour, roll out and add the butter in small pieces.

Coffee Cake.—Take two cupfuls of bread sponge, add one egg well beaten, half a cupful of sugar, one tablespoonful of butter, and a cupful of lukewarm water. Mix these ingredients together well, then add sufficient flour to make a thin dough. Set away and let rise until double in size, then roll out an inch thick. Place in a baking pan, let rise again until light. Spread over the top an egg beaten with a teaspoonful of sugar and a few split blanched almonds, if you have them, then bake in a medium hot oven.

Stewed Beef Kidney.—Take a pound of beef kidney, skin it, cut in pieces, removing all the fat and pipes; put two ounces of butter in a stew-pan, fry the kidney in it for five minutes, stir in two ounces of flour, a finely chopped shallot, two tablespoonfuls of catsup, some salt and pepper, and when these ingredients are well cooked, add a pint of stock, and simmer for twenty minutes; just before serving add two teaspoonfuls of chopped parsley. Serve on a hot dish with sippets of fried bread.

When a man loses all his money it generally changes his appearance to such an extent that even his old friends do not recognize him.

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SPARKLES.

The hardest man to convince is the one who says, "Yes" to everything you say.

Mark Twain's latest maxim is neat and very human: "To be good is noble, but to teach others to be good is nobler—and no trouble."

Mother's Joy—"Mamma, what kind of people are Poles?"

Fond Mother—"They are a people who inhabit a country called Poland."

Mother's Joy—"Well, then, would you call their children Tad Poles?"

"Yes," said the warder, "he was the coolest and most thoughtful convict who ever broke jail!"

"You don't say so!" exclaimed the visitor.

"Yes. He left behind him a note to the Governor beginning: 'I hope you will pardon me for the liberty I am taking!'"

Early in the autumn, little Clara was observing the change in color the leaves were undergoing.

"Poor little leaves!" she sighed, after a time. "They kept me from getting tanned all summer long, and now they're getting all sunburned themselves."

Guide—"Yes, sir, this town received its charter as a Royal Burgh from King David."

English Tourist—"doing" Scotland—"Bless me, you don't say so! What an ancient town it must be! That was the King David that wrote the Psalms, wasn't it?"

A minister took one of his parishioners to task one day because he never came to church, golfing instead all summer, and curling all winter long. "Man, man," the minister ended, "if ye dinna mend ye'll lend yersel' where ye'll no' be troubled wi' sermons, lang or short." The Scot grunted. "Weel, aiblins so," he said, "but no' for the want o' meenisters."

"Why don't you get an automobile?" "My dear sir," was the answer, "I don't need it. I have a dog, three life insurance policies, and a boil. I have trouble enough."—Washington Star.

Teacher—"Wait a moment, Johnny. What do you understand by that word 'deficit'?"

Johnny—"It's what you've got when you haven't got as much as if you just hadn't nothin'."

At a Nationalist meeting in an Irish village one of the speakers exclaimed: "Ah! and as I gaze into the invisible future I fancy I can see on the sands of time the footprints of the hands of our horny-footed sons of toil."

TORTURING RHEUMATISM.

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Agonizing pains, sometimes in one part of the body, sometimes in another, more often in the back or joints—that's rheumatism. Do not delay in finding a cure. Each day makes the disease worse—increases the torture. Dr. Williams' Pink Pills have cured thousands. They cured Mr. Horace Plante, of Sorel, Que., of a most aggravated case of rheumatism. What they did for Mr. Plante they can do for you. He says: "I was seized with rheumatism. I walked as if my boots were filled with pebbles. The pains, starting in my feet, spread to all parts of the body; my back and joints became affected. For upwards of five years I suffered the greatest agony. Often I was confined to bed, hardly able to move. Nothing seemed to help me. I despaired of ever being well again. By good chance Dr. Williams' Pink Pills were brought to my attention and I decided to try them. I got six boxes—before they were gone I felt a great improvement. I continued the treatment and my health gradually came back till now I do not feel the least pain—I am totally cured. It was a surprise to my friends to see me on the street again well and strong after five years of torture. They wanted to know what brought about the change. I told them Dr. Williams' Pink Pills, for I took no other medicine once I began their use. Rheumatic sufferers give Dr. Williams' Pink Pills a fair trial they will surely do for you what they did for me."

It is in the blood—poor blood—that such troubles as rheumatism, indigestion, dizziness, heart palpitation, anaemia, weakness and a host of other diseases find their root. It is the blood that Dr. Williams' Pink Pills act on. They make it pure, rich, red and health-giving. That is why they cure all the common ailments of everyday life. Sold by druggists or by mail at 50 cents a box or six boxes for \$2.50, from the Dr. Williams' Medicine Co., Brockville, Ont.

In India a native visitor never takes his departure of his own accord. Etiquette requires the host to dismiss him, which he does in the politest way possible, not by saying "Go," but by saying, hospitably, "Pray come again; the sooner we see your face, the pleasanter it will be."

At Paris Lyons, and in the great towns of France there are individuals who lived by tattooing. In the regiment or in the workshop one person recommends them to another. Sometimes they are to be found at a wine-shop, and often they operate at fairs. These men have albums full of designs from which a choice can be made. The ordinary price is fifty centimes a subject. The materials employed are generally Indian ink, vermilion, and charcoal.

DON'T TALK TO YOUR HORSE.

A horse which has always been made to obey quickly, will respond to commands from anyone, whereas the creature which has been petted and talked to accords, unless hungry, scant attention to anyone. We talk to horses altogether too much, and it is a silly and dangerous custom. "Whoa!" should mean but one thing; slip, slide or fall it should meet with instant obedience. Not another word should ever be used beyond possibly the order to "stand over" in the stall (although even that is best unsaid) except, the "click" of the tongue for increased speed. The animal's attention is kept if you are silent—he does not know what you will do next, and as he fears you, his anxiety is always to find out what you wish done, or what move you will next make.—Outing Magazine

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12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
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Synod of Montreal and Ottawa.

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

Synod of Toronto and Kingston.

Kingston, Belleville, Sept. 18, 11
a. m.
Peterboro', Peterboro', 5 Mar. 9a.m.
Lindsay, Woodville, 5th March, at
11 a. m.
Toronto, Toronto, Monthly, 1st.
Tues.
Whitby, 16th April, 10.30.
Orangeville, Orangeville, 10th and
11th March at 10.30 a.m.
North Bay, Sundridge, Oct. 9th.,
2 p.m.
Algoma, S. Ste. Marie 27 Feb.
p.m.
Owen Sound, O. Sd., 5 Mar. 10a.m.
Saugeen, Drayton 5 Mar.
Guelph, in Chalmer's Ch. Guelph,
Nov. 20th., at 10.30.

Synod of Hamilton and London.

Hamilton, Knox, Ham 5 Mar.
Paris, Woodstock, 5 Mar. 11 a.m.
London, St. Thomas 5 Mar. 10a.m.
Chatham, Chatham 5 Mar.
Huron, Clinton, 4 Sept. 10 a.m.
Maitland, Wingham, 5 Mar.
Paisley, 14 Dec., 10.30.

Synod of the Maritime Provinces.

Sydney, Sydney.
Inverness.
P. E. Island, Charlottetown.
Pictou, New Glasgow.
Wallace.
Truro, Truro, 18th Dec. 10 a.m.
Halifax.
Lun and Yar.
St. John.
Miramichi.
Bruce, Paisley 5 Mar. 10.30
Sarnia, Sarnia, 11 Dec. 11 a.m.

Synod of Manitoba.

Superior.
Winnipeg, College, 2nd Tues., bi-
mo.
Rock Lake.
Glenboro', Cyprus River 5 Mar.
Portage-la P.
Dauphin.
Brandon.
Melita.
Minnedosa.

Synod of Saskatchewan.

Forkton.
Regina.
Qu'Appelle, Abernethy, Sept.
Prince Albert, at Saskatoon, first
Wed of Feb.
Battleford.

Synod of Alberta.

Areola, Areola, Sept.
Calgary.
Edmonton.
Red Deer.
Macleod, March.

Synod of British Columbia.

Kamloops, Vernon, at call of Mod.
Kootenay.
Westminster.
Victoria, Victoria, in February.

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**Synopsis of Canadian North-
West.**

HOMESTEAD REGULATIONS

ANY even numbered section of
Dominion Lands in Manitoba,
Saskatchewan and Alberta, except-
ing 8 and 28, not reserved, may be
homesteaded by any person who is
the sole head of a family, or any
male over 18 years of age, to the
extent of one-quarter section of 160
acres, more or less.

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

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

(1) At least six months' residen-
ce upon and cultivation of the land
in each year for three years.

(2) If the father (or mother, if
the father is deceased) of the
homesteader resides upon a farm in
the vicinity of the land entered for,
the requirements as to residence
may be satisfied by such person re-
siding with the father or mother.

(3) If the settler has his per-
manent residence upon farming
land owned by him in the vicinity
of his homestead, the requirements
as to residence may be satisfied
by residence upon the said land.

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

W. W. CORY,

Deputy of the Minister of the In-
terior.

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



SEALED TENDERS addressed to
the undersigned and endorsed
"Tender for Belleville Drill Hall"
will be received at this office until
Wednesday, April 24, 1907, inclu-
sively, for the erection of a Drill
Hall at Belleville, Ont., accord-
ing to a plan and specification to
be seen at the office of W. R.
Aylsworth, Esq., C.E., Belleville,
Ont., and at the Department of
Public Works, Ottawa.

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

An accepted cheque on a char-
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the Honorable the Minister of
Public Works, equal to ten per
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the tender, must accompany each
tender. The cheque will be for-
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cline the contract or fail to com-
plete the work contracted for, and
will be returned in case of non-
acceptance of tender.

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

By order,

FRED. GELINAS,
Secretary.

Department of Public Works,

Ottawa, March 30, 1907.

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it without authority from the De-
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