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THE CALL TO THE STRONG

WILLIAM P. MERRILL, D.D., IN THE INTERIOR

Not to the weak alone
Soundeth the call of Love,
"Come unto Me and rest;"
But to the spirits and great,
Who do the work and bear the weight,
Toiling from early morning till late,
With vigor and grace and zest.

These are the lives that labor,
These are the heavy-laden,
Theirs is the blessed word,
Not for themselves the strain and bare;
It is their neighbor's grief they share,
It is their brother's load they bear,
Even as did their Lord.

Patient they are, and brave,
Steadily marching on,
Ready for every test,
Only the Lord who trod that way
Knows of the strain from day to day,
Knows how they long to hear Him say,
"Come unto Me and rest."

And it is sweet to know
How to each broken heart
Cometh the summons blest;
"Ye who have toiled without avail,
Ye who were tempted but to fail,
Ye who are sad and poor and frail,
"Come unto Me and rest."

Yet there is something more,
Better and worthier far
Richest reward and best!
"Ye who are strong and true and brave,
Putting aside the ease ye crave,
Comrades of Him who died to save,
'Come unto Me and rest,'"

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BIRTHS.

In Carleton Place, March 1st, the wife of Mr. A. C. Brown, of a son.
 At Almonte, Feb. 27th, Mrs. M. R. McFarlane, of a daughter.
 At Sudbury, Ont., on Friday, March 1st, 1907, to Mr. and Mrs. A. D. Meldrum, a son.

MARRIAGES.

In Whitney, Feb. 27th, by Rev. Dr. Abraham, Mr. Robert Flintoff and Miss Edith Hill, both of Oshawa.

In Oshawa, Feb. 19th by Rev. James Hodges, B.A., Miss Martha E. Gray and Mr. Chas. Hy. Martin, both of Ottawa.

At South Mountain, on Feb. 12, 1907, by Rev. C. A. Ferguson, George McFadden to Miss Myrtle Kennedy.

At Glen Roy, on Feb. 27, 1907, by Rev. N. Waddell, Williamston, Curtis St. John of St. Raphael West to Miss Virginia Gareau.

At St. John's Mause, Cornwall, on Feb. 27, 1907, by Rev. N. H. McGillivray, George Edward Ezzord, Osnaburck Centre, to Miss Bertha Grant of Cashions Glen.

At Toronto, on March 4th, by the Rev. Mr. George, Miss Annie Riekaby to Mr. Alexander Gilchrist of Clay, Alberta.

On February 27th, 1907, at Raleigh, North Carolina, in the First Presbyterian Church, by the Rev. Dr. Tyrel, Ross B. Mackinnon of Toronto to Daisy E. Moring, of Raleigh, N.C.

At the residence of the bride's father, Mr. H. Robertson, Carleton Place, Feb. 27, 1907, by Rev. A. A. Scott, M.A., Mr. W. J. Eastman, of New Liskeard, to Miss Elizabeth Robertson, of Carleton Place.

DEATHS.

In the Township of Hope, on Feb. 22nd, 1907, Gordon McCrae, aged 53 years.

On March 3, 1907, at her late residence, Howick, Que., Isabella Robertson, widow of the late James Gordon, in her 74th year.

On Feb. 28, 1907, at the residence of his son, Wm. A. Wood, No. 8 Fort street, Montreal, after a lingering illness, Peter Wentworth Wood, in his 81st year.

On February 25, 1907, at the "Alexandria" (Western Hospital), Toronto, Sarah Hutchison, relict of the late John Johnstone, Grafton, Ontario, in her 57th year.

In Kingston, Ont., on March 5, 1907, Mary Jane, relict of the late James Williamson, 33 Collingwood street, aged 69 years.

Stella, only and dearly beloved child of Alex. and Jennie Waldie, 22 St. Patrick street, aged 8 years and 5 months.

At Parkdale, Toronto, on Feb. 27th, 1907, John McCuaig, aged 74 years. A resident in Ora township for a number of years.

At 22 Huron St., Toronto, on 6th March, William John Morris, formerly of Perth, Ont., aged 74 years.

In Beckwith, March 3rd, James Cram, sen., in his 67th year.

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NOTE AND COMMENT.

Lord Overton, presiding at the anniversary soiree of the Evangelistic Institute, Rutherglen, said he was against the "new theology." It was not a new theology, in fact it was no theology at all.

The total consumption of spirits in the United Kingdom during the past year amounted to 39,302,480 proof gallons, as compared with 39,569,766 gallons in the previous year—a decrease of 67,286 gallons.

It is from the Trinidad Presbyterian we borrow the following statement: "The strength of Presbyterianism consists in each congregation keeping in touch with the work and circumstances of all the rest." That is well put. We all have an interest in the work in which all are engaged.

The late Bishop Chinnery-Haldane, a memoir of whom has just appeared, was a lineal descendant of the brothers Haldane, who are usually regarded as the founders of Congregationalism in Scotland. His father was the son of James A. Haldane, of Airdrey, and the late Mr. Robert Haldane, the father of the present Secretary of State for War, was his uncle.

The popularity of the late Mr. Spurgeon's sermons is attested by the fact that they have now reached the 52nd yearly volume. The whole set contains no fewer than 3,019 sermons, and the supply of MSS is sufficient to keep the publication going for some years to come.

A Methodist Episcopal bishop says that "theories about the moon do not hurt the moon; nor do theories about the Book hurt the Book." A writer in the Southwestern Presbyterian says that this is true, but that theories about the moon or about the Bible may hurt the man. To believe that the Bible is not good, spiritual food does not hurt the Bible, but may starve the man.

There is force in the advice given by James Whitcomb Riley to a brother writer, who had been unjustly criticised. He said: "What you should do with those fellows who attack you is to take off your coat, roll up your sleeves, and hit them as hard as you can with a big chunk of silence. Sound advice; but the average journalist finds it somewhat difficult to live up to it.

Some 5,500 young Roman Catholic priests and theological students in France have had to report for military service. If the men are compelled to serve it will be a true blessing in disguise in preparing them for their ministry. If every minister in every denomination were compelled to spend two or three years in the rough work of the world, ministers would know better how to command the attention of the ordinary man.

Nova Scotia Presbyterians are to have another jubilee over a distinguished minister of the Gospel—Rev. John Currie, D.D., Prof. of Hebrew in the Presbyterian Theological College, Halifax. The jubilee will take place in Maitland, Hauts Co., where Dr. Currie was ordained August 12, 1857. On the occasion Rev. J. M. Gregor McKay of New Glasgow—now retired—preached, and is now the only one living of the members of Truro Presbytery present at the ordination.

The Federal Senate at Washington has responded to the public sentiment which demands that the United States join with any or all of the other powers signatory to the treaty of Berlin, which recognizes the Kongo State and admitted it to the family of nations, in protecting the inhabitants of that country from the barbarous cruelties of their civilized rulers.

The Roman Catholic bishop of Long Island, N. Y., has forbidden his priests to receive money, derived from any kind of gambling devices at church fairs and the like. There are others who would do well to follow this bishop's example. No church has need of money secured in wrong ways, nor can any church afford to take such money.

A member of Lloyd's, London, states that he cabled to Jamaica about two months ago, when they had a small shock, offering to insure buildings against damage of all sorts by earthquakes. Their representative there replied that they never had any serious shocks and therefore that no one would insure." They know better now.

Russia is having trouble with China over the boundary of Manchuria, and the Chinese court has decided to ask representatives of the powers to form a commission for the decision of the disputed points. China is considering the construction of a railroad into Tibet for the purpose of taking a more active control of the territory, and will probably transform it from a Chinese dependency into a Chinese province, which will be a protection to Tibet.

The Michigan Presbyterian has the following to say on the importance and value of active Christian service: "It is hardly an exaggeration to say that a Christian's very life depends upon his activity in behalf of others. It is certainly true that a life that does not reach out a helping hand to other lives cannot be a vigorously healthy life. Some people wonder why they do not enjoy religion. They hardly know what religion is. No man who is worthy of the name of a man enjoys any good thing that he keeps all to himself. This is true even of meaner things; and it grows proportionately with the higher character of the pleasure or possession."

An article in the February No. of the "Protestant Alliance Magazine," (English), makes the statement that, despite the invasion of foreign monks and nuns, and the boasting of the Roman Catholic Hierarchy of their progress in the United Kingdom, the power of Rome is really decreasing in Britain. To-day according to their own official figures, there are 375,000 fewer Roman Catholics than in the year 1879, and that despite the fact of the population having increased by seventeen millions. The number of priests, churches, and convents has undoubtedly grown, but the lay element has decreased. Roman Catholic papers have been complaining of this leakage. This is certainly striking. The London Christian however, looking at the question from another point of view, has this to say: "But while all this is true, it must not be forgotten that the subtlety of Rome is at work in the English Church, and that, if there has been a diminution in the number of avowed Romanists, there has been a great increase in the number of those unavowed. And whether in Anglicanism or Romanism, the sacerdotal spirit and practice are equally fatal."

It is not generally known that the United States Free Church has a Presbytery in Ireland. But the Presbytery of Ireland, which consists of nine congregations, shows its prompt interest in the affairs of the Church by having nominated Professor J. A. Paterson and Professor Dods for the vacant Principalship in the New College Edinburgh.

In far off Korea is to be found to-day the most remarkable Presbyterian congregation in the whole world. At Pyeng Yang, a station occupied by a missionary of the American Presbyterian church, there is a weekly prayer meeting held with a regular attendance of 12,000. Throughout Canada's wide domain no such prayer meeting can be found. Ministers in this country would be overjoyed if they could have 120—let alone 1,200—people present at their mid-week prayer meetings.

Henry Martyn Field, D.D., died in New York, January 25th., the last survivor of four distinguished sons and citizens. Cyrus W. Field's name is inseparably linked with the first Atlantic Cable; Stephen J. Field was for a number of years Justice of the United States Supreme Court; David Dudley Field was long a leader of the New York bar, while Henry W. Field was for forty-four years editor of the New York Evangelist, and a powerful force in religious and ecclesiastical circles. He was a distinguished author and traveller. The biographies of his brothers were written by his pen. It is seldom that four brothers win so great a celebrity. Each lived to be otogenarians. With regard to the first Atlantic cable, while it is true that Cyrus W. Field undoubtedly is entitled to the honor of having successfully carried out that project, the fact remains that the first advocacy of that scheme, and the demonstration of its feasibility, belongs to the late Frederick Newton Gisborne, a Canadian.

Some months ago The Dominion Presbyterian drew attention to the escapade of the Roman Catholic authorities in Malta, when the Archbishop undertook to prevent the holding of a mission in a theatre at Valetta by Rev. John McNeill. The matter was promptly brought to the attention of the British government, the result being that, under royal instructions, the Roman Catholic Archbishop was informed that all the inhabitants of Malta must have full liberty and the free exercise of their respective modes of religious worship. This, naturally, did not satisfy the archbishop who appears to be one of the militant order of the clergy. The royal instructions were met by a letter from his grace to the king, in which he said that no greater blow could be given than to allow the free exercise of religion by all, and he begged the King that this freedom should be reserved to the Roman Catholic church alone. It goes without saying that the appeal was disregarded, but, as pertinently pointed out by the Christian Work and Evangelist, "it throws a very remarkable and significant light on the relation of the Roman Catholic church to religious liberty. Whenever Rome has the upper hand, there is not only a guarantee of religious liberty, but the practical certainty that freedom will not be allowed. It is only the fact that Roman Catholicism is in a minority in this country which prevents us seeing that church in its true colors. The lesson, however, should be heeded by us all."

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS**AN IMPORTANT CONVENTION.**

At the recent Convention of the Ontario branch of the Dominion Alliance which was attended by nearly one thousand delegates, representing all sections of the Province, many important resolutions were adopted.

The Convention by a unanimous vote reaffirmed its position in regard to Provincial prohibition, and declared its unalterable stand by the position, that, in this Province, the liquor evil demands, and public opinion is prepared to endorse such legislation as will abolish the barroom, the treating system, and the drinking in clubs, and will impose on the liquor traffic such further restriction as will effectively curtail its operation and remedy its evil.

Having thus laid down its unswerving allegiance to the fundamental principles of the Alliance, the Convention went on to pass upon some practical legislation which is a direct issue today.

The Three-fifths Requirement.

That section of the Bill passed at the last session of the Legislature which requires three-fifths vote to carry a Local Option by-law was emphatically condemned by a standing vote. With great enthusiasm the delegates unanimously declared that "In the judgment of the Convention the present requirement for the three-fifths vote to carry Local Option legislation is contrary to justice, fair-play, and the spirit of our institutions, and deprives municipalities of a right long enjoyed, and that this provision of the present Liquor Act should be at once repealed."

The above declaration was in the minds of the delegates of prime importance. The deputation which waited upon the government was instructed to urge that alone, and everything the Convention could do was done to show that there was not the slightest yielding in regard to this unfair requirement.

Hotels and Bar Rooms.

The next most important resolution was that which stated that no licenses for the sale of intoxicating liquor should be granted in, or for, any house or place of public entertainment. The Convention felt that the separation of the sale of liquor from hotels would mean the solving of the hotel problem, and the clarifying of the issue in the campaign for bar room abolition.

In this connection the Convention also endorsed the proposition that all hotels, whether under license to sell liquor or not, should be under good license regulations and inspection, and be required to furnish accommodation to the public to the limit of their capacity without discrimination.

The Local Option Principle.

The Convention sought that a further application should be made of the Local Option principles, and recommended that the Government be requested to so amend the Liquor License Act that on the petition of twenty-five per cent. of the electors of any municipality, it shall be obligatory on a council to submit a by-law to the electors for the reduction of licenses and it shall also be obligatory on the council of such municipality to pass a by-law in accordance with such vote.

The same power was sought in regard to municipalities regulating the hours of sale for intoxicating liquors.

The Convention was of the opinion that in cities of thirty thousand and upwards, any Ward should have power

to vote upon a Local Option by-law in the same manner as any municipality.

Securing Convictions.

Legislation was recommended for the more effective detection of the illicit sale of liquor. If possible it will be made compulsory that anyone arrested for drunkenness within a municipality under Local Option shall divulge under oath the source from which the intoxicating liquor was obtained.

The experience in Owen Sound led to the passing of a resolution asking for legislation making illegal all sale of ale and beer by breweries within, or for delivery within, municipalities in which there is no license for the retail sale of the same.

Equal Suffrage.

The Convention declared for equal suffrage, saying that this was right, and, therefore, in the interests of justice and fair-play the franchise should be accorded to women.

Law Enforcement.

Strong ground was taken on the question of law enforcement, and delegates were urged to do everything in their power to secure the enforcement of existing laws relating to the liquor traffic, particularly in cases where there is open and pronounced lawlessness.

Gratification was expressed in regard to the action of the administration in liquor cases, and the decided improvement in the effort to enforce the law. There was, however, a statement that in some cases local Inspectors were not doing quite all they should in this regard.

It was suggested that those who knew of violation of the law should deal with the department directly in municipalities where the local officers could not be trusted to treat information confidentially.

The advisability of organizing law and order committees in every municipality to keep trace of the manner of observance of the Liquor Law, and to receive information of breaches of law was suggested. Delegates were urged to always bear in mind that the character of the municipal councillors is reflected in the manner of law enforcement.

Unanimity Strength.

A striking feature of the whole Convention was the thorough unanimity, and the intense earnestness of the delegates. There was practical and enthusiastic agreement in reference to all important conclusions.

The Convention was strong, not only in its representative character, and the number of delegates, but in the thorough harmony which existed, showing a most encouraging solidarity on the part of the temperance forces.

Dundee U. F. Presbytery has approved of a scheme for amalgamation of Sustentation and Augmentation funds.

There are fine touches of nobility in the Japanese character. They are erecting monuments to the memory of the Russian and Japanese soldiery who fell at Port Arthur.

It is stated that the ambition on the part of fishermen in Seafeld to exchange sailing boats for steam drifters, which cost about £3,000, is militating against early marriages.

King Edward is the fortunate possessor of one of the finest collections of pictures in the world, and one which, if it could be brought under one roof, would be a formidable rival to the National Gallery.

THE LATE MRS. FRASER OF UXBRIDGE.

The members of the Presbytery of Lindsay heard with great sorrow of the death of the beloved wife of our esteemed and well loved friend and co-presbyter, Rev. James R. Fraser of Uxbridge. This sad bereavement came with startling suddenness. Until ten days before her death Mrs. Fraser, had seemed to enjoy perfect health, when, without warning a severe hemorrhage of the stomach occurred. Physicians were at once called in. Nurses were obtained, later came relatives, her father and mother, Dr. and Mrs. Cryan of Demorestville, and Dr. H. Cryan, a brother. Everything that medical skill, nursing and loving devotion could devise was done, but it seemed that nothing could avert the end which came on Wednesday afternoon, February 20. Mrs. Fraser was the second daughter of Dr. Cryan of Demorestville. She won the degree of B. A. at Queen's University in '98, and soon after was happily married, and came to reside over the manse in Uxbridge. Every minister in the Presbytery has been gladdened by her bright and winsome personality and her gracious hospitality. The genuine worth and kindness of her disposition will long be a blessed influence in the community where she lived, while to her husband and two little children she was all that wife and mother should be. With all the sorrowing friends, but with these most deeply, we feel a genuine and heartfelt sympathy.

A public reception was given to Mr. and Mrs. Woodside by the Division Street congregation on the 5th inst. It was a large and hearty affair. The Moderator presided, Rev. Mr. McAlpine voiced the welcome of Knox Presbyterian church; Mr. Tark spoke for the Methodists and Mr. Cameron for the Baptists; and Revs. Dr. McLaren of Rockland and Dr. Fraser of Annan, formally welcomed Mr. Woodside on behalf of the Presbytery of Owen Sound. Dr. Somerville came up from Toronto to be present, and wished his successor all kinds of good things in the pastorate upon which he had just entered. Rev. Mr. Woodside, in replying to the various greetings, said that he could not feel that he was entitled to all the kind things that had been said of him, but he would seek to serve the congregation and hoped to have their co-operation and assistance. He did not like Dr. Somerville to feel that he was severed from the congregation, but invited him to come back and occupy the pulpit whenever he wished to do so.

We reproduce the following clipping from the Kosiusko (Mississippi) Star-Ledger, of March 1st:—"At a large meeting of the Presbyterian church members last Sunday morning Rev. R. J. Beattie offered his resignation as pastor, and then left the meeting. By a unanimous standing vote the members refused to join in the request to Presbytery. We understand also that several members of the Presbytery had signified their intention of opposing the call from Crowley, La. On Monday morning Dr. Beattie wired to Crowley that he would stay in Kosiusko. This will come as good news to the people of Kosiusko and vicinity."

(Mr. Beattie will be remembered by many of our readers as minister of the First Presbyterian church, Port Hope, and for several years pastor of Knox church, Quelp. He left Canada ten or twelve years ago, and has been laboring for some time in connection with the Southern Presbyterian church—Ed. D. P.)

HABITS, GOOD AND BAD.

An old soldier was once carrying home from the bakehouse a basin which contained his dinner. He walked very erect and held the basin carefully, but a man in the street suddenly called "Attention!" Down went the old soldier's arms to his sides at once, and, of course, his dinner fell into the mud.

That was not a nice trick to play on the old man, but it may be taken as a good illustration of the power of habit. For many years the old soldier had been accustomed to obey the order, "Attention!" at once, and the movement to the word of command had become almost a part of his nature.

What we mean by the word habit, is something done often and regularly, until it becomes easier to repeat than to leave undone. Even difficult things have a knack of growing easy when they are repeated over and over again.

Workmen who have to rise very early in the morning soon get used to it, and wake quite regularly at the hour. Men who have to work very late at night get used to it, sleeping in the day-time. Strange things become easy to do when the habit of doing them is formed.

What we call conduct is really a string of habits. If the habits are good the conduct is good; if the habits are bad, the conduct is bad. But it is difficult to form good habits if bad habits already exist.

Consider the habit of taking food and drink. If the food and drink are natural and simple, the habit is necessary for the preservation of life and health. But there is a danger of forming the bad habit of taking drugs. The drug may be the alcohol in intoxicating drinks, or the nicotine in tobacco, or opium, for example.

Such drugs as these affect the nervous system and create an appetite for themselves. It is not a natural appetite, and easily becomes a terrible craving which gives the sufferer no peace.

In the case of alcohol this craving causes drunkenness! In the case of tobacco, the person who has formed the habit is never comfortable without a cigarette, a pipe, or cigar. To be the bond slave of any habit is humiliating. That overmastering desire for something, which we call a craving, is very rarely felt for things which are natural and innocent. Natural tastes are easily satisfied; artificial or acquired tastes often lead to excess.

What can be more delicious and enjoyable than rich, ripe fruit? Yet we never hear of a craving for grapes, or a passion for pears. The appetite for these natural fruits is soon satisfied. But with drugs, the more we take the more we want to take, until the body is filled with disease and misery.

A man who was very fond of his pipe fixed a certain allowance of tobacco for the week, which he would never under any circumstances permit himself to exceed.

When he found his desire for smoking to be increasing, he used a smaller pipe, so that if the number of pipes he smoked went up, the amount of tobacco was kept the same.

This man found it necessary to cheat his appetite, you see he must cheat his appetite or lose his self-respect. A natural appetite very rarely becomes our master; an artificial appetite is always trying to get the upper hand.

A bad habit is like the camel in the Arab fable. Pushing his nose through the window of a room, he wakened a miller who was sleeping there. "It is very cold out here," said the camel; "I only want to get my nose in." The miller granted his request. After a while the camel got his neck in; then his fore feet; and so, little by little, crowded in his whole body.

This was more than the miller bargained for, and as the room was not big enough for both, he complained and told the animal to get out again. "No, no," said the camel; "if you do

not like it, you can leave it; as for myself, I shall stay where I am."

When we find a habit is becoming our master, so that it interferes with our work, endangers our health or unfits us to hold our duty, that habit must be turned out before it gains complete possession within.

—From the Addison Temperance Recorder.

OWEN SOUND PRESBYTERY.

The presbytery met in Division street church on the evening of March 4th for the induction of Rev. G. A. Woodside, M.A. The meeting was largely attended, and the service one of very exceptional interest. Mr. Nicol of Warton preached, Mr. Boyle presided, Mr. MacAlpine offered the induction prayer, Dr. McLaren addressed the minister and Dr. Fraser the people. The service was finished within one hour and a half and the interest of the large congregation was sustained throughout.

On the following day the regular meeting of the Presbytery was held. Among the matters of more general interest are the following: A resolution of sympathy with the pastor and congregation of Allenford on the recent destruction of the manse with contents by fire. A call from Kemble was set aside and Mr. Boyle of Shallow Lake was appointed moderator. Messrs. McNabb, MacAlpine and Black were appointed commissioners to next Assembly, also Mr. J. H. Adolph, Mr. Rutherford and an elder to be chosen from Keady. Grants in aid were applied for from the H. M. Committee for Brooke and the Indian Peninsula and Mr. Nicol of Warton was appointed moderator of Session in the latter field. Congratulations were extended to Shallow Lake on attaining to self-support. Nothing will be asked for this year from the Augmentation fund. Satisfactory reports were presented by the Y. P. S. of the S. S. and the Church Life Committees, and the Moderator of Presbytery was instructed to issue a pastoral letter to congregations calling attention to some important considerations in the latter report. The congregations of Knox, Sydenham, and Woodford were commended for increasing their pastor's salary.

An overture was sent to Assembly on the settlement of vacancies on the line recommended by the committee on Union. Dr. McLaren was appointed on the Synod's committee of business, and Mr. Black on the Assembly's committee on bills, etc. Notice of motion was given for a change in present plan of S.S. visitation. Revision of Communion Rolls, Payment of travelling expenses of members of presbytery to regular meetings and appointment of Committees for the year were allowed to stand till July meeting.

S. S. Conference will be arranged for in Keady and Hepworth if possible in May. All Session Records must be presented for examination at July meeting. Dr. McLaren was appointed moderator for the ensuing year. Mr. Wilson will conduct devotional exercises at next meeting. A very interesting impromptu conference was held on church union, the unanimous sentiment being very favorable to union. The generous hospitality of Division street congregation in entertaining the Presbytery was suitably acknowledged. Next meeting of Presbytery 1st Tuesday an July. —

To lose self-control is to lose the key to any situation. No man who cannot hold himself in hand can expect to hold others. It has been well said that, in any discussion or disagreement with another, if you lose your temper and if you are in the right there is no occasion to. Or, as a lawyer has wittily put it, "Possession is nine points of the law; self-possession is ten."

LONDON PRESBYTERY.

At the March meeting of the Presbytery, held in St. Thomas, Rev. H. W. Reide was chosen Moderator for six months. Rev. Jas. Malcolm, of Dutton, was appointed to declare vacant the charge of Duffs and Tait's Corner's churches, vacated by the translation of Rev. E. I. Ellison to Ayr. Rev. Mr. Lawrence accepted the call to Pulinch. Rev. R. C. McDermid of Fingal was appointed moderator and to declare the charge of Chalmers and McBride vacant on the 10th instant.

The call from Westmount to Rev. W. J. Clark was reported, and parties ordered to be cited. It is to be issued on the 12th instant.

A call from English Settlement and Ilderton to Rev. D. Johnston, of Wau-buno, in the Presbytery of Sarnia, was sustained and forwarded to the Presbytery of Sarnia. Rev. Mr. Henderson reported as to the supply of the Delaware charge during Rev. Mr. Leitch's absence. Note was taken of the illness of Rev. Mr. Shearer.

The following ministers were appointed commissioners to the General Assembly: Rev. Messrs. A. J. Mann, Thomas H. Mitchell, Thos. A. Watson, D. Kelso, Jas. G. Stuart and Dr. Thomas Nixon. Of elders were appointed Messrs. J. W. Sutherland, Alexander Stuart, K.C., and Jas. C. Shipley.

Leave was granted Cook's church, Caradoc, to borrow \$2,000 towards debt on new church; and the Newbury congregation were allowed to tear down their present church, and rebuild on a better site. The Port Stanley congregation received permission to sell their manse property, and build a new manse.

An overture to the Assembly was submitted by Rev. James Rollins and adopted asking that the names of all organized congregations be retained on Statistical Columns with names of ministers in order of induction; and that the statistics and finance of each congregation be reported. Revs. Dr. Nixon and Mr. Stuart to support it before the Assembly. Rev. Mr. Stuart reported for the Home Mission Committee. It was agreed to apply for \$3 per Sabbath for Mr. Brydges.

OTTAWA PRESBYTERY.

At the Ottawa Presbytery there was an interesting discussion on the Union question. The subject was opened by Dr. Herridge, who dwelt on the genesis of the movement, and the need for union, especially in the North-west. Dr. Ramsay gave an interesting and useful resume of the doctrinal beliefs of the negotiating churches and the results reached after repeated conferences, his statement leaving the impression that a large measure of unanimity had been reached on many important points. While strongly in favor of union Dr. Ramsay stated that unless the church decided unanimously in its favor he would be opposed to taking the final step. Dr. Armstrong, in speaking of the Ministry and Church Polity, said that the real question before the committee was how to get a measure of both permanency and itineracy, modified permanency as it were. The decision was to have pastoral service without a time-limit, yet ministers might seek a change by application to the settlement committee. It was the policy of the church that every congregation should have a pastor and every pastor a congregation. He reviewed briefly the qualifications necessary and conditions under which a candidate for the ministry must be chosen. Dr. Armstrong considered union both desirable and inevitable. Messrs. Eadie, Coburn, McAdoo and several others took part in the discussion. The Presbytery appeared to be favorable to union.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

JACOB AND ESAU.*

By Rev. Mr. McMillan, B. A.

Raiment of Esau, v. 15. Little did Esau think what a trick his best clothes were playing on him in his absence. Words are the clothing of our thoughts, and have similar waggish propensities. They are off as soon as they are both, like baby fishes, and we never know how far they will travel or what places they will visit before they will stop. Sometimes they masquerade, swelling into larger size, or twisting themselves into other shapes; but they always claim to belong to us. Should we not be careful as to these vagabond words that go out to represent us, sometimes untruly, and sometimes far too truly.

The savory meat and the bread, v. 17. How pitiful to see a trembling old man, trying to put some strength into his body and resolution into his will, and all that he might do something he knew was directly opposed to God's will! God had said, "The elder shall serve the younger," and Isaac would fain set this decree aside and give the elder son the highest place. As if he could cheat the Almighty, and bring to naught a divine counsel! And so, all down the ages, men have been beating with their puny strength the anvil of heaven's purpose. And the net result of all their frantic efforts is that their strength is wearied and their hammers broken while the anvil remains unchanged.

My father, v. 13. This is near to the very height of wanton deceit, to lie to a blind old man, and that man his father. But all lies are of that same treacherous nature. Every one of them is a betrayal of trust. A lie asks for confidence, and having received it, proceeds to betray and insult it. It is an abuse of a sacred trust, a blasphemy against friendship.

Thy brother's anger, v. 45. Jacob exchanges Esau for Laban, and becomes the chief actor in "the serio-comedy of the Syrian bitter bit, or Rebekah's poor lost sheep shorn to the bone by the steely shears of Shylock her brother." Finds a lad who has run away from home, finds that the unkindness of home is not so terrible as the unkindness of the world. It is well to bear the restraints and irritations caused by those whose love lurks behind the pain they inflict, and not to fly to the coldness and brutality of outsiders, who care nothing at all.

Until thy brother's anger turn away, v. 45. The sinner must face a wrath that is far more terrible than the passionate rage of a hot-headed and impulsive brother. It is God's anger against sin. There is no passion in this divine anger, and it is just to a hair's breadth. Moreover, along with it, in the divine heart is the most intense yearning to save the sinner and do him good. But God hates sin with an eternal hatred, and there is in God the fixed determination to punish sin. Is there, then, no escape? Thank God, there is a door open; and to all. It has been opened by the hands that were nailed to the cross, and it can never be closed. We have but to trust in the precious blood of the Saviour and not an arrow of God's wrath will reach us. Instead, we shall be welcomed to a

place among the children whom He has redeemed and will never suffer to perish.

Esau hated, v. 41. It was natural that Esau should hate Jacob; but it was none the less wrong. We often talk as if, when we had explained our sins, we had excused them. If that were so, there would be no sins, for every sin can be explained. A sin is done from some motive and the motive arises from some cause. It does not acquit us, as Adam thought, that we have been tempted. Temptation is our opportunity to overcome sin. Half the meaning and power of life are declared in resisting temptation.

Comfort himself, v. 42. Poor deluded fellow, who thought that revenge would comfort him! It is the prickliest bed any one can make for himself to lie upon. A man who had spent two years trying to "get even" with another who had injured him, confessed, "When I had him by the throat and his tongue was out, I saw what a fool I had been." Hate sometimes hurts the man who is hated; it always hurts the man who hates.

A few days, v. 44. We are apt, in our reckoning, to minimize the consequences of wrong-doing. A steady look at these would rob temptation of more than half its power. Who would not dash the sparkling glass from his lips, if he fully realized the unutterable shame and woe that drink brings upon its victims? Rather would we cut off our right hand, than stretch it out to take money belonging to another, did we see, as in clear daylight, the disgrace and remorse of the thief and the embezzler. As we value our happiness in this world and in the next, let us look the results of our actions squarely in the face. Then the evil will lose its attractiveness, and the good will appear in its true loveliness.

MY TASK.

To love some one more dearly every day,
To help a wandering child to find his way,
To ponder o'er a noble thought, and pray
And smile when evening falls.
To follow truth as blind men long for light,
To do my best from dawn of day till night.
To keep my heart fit for His holy sight,
And answer when He calls.
—Maud Louise Ray, in Harper's Magazine.

PRAYER.

Our Father who art in heaven, hear, we beseech Thee, the prayer that we here in the world offer. Make Thine own name great. Give men right notions of Thy glory. Help all the world to see how to worship Thee. Help us, as we pray to know what is Thy king, and to understand how we may help to uphold it. Draw us nearer to Thee. Give us a more comprehensive faith in Thee. Hasten the day when iniquities shall have ceased out of the earth. We thank Thee for the reign of peace. Let it continue. Let all wars cease. And let Thy Kingdom come, let Thy will be done in earth as it is in heaven. Amen.

Much might be said on the wisdom of taking a constantly fresh view of life. It is one of the moral uses of the night that it gives the world anew to us every morning, and of sleep that it makes life a daily recreation. . . . God is thus all the while presenting the cup of life afresh to our lips.

LIGHT FROM THE EAST.

By Rev. James Ross, D. D.

Mourning.—All Orientals are very demonstrative in their lamentations for the dead. The women of the household crouch or stand around the dead body, with their breasts bare and their disheveled hair covered with mud, and give vent to a succession of unearthly shrieks, the blood-curdling effect of which, when suddenly heard in the dead of night, cannot be described. Every neighbor hastens to the scene of mourning, and announces her approach by a yell, even when some distance away. The only modern representation of this cry is the "keen" (caine) of the Irish peasantry, which may still occasionally be heard at a backwoods funeral in Canada. The days of mourning were commonly seven in number, during which, all work suspended, the funeral feast proceeded, the mourners varied the periodic cry with musical chants describing the virtues of the dead, which were answered by another class with a mournful refrain. In the case of some great men like Jacob, the mourning continued seventy days. At present, before the body is placed in the tomb, it is customary to ask pardon of all present for any real or supposed injury the deceased may have done them. The peasant women often go to the grave for weeks after the funeral to wail and weep.

THE WONDERFUL TEXT.

Two texts of Scripture there are, which, put together, I think are the most wonderful in the Bible. They do suggest a child lying in the cradle, and a loving face bent over it, and a sweet voice murmuring above its head. But I marvel with inexpressible surprise and adoration when I find who the singer is, and who is the child. This is the first verse: "As one whom his mother comforteth, so will I comfort you." The other verse I find in Zephaniah 3:17: "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." Oh, I have thought, again and again in my history, of this picture; and I am not too proud to say my eyes have been filled with tears of emotion as I have tried to comprehend how the eternal Jehovah seems to sing beside one who loves him, as I remember my mother used to sing restful songs of comfort beside our bed on the old Sabbath nights!—Charles S. Robinson, D.D.

Doing right is clear duty at any and all times. Many a man stands boldly on the platform of "do right, though the heavens fall." But many of us who somewhat vaguely want to do right have not the foresight or the courage to do right until after the heavens fall,—until a great catastrophe drives us to right-doing. If we had a little more faith-filled courage in doing simply and steadily the right, day by day, we might find that our heavens would not go to smash at all.

Let us not be content to pray morning and evening, but let us live in prayer all day long. Let this prayer, this life of love, which means death to self, spread out from our seasons of prayer, as from a center, over all that we have to do. All should become prayer, that is, a loving consciousness of God's presence, whether it be social intercourse or business. Such a course as this will ensure you a profound peace.—François de la Mothe Fenelon.

*S.S. Lesson March 17, 1907. Genesis 27:25, 41-45. Commit to memory vs. 21-23. Read Genesis 27:1-45; 29:18-25; 37:31-35. Golden Text—Lying lips are abomination to the Lord; but they that deal truly are his delight.—Proverbs 12:22.

IDYLL OF RUTH.

The tender story of the Moabitish widow, taken in its inception, its development and climax, is one without a parallel, as an illustration of the overruling providence of God. The first chapter is all tears, bereavement and heart-ache. There is the famine, then the migration to a foreign land, where this good family of Elimelech hoped to find plenty. Then came the death in that strange land of the husband and father and the widow with her two boys is left among strangers. The sons marry, and soon afterward die, and there are three widows instead of one; three graves instead of one; three aching hearts instead of one. Surely all this is a great mistake! The heart-broken Naomi resolves to return home to her own land. There are no people like our own, no home like our own in the day of adversity. Orpha resolved to stay with her people, for which we cannot blame her. But Ruth stood by her mother-in-law, which showed the depths of a tender and beautiful nature, a spirit of love which one scarcely expects to find among alien people. Orpha gave her mother-in-law the kiss of pure daughterly affection, and with tears in her eyes, and at the urgent solicitation of Naomi, returned to her own people. But Ruth would not go. The Lord had other things for Ruth, and, clinging to the bereft and heart-sore Naomi gave expression to that most beautiful and pathetic sentiment found in the sixteenth and seventeenth verses of this first chapter.

That is the first step in the providence of God—to bring Ruth from her own land to become incorporated with the chosen people of God. And every step taken was necessary, though it lies through many tears. And now the two widows, mother and daughter, are back in Naomi's old home in Bethlehem. In some poor dwelling they make their abode. But all things have changed for Naomi and all things are new for Ruth. Ten years have made quite a change. Many of Naomi's old friends are gone, and the younger generation can only look into her face, curiously and inquire, "Is this Naomi?" The young widow must now go forth and earn a livelihood for both; a beautiful sacrifice which not only accentuates the noble spirit of the young woman, but marks another step in the providence of God. "And her hap was to light on the portion of the field belonging unto Boaz, who was of the family of Elimelech." She did not know that God was directing the whole affair. She did not know that the field belonged to Boaz. She did not know that Boaz was Naomi's kinsman. The things that often fall to our "hap," are nothing less than the directing purposes of God. Things do not just "happen." It was no accident that Luther found the Bible in the monastery. It was not mere chance that Spurgeon stumbled into a little half-empty chapel one night and was converted. It did not merely happen that small-pox came into the tent of Gipsy Smith's father and carried off his wife and sent him to London, or that the poor laborer on the street should say to him, "I know what you want. You want Jesus." These things are not happenings. They are the providences of God. It was this that sent Ruth that bright morning into the barley field of Boaz, a good, pious man, a near relative and a man who was unmarried. Follow the narrative to the end, and you will understand the sorrow and heart-ache in the beginning and how Boaz and Ruth were married, thus bringing a Moabitess into the direct Messianic line. She had a son whose name was Obed, and Obed was the father of Jesse, and Jesse was the father of David, and in that line came Jesus of Nazareth.

May there not have been an unwritten prophesy in this strange introduction of a Moabitess into the Messianic line?

As the Gentiles were brought into the blessings of the Messiah so we see here the blood of the Gentiles mingling with the ancestral line, a genealogical prophesy that Christ belonged not to the Jews alone, but to the Gentiles as well. Some writers have called this book of Ruth a beautiful pastoral. It is. But it is infinitely more than that. It bears the handwriting of God from beginning to end. The direct providences in it are many, and it shows how the purposes of God are sometimes worked out through the tragedies and heart-aches of his people.

LIVE IN THE MOUNTAIN TOP.

Life must be lived on the mountain heights in unceasing relation to the Spirit Who is the one and only interpreter of Christ. Some years ago I met in the south of England a dear friend, and looking at him was filled with sorrow as I saw at once he was in the grasp of an insidious disease which with deadly certainty saps away the life. After a long interval, when I was in Colorado, I saw him again, and hardly knew him. The rare air of the mountains had given him back his old strength, and had made impossible the spread of his disease. He told me, however, that, while feeling perfectly well, it was necessary for him to stay upon those mountain heights, or the old trouble would return. Let us keep ever in the mountain air. If we descend into the old valleys, the paralysis of the past will come again. We must live in the atmosphere of the Spirit, high on the mountains of vision, and there the appetite for the bread of heaven will be strong, and feeding upon Christ we shall "grow up into Him in all things."—Dr. Campbell Morgan.

MORAL USES OF DARK THINGS.

Some of God's children are invalids, shut into their own homes. They can illustrate the grace of God by the sweetness with which they endure this discipline. Others have health, strength and ease of environment, but meet with losses and crosses through the ill doing or the incapacity of their dear ones; the sorrow that is borne because of families and kindred who in some way go wrong is far harder to bear than any personal suffering. And death enters home after home, and there falls a pall upon joy, and life is veiled and it seems well-nigh impossible to face onward, without the presence and sympathy of cheery comrades on the road, who were all in all to the home. In every aspect of tribulation there is something that hurts. Well for us if there is also something that helps; greater sympathy with him who sends the affliction, more consciousness of his nearness, more love to him. Can we say with Whittier in the hour of trial—

"We take with solemn thankfulness
Our burden up, nor ask it less,
And count it joy, that even we
May suffer, serve, or wait for Thee,
Whose will be done?"

If so, sorrow has wrought in us its perfect work, and made us aware of the divine Hand that never gives one stroke too many.—Margaret E. Sangster.

If we have cast all our cares for the day following upon God, we may then lay down in peace. . . . Let us, therefore, ease ourselves of this burden by casting it on him who careth for us; what need he care and we care too?—Matthew Henry.

Let us rise as the sun rose and help to make the world glad. If we could not cultivate the habit of a cheerful welcome to each new day, and rise with a determined purpose to look for good and pursue it with all the vigor of our renewed strength, it would make not only our own but our neighbors' lives far better worth living.

WHAT IS SUCCESS?

Success in anything we strive for is always preceded by the necessary effort which is prerequisite to it. We are not to forget God's law if we would reap its blessings in our lives; we are to remember and keep His commandments if we would secure the promised reward for so doing. In all thy ways acknowledge God, and He shall direct thy paths. Does not the old Testament abound with illustrations of the truth of this? Look at Jacob on his stony pillow. Night gathers about him. He is weary, sinful and sad. He sleeps and dreams. The rough stones form themselves into a great stairway, and the messengers of God ascend and descend upon this heavenly ladder. God speaks to the houseless wanderer, and the place becomes at once the very gate of heaven: Behold I am with thee and will keep thee in all places whither thou goest. That is all that is needed; if God be with him, who can succeed against him? God alone is more than all combined. Having drawn him by our faithfulness to our side, what is there that we need fear, for in his right hand is both help and success?

So we see Joshua fearing before the task laid upon him. What hands shall take up the burden which Moses has laid down? Jehovah speaks: "Be strong and of good courage; as I was with Moses, so shall I be with thee; I will not fail thee, nor forsake thee. There shall not any man be able to stand before thee all the days of thy life." These are indeed wonderful words, but they are not for Joshua alone. They are addressed to every soul who seeks success in this life, and who is willing to find it in the way of God's commandment. Success is easy when backed with promises like these!

God's presence is always with us; God's promise never falters nor changes. "I will be with thee," said God, the Everlasting Father. And so, the abiding was the richest legacy which he left his church. It was the hope and strength of Paul and Silas when they made the old jail at Philippi vocal with their songs of praise to God. It cheered Paul when on his way to Rome while the tempestuous Euroclydon swept over the deep. It will cheer us and make the way of all bright with his presence, as we press forward to successful accomplishment by full trust in him.

It is standing with God. Walking with God; doing what God commands us to do. It is to have the same mind and will that was in the blessed Jesus when He sojourned on earth. It is to love truth and righteousness, to do justly and to walk humbly before God. To trust in the Lord with all our heart, and lean not to our misunderstanding. In all our ways to acknowledge God, and follow in the paths He shall direct. To despise not the chastening of the Lord, nor to be weary of His correction, for in that very chastisement and correction we have the proof that God loves and cares for us. Happy is the man who findeth this heavenly wisdom, for he has found that which is better than the merchandise of silver or of fine gold.

The true Christian will study God's word to find out how best he may be successful. He would not have his life to be a failure, either as regards himself, or his duty to others. He feels that it was for the proper fulfillment of these duties, he has a place in this world. It is such men who have done the most good in the world and who have left the best marks upon the church. They found the way to success, and have opened that way for others who were also panting for a worthy goal. We have all around us bright examples pointing the way, so that with us it is no mere venture. Do we wish success in all that is good and true? Preach forth and take it!

*Christian Endeavor Topic for Sunday, March 17, 1907. Proverbs 3:1-13.

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OTTAWA, WEDNESDAY, MAR. 13, 1907.

It is worth while to do even the smallest kindness as we go long the way. Nothing is lost. No de drop perishes, but sinking into the flower makes it sweeter.

Speaking at his jubilee celebration a few days ago, Dr. Potts said Methodism had suffered seriously at the hands of its young preachers. These, he considers, should always be kept for a number of years as curates until they gain the experience needed in a pastor. Our young men get a good training for pastoral work in the mission field, where they labor for two years before being eligible for a call.

A movement is being made by the Y.M.C.A. of this city to erect a new building in which to more efficiently carry on the beneficent work of the association; and so, last Sunday, in many of the city churches representatives of the association spoke in the interest of this movement. The aim of the officers and friends of the Y.M.C.A. is to raise \$200,000, and to do so by the end of the month. From the way they are going about the work we have no doubt that the desired amount will be realized.

The Presbyterian church at Kingston, Jamaica, was destroyed by the recent earthquake, about seventy of its members killed outright, many others maimed for life, and everyone, even the richest if not ruined, terribly hit. Rev. W. Graham, the pastor, makes an appeal through Dr. Herridge to the members of St. Andrew's congregation for aid to rebuild his church. The loss is more than \$20,000. No doubt there are many outside St. Andrew's church who would like to help in this good work. Mr. Geo. Burn, General Manager of the Bank of Ottawa, and Mr. Geo. Kydd, Manager of the Royal Bank, have kindly agreed to act as joint treasurers, and will acknowledge contributions, and forward them to Mr. Graham.

LONGFELLOW'S RELIGION.

A writer in the "Interior," in connection with the Longfellow centenary, speaks of the poet's relation to religion. Longfellow is pre-eminently the poet of calm, sane religious experience. His "Psalms of Life," is no cry of defiance to fate; it is a thoughtful consideration of life's noble possibilities from the point of view of the average man. "Lives of great men all remind us we may make our lives sublime,"—the thousands of schoolboys and school-girls who have read and sung and recited it have found in it an ideal fitted to their own experience. It might not kindle heroic daring, but it does feed faithfulness; and that is greater work. He faces death not with grim despair nor with mystic rapture, but with quiet resignation. "The Reaper" is no La Saiziaz; but it is a poem one can read at a funeral service, and feel that through it the Spirit of God's peace lays his hand on the head of the sorrowing. His "Song of the Silent Land" has the sweet sadness of the meditations of the average man about the "beyond." His religious hero is not some martyr defying death; it is Sir Humphrey Gilbert, with his word of good cheer and quiet trust,

"He sat upon the deck,

The Book was in his hand;

'Do not fear. Heaven is as near,'

He said, 'by water as by land.'"

It is significant that the character that voices his conception of Christianity is not Paul, but John, and the message he gives is not mystical, but natural, wholesome, ethical,—the religion of the Sermon on the Mount, which is the heart of the Bible of the "once born."

"And I remember still

The words, and from whom they came,

'Not he that repeateth the name,

But he that doeth the will,'

And Him evermore I behold

Walking in Galilee,

And that voice still soundeth on

From the centuries that are gone

To the centuries that shall be."

CANADA'S INCOMERS.

The type of immigrants to Canada was last year on the whole satisfactory. General Booth promises to send a lot of good settlers this year also. Most of last year's incoming crowd were English-speaking, and nearly all went to the agricultural regions of the Western provinces. England sent 65,135; Scotland, 15,846; Wales, 797; Ireland, 5,018; Newfoundland, 340, and the United States 57,919, leaving to Asiatic and Continental European races only 41,430. Nine thousand of these were Hungarians, 7,000 Jews, 3,000 Italians, and 2,000 Japanese. Canada has no reason to worry over her immigration problem so long as these proportions are maintained.

General Booth is now in Canada and will lecture in Ottawa on Wednesday next, 20th inst. The subject of the lecture will be "The Secret of the Success of the Salvation Army." Admission by ticket. We recommend our readers to hear the lecture. General Booth is now in his 78th year, and still speaks with all the force and fervor of former years.

FAR REACHING DECISION.

The state cannot license a saloon for the sale of intoxicating liquors, is the gist of a decision recently given by Judge Artman of the Circuit court of the State of Indiana. The case is one of world-wide interest, and if Judge Artman's decision is sustained by the higher courts, it will sound the death-knell of the liquor saloon. The application for a saloon license which was granted by the license commissioners' court, was appealed to the circuit court and tried by Judge Artman and the decision given on the 13th of February. In delivering judgment he said: "The ultimate question for decision in this case, is whether or not the sale of intoxicating liquors at retail, for beverage purposes, can be legally licensed. It is conceded that there is a statute of the state purporting to authorize such a license. Not every act of the Legislature is a law; only the valid acts of the Legislature are law. The decision of the ultimate question involves the determination of the validity or invalidity of this license statute. Did the Legislature have the authority to enact the statute? Can the Legislature authorize the licensing, for a consideration, of the sale of intoxicating liquors at retail for beverage purposes?"

The judge then proceeded to show from many court decisions that the public good is the supreme law. "Whatever is wrong cannot be lawful, and whatever is right is legitimate and lawful." Then taking up the question as to the inherent common-law rights of citizens to engage in the saloon business, showed that courts of last resort and eminent attainment have answered the question both in the affirmative and the negative, and cited a large number of cases, but the preponderance of opinion of the courts of last resort is that liquor selling is not on the same basis as dealing in the ordinary commodities of life. One of the judgments is that by the Supreme Court of North Carolina, which reads as follows:—"Liquor in its nature is dangerous to the morals, good order, health and safety of the people, and is not to be placed on the same footing with the ordinary commodities of life, such as corn, wheat, cotton, potatoes," etc.

Two important questions underlie Judge Artman's decision: (1) "Can the legislature legalize the destruction of the public health, the public morals and the public safety?" And (2) "Can the legislature make lawful, for a price, that which is unlawful because it contravenes the fundamental principle of government?" His answer to these questions is "surely not."

From a number of decisions showing how the courts view the sale of intoxicants, the following by the Supreme Court of Indiana will suffice for illustration: "That drunkenness is an evil to the individual and to the State, will probably be admitted. That its legitimate consequences are disease and destruction to the mind and body, will also be granted. That it produces from four-fifths to nine-tenths of all the crime committed, is the united testimony of those judges, prison-keepers, sheriffs and others engaged in the administration of the criminal law, who have investigated the subject. That taxation to meet the expenses of pauperism and crime, falls upon, and is borne by the people, follows as a matter of course. That its tendency is to destroy the peace, safety and well-being of the people, to secure which the First Article of the Bill of Rights declares all free governments are instituted, is too obvious to be denied."

Then follows an array of decisions of various supreme courts, showing that no form of gambling, such as lotteries, etc., could be legalized, that they are hostile to the welfare of society, from which the judge argues, that if it is right to declare gambling unlawful, it is also right to declare liquor selling unlawful.

In summing up the case and rendering his decision, Judge Artman said: "In view of these holdings, based, as they certainly are on good reason and sound common sense, it must be held that the state cannot, under the guise of a license, delegate to the saloon business a legal existence, because to hold that it can is to hold that the state may sell and delegate the right to break up homes, to make widows and orphans, the right to create misery and crime, the right to make murderers, the right to produce idiots and lunatics, the right to fill orphanages, poor-houses, insane asylums, jails and penitentiaries, and to furnish subjects for the hangman's gallows. . . . With due appreciation of the responsibilities of the occasion, conscious of my obligations, under my oath to Almighty God and to my fellow man, I can not, by a judgment of this court, authorize the granting of a saloon license, and the demurrer to the amended remonstrance is therefore overruled, the amended remonstrance is sustained and the application is dismissed at the costs of the applicant."

We give the above copious extracts from Judge Artman's decision for two reasons: (1) Because the judgment, in a very emphatic manner, raises the whole question of the constitutionality of the liquor license systems which prevail in this country as well as in the United States. (2) Because if the judgment is sustained by the higher courts in that country the opponents of the liquor license system in Canada will be encouraged and justified in bringing such laws under a similar test in this country. If the public good is the supreme law, then it is clear, as Judge Artman says: "Whatever is wrong cannot be lawful, and whatever is right is legitimate and lawful."

Mr. H. R. McElroy, of Carp, who is a candidate for the local legislature in Carleton county will, if elected, make a good representative. He is a capable business man, an elder in the Presbyterian church, and highly esteemed in all the relations of life.

In the investigation at Toronto it was declared by a reputable witness that Mr. Pyne, a member of the Ontario cabinet, tried to influence the Toronto commissioners to give a license to an unfit person. A contemporary very properly remarks: This is something of a shock. A man of mental size to be a minister should be above the kind of ward politics that have to do with issuing licenses.

The congregation of St. George's United Free Church, Edinburgh, on the 19th ult, unanimously agreed to present a call to the Rev. John Kelman, M.A., of the New North U. F. Church, Edinburgh, to be colleague and successor to the Rev. Alex. Whyte, D.D.

Cheerfulness is the offshoot of goodness. The cheerful man or woman lives longest in years and afterward in our grateful and loving memory.

There is no time so miserable but a man may be true.—Shakespeare.

MISSIONARY PATHFINDERS.

This is the title of a volume of nearly three hundred pages just received from the publishers, The Musson Book Company, of Toronto, and devoted to bringing into bold relief the story of heroic, self-denying services of "Presbyterian laborers at home and abroad." Dr. MacTavish, convener of the General Assembly's Committee on Young People's Societies, is the editor of the work, as well as the writer of the chapter on Dr. Robertson, "A Missionary Statesman". The "Missionary Pathfinders" have, in our judgment, been judiciously selected; while the editor has exercised a wise discrimination in his choice of the biographers. The veteran editors, Rev. Dr. Murray, of Halifax, and Mr. John Cameron, of London, writes of Eastern and Western pioneers—the one dealing with Rev. James MacGregor, the other with Rev. William Proudfoot, both notable men in their respective fields. To Rev. Dr. Grant, (Knoxonian), was entrusted the writing of the chapter on the late Rev. Wm. Cochrane, so long the able and energetic convener of the Home Mission Committee; while to equally competent hands was assigned two eminent men in their generation—Dr. John Black, of Kildonan and James Nesbit, the first missionary to the Cree Indians, who have full justice done them by Rev. R. G. MacBeth, the historian of the Red River Settlement, and biographer of Dr. Black. Rev. Dr. Gregg writes of Rev. Robert M. Dowell, "a missionary with a wide parish," while John Geddie and the Gordon brothers, martyr missionaries to the New Hebrides, receive sympathetic treatment from Rev. Dr. J. E. Fraser, himself for some time a missionary to Formosa. There are chapters devoted to "Father" Chiniquy, Principal MacVicar, Mackenzie, of Korea, MacKay, of Formosa, and many others. Mrs. John MacGillivray B.A., editor of the "Foreign Mission Tidings," writes of the late Dr. Lucinda Graham, "a heroine of Medical Missions," who, in 1894, after a brief season of labor among the Chinese, was called to her reward. "Missionary Pathfinders" is neatly bound in cloth at 60c., and in paper at 35c. The book should be read by thousands of our young people. Its wide perusal by our people—young and old—is calculated to deepen interest in the great missionary enterprise, and therefore we wish it a large circulation throughout the church.

Mrs. Eddy is said to be worth a million dollars, more or less. It is not surprising, therefore, that suit has been brought in regard to her property interests and business. There was no thought of a lawsuit over the property of the Master, after His garments had been disposed of. It is said that John Wesley, once when he thought he was dying, thanked God that he hadn't \$25 in the world. It is no reflection on Mrs. Eddy that she has accumulated wealth, assuming that she has accumulated it. The fact simply serves to show the changed conditions that confront the religious reformer to-day as compared with other times. Whether the change is for the better or not, people may argue out to suit themselves.

LITERARY NOTES.

Sampson, Low, Marston and Co., of London, have issued a warning that they have the sale rights of "Lorna Doone," and that they understand unauthorized editions are being put on the Canadian market which they are taking steps to stop.

Says the Presbyterian Witness: The February issue of the "Expository Times" refers twice—in two articles—in appreciative and complimentary terms to Rev. L. H. Jordan's work on Comparative Religion. We may add that the second volume of Mr. Jordan's work is in an advanced stage of preparation.

The Pilgrim for March is a fine number of this popular magazine. Canadians will read with special interest the illustrated article on Kingston and Jamaica; and the up-to-date "Woman" will appreciate the pages devoted to fashion plates, dress suggestions, "Novel Reception Dress" and "Home Floriculture." The fiction in this issue is particularly good. We can heartily commend the Pilgrim to our readers. Yearly \$1.00. Detroit, Mich.

Current Literature for March is full of good reading. Perhaps three of the most interesting papers are "Is the Pulpit a Coward Castle," "Christian Science, Whence and Whither," and "The Bright Side of John D. Rockefeller." "Amendments of Governor Sweetenham" will attract the attention of Canadian readers. The departments of Music and the Drama, Recent Poetry and Recent Fiction, are well maintained; and the Review of the World deals with the most important subjects at present before the public. The cartoons in this number are particularly good and timely. (Current Literature Publishing Co., 34 West 26th St., New York.)

The Studio, as it claims to be, is truly "an illustrated magazine of fine and applied arts." No Canadian who desires to keep abreast of the world of art can afford to be without it. The February number, just received, contains the fifth and concluding article on The Alexander Young Collection, with numerous illustrations beautifully executed; Prof. Moir's Mural Decorations; American Sculpture of To-day; The Paintings of James Charles; Japanese Stencil Plates, with five illustrations; Some new Porcelain by the Royal Saxon Factory at Meissen, and six illustrations; Studio Talks, Reviews and Notices. London, Eng., 44 Leicester Square, W.C.

Referring to the recent visit to Acton of one of our professors, the Free Press says: "The earnest, breathless interest given to the eloquent sermon of Prof. Kilpatrick in Knox church on Sunday evening, by the hundreds assembled, shows that the grand theme then presented, the life and character of the world's Redeemer, has, after nineteen hundred years' setting forth, not lost its interest. It is indeed a great occasion when a great theme is clothed in great thoughts and presented in great language."

At the recent meeting of Hamilton Presbytery Rev. Garside, a Baptist minister at present stationed at St. Catharines, asked to be received into the Presbyterian church and ministry. His request will be sent up to the general assembly.

Perth town council has negated the proposal for Sunday concerts on North Inch. Bailie Isaac said only the "rabble and youths" went to those concerts.

During the past 12 or 15 years English Presbyterianism has made great strides in North Wales, and something like a score of new chapels have been erected.

It is now expected that Prof. Marcus Doals will become the unanimous choice of the United Free Church General Assembly for the principalship of the New College.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

STUFF AND NONSENSE.

Mr. Redhorn divested himself of his jacket and waistcoat, and raised his hand to unbutton his collar.

"Wullie," he said, pausing in the act, "did I no' tell ye ye could gang hame?"

"Ay," said his apprentice, "but—but, can I no' get stoppin' till ye've dressed yersel'?"

Mr. Redhorn frowned, remarking—"I'm no' in the habit o' performin' ma toilet in public, Wullie. I invite ye in to partake o' a bottle o' lemonade, because the occasion was yin o' considerable importance; but I observe ye've finished the lemonade—"

"Let me bide, an' I'll polish yer boots an' brush yer claes, an'—an' help ye," the boy interrupted eagerly.

Mr. Redhorn glanced at the clock. "Near fower o'clock," he muttered, "an' I've to be ready at sax. Critfens! It'll tak' me a' ma time!"

"I'll polish yer buits till ye can see yer face in them."

"I'll be glad when I see ma feet in them. They're that tight," said the painter sadly. "They're a' richt for a funeral, whaur a body's no' expectit to be merry; but for a marriage, wi' dancin' to follow, they're—Weel, Wullie, ye can bide, if ye'll promise to haud yer tongue when I'm shavin' yersel'."

"I'll no' cheep," said Wullie. "I wud like fine to see ye shavin' yersel'," he added.

"Oh, that's what ye're efter!" exclaimed his master. "Weel, ma laddie, I'm no' gann to display the secrets o' ma boungwar for your amusement, or onybody else's. Awa' hame wi' ye!"

"Aw, Maister Redhorn!"

So piteous and reproachful did his apprentice look that the painter relented.

"Weel," he said slowly, "ye can bide in the meantime. But nae levity, Wullie, nae levity—mind that!"

On the whole, Mr. Redhorn was not ill pleased to have the boy's company while he arrayed himself for the event which was causing much excitement in Fairport. "It's maybe better," he reflected, "to let Wullie bide. To be alane wi' ma thoughts for twa 'ours might end in ma nervous prostration. I maun try no' to brood upon ma responsibilities. It's nae joke bein' a best man."

Wullie, with a boot in one hand and a brush in the other, gaped at his master.

Mr. Redhorn, grimacing dreadfully, was scraping the under portion of his chin.

Suddenly the painter paused in his task.

"Laddie," he said solemnly, "for ony favour, dinna glower at me if I was a waux-wax. Did ye never see onybody shavin' afore?"

"Na. It's awfu' funny."

"Funny? Critfens! It's a tragedy! I bought this razor aff a man in Glech. I broke ma auld yin, which wasna bad. This yin cost me hauf-a-croon, an' the man said it wud provide a luxurious shave. Weel, it's maybe that I'm no' used to luxury. Never you seem to shave, Wullie. Grow a baird when yer time comes."

"What wey dae you no' grow a baird, Maister Redhorn?"

The painter sighed. "The plainest o' human bein's ha'e their wee consates. I yinst tried for to grow a baird, but I couldna get it to come even. So, instead o' bein' contentit to be as providence designed me, I resumed the torture ye're at present witnessin'. Let it be a warain' . . . Noo, turn yer back to me, an' dinna gloat on ma sufferin's."

"Noo to perform ma abolutions," said Mr. Redhorn more cheerfully, putting away his razor. "Under the circumstances it wasna a bad shave, Dootless, if I had been the bridegroom, instead o' jist the best man, I wud ha'e cut ma nose aff."

"What has the best man got to dae, Maister Redhorn?" inquired Wullie, and spat lightly on the blacking.

"What has he no' got to dae?" cried the painter with a groan. "He's got to be a host in hissel'! A compendium o' tact an' sociableness. I thoct it was a simple affair until I read about it in a wee paper I got frae Miss Lavender. She had heard I was gann to be best man to John Fergus, an' she meant kindly, nae doubt, but I wished I had never seen the paper. Of course, the instructions was maistly intetid for gentry, but they pit notions intil ma heid that I wud gledly get oot. For instance, I'm feart I stert up and propose the health o' the bride's parents, wha've been deid, puir bodies, for mony a lang year. I'm feart I loss ma heid an' gie' the minister a fee—a thrup'n'y-bit—or dae something else rideeculous. I'm feart I affront masel', an' am concerned in fifty weys. . . . But I mauna brood on sic painfu' details, or I'll never be ready at sax prompt. Never shave, an' never be a best man—Wullie."

There was a great gushing of water at the sink, for the next ten minutes, Mr. Redhorn rubbed and scrubbed, and puffed and snorted, with the utmost enthusiasm.

"Hech! but that was caller!" he gasped from the towel. "If ye could be handsome, ye can aye be clean. Tis! this towel's fu' o' holes. I near discolatit ma nose. That's yin advantage o' bein' a single man, Wullie. Nae wonder monks an' the like are said to spend a holy existence. Nae wonder they dinna wear socks. Critfens! this towel's a sicht for a female suffragist!"

"I'll get ma nither to mend it for ye, if ye like," put in Wullie.

Mr. Redhorn started. Then he said quietly, "This towel is yin o' ma boungwar secrets, laddie. Dinna repeat it."

"If Julius Caesar had wore this sark," observed the painter, tapping the extremely stiff front, "he might ha'e leaved to be hung. He certainly wudna ha'e felt the daggers o' his foes. I feel like Ivanhoe—an' he maun ha'e been sair uncomfortable when the tin-smith had feenished his job. This is what the modern steam laundry can dae for fivepence—ay! An', as per usual, the button at the back's awa' wi' it. I daursay the laundries mak' a profit oot o' their customers' buttons. Ha'e ye a preen, laddie? . . . Thank ye. Noo for the collar—another invention o' deluded man. Man's inhumanity to man, etcetera. My! but it's stiff! . . . Whaur's ma stud? Aw, here it is. Tis! I've drappit it there! Ma fingers is a' thoombs the day. Thank ye, Wullie. This stud is manufactured o' rolled gold, an' it's mair iky nor precious. It's got a patent heid that flees aff when ye least expect it. It's no' the thing to wear when ye've a tight collar an' a kilty hoast—unless you want to pit oot somebody's e'e. However, this is a new collar that I got specially twa sizes ower big for me, so as the harmony o' the waddin' wudna be interruptit. . . . It bulges at the sides, but I'll jist ha'e to try an' look as if it was the latest style."

"Tis! I near forgot to brush ma hair. What wey did ye no' ca' ma attention to the omeasion, Wullie?"

"I didna notice, Maister Redhorn. I was brushin' ye're buits."

"Weel, weel, ye've mair to brush nor I've got," said the painter with a rueful grin, as he looked in the small mirror. "Mr hair's like yin o' thae fastin'

professors; it gets thinner every day. Nevertheless it's no' aye the hairiest heid that's the cleverest. Mind that, Wullie, if ye come to get bald afore yer prime, as I did." Mr. Redhorn proceeded, with almost mathematical precision, to arrange his few long hairs across his scalp. "I yinst read in a paper that it was the duty o' everybody to mak' the maist o' their physiecal charms an' nateral attractions," he remarked, adding gloomily, "In some cases the maist is no' muckle."

"Are ye ready for yer buits noo?" asked Wullie, perspiring with his exertions.

"Na; I'll keep them till the vera last. It's nae use meetin' trouble hauf rods. Deed, ye've made a fine job o' them. I never had ma buits brushed like that afore. I'm obliged to ye, Wullie."

Wullie looked gratified.

"D'ye see ma tie onywhaur?" said the painter, peering anxiously about him. "It's a pink tie—maybe no' becomin', but I understand' it's quite the correc' thing. The shopkeeper said it was a' the rage. Ye've got to look jaunty at a waddin', nae mair ho' ye feel. D'ye no see the tie? I'm shair I laid it oot at denner-time."

They searched industriously but vainly.

"This is awfu'?" muttered Mr. Redhorn, glancing at the clock. "Five-fifteen—an' me no' near ready."

"Are ye shair ye laid it oot?" the boy inquired.

"I'm shair o' naethin' in this world," returned his master bitterly, rising from looking under the bed, and rubbing his head which he had banged rather severely.

"Ye're tooled yer hair," Wullie observed, "an' ye've filed yer shank front, an'—"

"Haud yer tongue!" cried the distracted painter. "Job had his afflictions, but I never heard o' him bein' a best man. Mhaur on earth is that tie?"

"I'll rin hame an' get ye ma Sunday yin," said Wullie, suddenly. "I'll no' be lang. Ye sud be pittin' on yer ither things till I come back."

Mr. Redhorn made a feeble attempt to stop him, but Wullie bolted.

He returned at a quarter to six, and proudly presented a comparatively new tie of a light tartan pattern.

Mr. Redhorn winced at the sight of it.

"It—it's rale bow, Wullie," he said, kindly, "but it's a—a wee thing juvenile for me. Never heed, though, I'll wear it, an' be yer debtor."

He donned the gaudy ornament, and buttoned up his old-fashioned morning coat.

"The tie looks fine," remarked Wullie, with a smirk of pride. "It's a guid thing ye let me bide the day."

"Deed, ay," said the painter, glancing at himself in the mirror, and shrinking at the reflection.

"Are yer buits hurtin' ye?"

"So, so," replied Mr. Redhorn, bravely. "Ma chief torture the noo is mental. Gie' ma coat a brush, Wullie. Time's near up."

Wullie attacked the back of the coat, but soon desisted with an exclamation.

"Here yer pink tie! It was in yer tail pouch." And he flourished it before the owner, who had turned sharply.

"It's an awfu' bonny colour."

"Critfens! I pit it there for safety. I'll—"

He stepped towards the mirror.

"Are ye no' gann to wear ma tie, Maister Redhorn?" Plainly the boy felt hurt.

Mr. Redhorn halted. He made up his mind quickly. He stuffed the pink tie into Wullie's breast pocket.

"There, laddie! Fair exchange, ye ken! If ye dinna like the pink, I'll—"

"Is't for me?" gasped Willie, delighted.

"Subjee' to yer mither's approval. Noo get on wi' the brushin'—an' mind the buttons at the back—they're like maseel', requirin' the attentions of a female. Never you be a bachelor, Willie,—unless ye gie up the pentin' an' become a tailor."

As the clock pointed to six Mr. Redhorn opened his door. Then he remembered that the clock was 25 minutes fast.

A TROUBLESOME ERRAND.

"John," said Mrs. Bassett, as they sat at breakfast in their pretty suburban home, "we must have a new hoe. Shall I order one by mail, or will you go up to-day and get one?"

"I'll go and get it, my dear. A hoe is rather an important implement, and should be carefully selected."

At noon, therefore, Mr. Bassett went uptown to Money-maker's department store, and inquired of the affable floor-walker where he might find hoes. "Street floor, third aisle to the left," was the reply, and John Bassett marched on, thinking how much better a man shops than a woman. But when he reached the counter he saw nothing but stockings.

"I beg pardon," he said to the pompous saledaily, "I was mistakenly directed. I wish to see hoes."

"Right here, sir. Twenty-five cents a pair."

"Oh," said Mr. Bassett, a light breaking on him. "I don't mean that kind of hoe. I mean just common, ordinary hoes."

"These are the cheapest we have, sir. Twenty-five cents a pair."

"But I mean hoes; I don't want a pair, I only want one." The girl stared. "We never separate a pair of hoes, sir."

"If they did, would they be half-hose?" said Bassett, unable to quell his humorous instinct. Again the sales-girl stared haughtily, and Mr. Bassett hastened to add: "I beg pardon, I'm sure. But I don't mean this kind of hoe at all. I mean garden hoes."

"You could wear this kind in the garden," said the girl accommodatingly, and Bassett turned away in despair.

"Look here," he said to a floor-walker, "can't you tell me where to find hoes. Garden hoes, you know, to use in the country—in a small garden."

"Certainly, sir. You'll find what you want in the basement, at the foot of these stairs."

Downstairs Bassett marched, and, after arriving at the department indicated, found himself surrounded by a fine assortment of large reels of rubber hose. "Where can I find hoes?" he exclaimed, gazing at the clerk in exasperation.

"Right here, sir. Will you have black rubber, brown rubber, or electric hose?"

"Not that kind; I mean hoes, for a gardener, you know."

"Yes, sir. This is our best garden hose."

John Bassett looked at the clerk. "Never mind," he said; "I've decided I don't want to look at hoes, after all. I'm going to buy a rake."—Saturday Evening Post.

The letters delivered in London last year reached the enormous total of 753,400,000, or well over 2,000,000 for each day of the 12 months. The number of letters per head of the population was approximately 160, or 92 more than the average for the whole of England, and 98 in excess of the average for the United Kingdom.

A Unitarian clergyman writing on Sabbath observance says that the great menace to the Sabbath in this country is not the tendency of the people to seek recreation on that day, but the disposition of some to turn the church itself into a place of recreation.

A LITTLE GIRL WITH TWO FACES.

I heard a strange thing the other day. It was of a little girl who has two faces. When she is dressed up in her best clothes, when some friends are expected to come to tea, or when she is going out with her mother to call on some neighbors, she looks so bright and sweet and good that you would like to kiss her. But do you know, when she is alone with her mother, and no company is expected, she does not look at all like the same little girl. If she can not have what she would like, or do just what she wishes, she will pout and scream and cry, and no one would ever think of kissing her then. So, you see, this little girl has two faces; one she uses in company, and puts it on just like her best dress, and the other she wears at home alone with her mother. I also know a little girl who has only one face, which is always sweet, and never sweeter than when she is at home, and her mother wants her to be as useful as she can and help her. I think I need scarcely ask you which of these little girls you like best, or which of them you would most like to resemble.—Sel.

A LITTLE GENTLEMAN.

I know a well-bred little boy who never says, "I can't;"

He never says, "Don't want to," or "You've got to," or "You shan't;"

He never says, "I'll tell mamma," or calls his playmates "mean."

A lad more careful of his speech I'm sure was never seen.

He's never ungrammatical—he never mentions "ain't;"

A single word of slang from him would make his mother faint.

And now I'll tell you why it is dest this should seem absurd;

He's now exactly six months old, and cannot speak a word!

—St. Nicholas.

BACK YARDS.

By Edwin L. Watts.

"You musn't play hop-scotch to-day, Sally, it's Sunday." "Well, then, we'll go behind the house; it's not Sunday in the back yard."

So said a visitor at Sally's home, and so answered Sally, raised in a Sunday atmosphere that could not have been very intense.

Examine people's back yards, and you'll get a good idea of what they are; investigate the back yards of their characters, and you will know what they are.

The old-fashioned back yard with its rubbish and weeds is going; the elimination of back yards from the characters of citizens proceeds more slowly—it's so convenient to have a place where you can hide soul furniture that you are ashamed of.

In the back yards of our characters are the motives, sentiments, passions, we want no eye to see, and it is the same with our children, our scholars. How can we teach them that God sees back-yards through and through?

What a relief since houses are no longer built as like as peas! Neither are children. Most of all they differ in their motives, longings, hopes, aspirations away from the public eye.

Ah, the rare teacher that can get into the back yard of a boy's character, and feel at home there, pulling up a weed here, filling up a bad spot there, sowing, planting, fostering and waiting.

You fail to make an impression on Jim, because you are always knocking on his front door where everybody sees you, and will see him if he opens to you. Go around to the back door—you will find it behind those tall weeds; knock, if you know how. If he doesn't open come again to-morrow.

Ah, Jim has opened, and if you keep on using the same tact, you'll secure

BABY'S SMILE.

Baby's smile indicates that he is well and happy. It is only the sick child who is cross and restless. And the mother can depend upon it that when her baby cries he is not crying simply to be ugly—that is not his nature—he is crying because he is in pain—most probably his little stomach is out of order. The mother will find Baby's Own Tablets a never failing cure for all the minor ailments of little ones. In the homes where the Tablets are used there are no cross, crying babies—nothing but bright, happy and playful babies—the kind that are a joy to the home. Mrs. Jos. Legree, Caracquet, N. B., says: "At the time I sent for Baby's Own Tablets my little one was weak and failing. He would cry night and day, and I did not seem able to get anything to help him. After giving him the Tablets there was a great change and he has since thrived finely." The Tablets are sold by drug gists or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

entire control of his character, back yard and all, and he'll be proud to let you in at his front door in plain sight of everybody. Then you can easily crowd the weeds out of his character, by planting the seeds of love and truth, and teaching him to nurse and cultivate them.

But alas! some Sunday-school teachers have back yards in their own characters. They have the front yard, the facade, the name-plate for Sundays, for church and Sunday-school, and the back yard for week-days. There's a front yard smile and hand-shake in the Sunday-school, but as they pass out the door back they go behind the board fence of weekday coldness and indifference. A few thousand teachers without back yards in their characters would save the rising generation for God.

For our boys know when they are in the back yard of our hearts among the rubbish, and it's the back yards of our characters that they are watching. They note the cigar, the doubtful companion, the Sunday ride, the sharp deal, on our part.

Devoutly we ought to pray: "And chiefly thou, O Spirit, that dost prefer

Before all temples the upright heart and pure,
Instruct me, for thou know'st.... What in me is dark
Illuminate, what is low raise and support."

Some one has said that the Bible begins in a garden, and ends in a city. Heaven is a city without back yards, literal or metaphorical.

The place to eliminate them from character is here.

THE CRUEL CHECK-REIN.

A vote of thanks is due to the Toronto Humane Society for its protest against the check-rein. It is strange that this instrument of torture should still be used when its uselessness, as well as its cruelty, has been completely proved. Anyone can see what suffering it inflicts on the horse by the relief which the poor animal shows when it is let down. It is absolutely useless; it teaches a horse to bore; instead of preventing him from stumbling it prevents him from seeing his way; it frets him and spoils his temper. It no more prevents him from stumbling than we should be prevented from stumbling by having our mouths braced to the back of our necks. By all the best horse masters it has been condemned. Those who persist in using it for the sake of appearance do not mean to be inhuman, but they are.—Goldwin Smith in The Star.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Ottawa Presbytery nominates Rev. Dr. Campbell, minister of St. Gabriel church, Montreal, for the moderatorship of the General Assembly, and Dr. Kellock of Kinnear's Mills, for the moderatorship of the Synod of Montreal and Ottawa.

Ottawa Presbytery, after some discussion, granted the request of the Aylmer congregation to be placed on the list of augmented congregations.

Rev. Mr. Scott, of Hull, convener of committee, on French evangelization, reported to Ottawa Presbytery that all the French mission churches, including St. Marks of Ottawa, Masham, Angers, Perkins' Mills and Namur were in a prosperous condition. The announcement was made that Rev. Mr. St. Aubin was leaving Perkins' Mills for St. John's church, Montreal. During the last year, Rev. Mr. St. Aubin has been instrumental in building a new church and is leaving it free from debt.

Ottawa Presbytery nominated Rev. A. S. Morton, B.D., for the chair of Church History and Practical Theology in Pine Hill college, Halifax, and sanctioned the call of Rev. E. G. Robb, of Bristol, to Beechburg, Rev. A. Orniston to be moderator of the Bristol session during the vacancy.

Rev. Dr. Armstrong presented the report of the Ottawa Ladies' College to this Presbytery and recommended it to the liberality and generosity of the churches. The report of the Home Mission Society was also presented by Dr. Armstrong, claims for the past quarter and the grant for the coming year being arranged.

The Aylmer, (Que.) congregation has purchased a property which will be converted into a manse.

The commissioners to the general assembly from Ottawa Presbytery are: Rev. Messrs. R. Gamble, Wakefield; A. E. Mitchell, D. D. Miller, Hawkesbury; J. Reddon, Fort Colonge; J. H. Turnbull, Dr. Ramsay and J. W. H. Milne. The elders are: Messrs. George Hay, J. R. Reid, Thomas Wilson, of Carp, Thomas Stark, William McKeown, George Cuthbertson of Bristol, and J. McNichol.

Rev. James Cormack was the preacher in St. Paul's church last Sunday in the absence of Dr. Armstrong.

The next meeting of Ottawa Presbytery will be held in St. Paul's church, Ottawa, on 7th May.

At the annual meeting of St. Andrew's church the membership was reported as 616, the receipts for the year \$12,468.55, and the expenditure \$12,433.50. On the Sunday school roll were 207 names, with an average attendance of 135. The cradle roll is 58. A branch of the Scripture Union under Miss F. Allen was flourishing, having 30 members. The collections, \$205.64, were the largest in the history of the school. The expenses are met by a grant from the session. After 29 years of faithful service as superintendent of the Sunday school, Mr. Jas. Gibson has tendered his resignation, and has been appointed honorary superintendent for life. In the W. H. M. Society there are 53 members. The society had made itself responsible for the salary of the nurse now with Dr. Grenfell, and of missionaries at Swan River and Durban. The total receipts were \$2,285.50, the balance on hand being \$221. Home missions had received in all some \$1,250. The Ladies' Aid, W.F.M.S., Y.P.S., King's Daughters and Men's Association all reported a year of progress and prosperity. With

respect to the Glebe property it was decided to devote the interest to their own debts instead of the Glebe Presbyterian churches, and then to establish a fund to help any benevolent interest. Hon. E. H. Bronson was elected to fill the vacancy on the Glebe trustee board.

The People's Association of Bank Street Church purpose visiting the Young People's Society at Merivale in the near future.

On the evening of the 1st inst., the Young People's Society of Merivale, held their meeting which was well attended at the manse. After the business was completed Rev. Mr. Cameron and Mrs. Cameron, his estimable wife, entertained the young people in great style by furnishing vocal and instrumental music of a high order, refreshments were served and a very pleasant time was spent socially. The young people appreciated very highly the hospitality shown to them at the manse.

Rev. A. G. Cameron who was inducted as minister of Merivale and Westboro' early in December last is meeting with much success in his new field of labor. Mr. Cameron is a young man of much promise and gives evidence of doing good work. The first sermon he preached after his induction was very appropriate, being from the words "Go Forward." Last fall the Merivale congregation purchased a new manse near City View. Mr. Cameron and his family are now comfortably settled in the commodious manse. Merivale is not a backward place on account of its close proximity to the Capital. The agriculturists have good farms, are thrifty and in comfortable circumstances. Altogether this is one of the best and most progressive country congregations in the Ottawa Valley.

At a meeting of the Ottawa Presbytery this week it was decided to give more attention to Sunday school work in the future. Rev. Dr. Fraser of Toronto, editor of the Sunday school literature of the Presbyterian church in Canada, gave a very practical address on Sunday school work, and how best to make it successful. It is a step in the right direction to give special attention to this department of the church's work, but it appears that originating and maintaining Mission Sunday schools in the Capital at present is a thing of the past. The congregations of Stewarton, Billings' Bridge, Hintonburg and the Glebe grew from Mission Sunday schools to congregations. Where the conditions are favorable, such schools should be started so as to advance the cause of Presbyterianism. If any apathy is shown other denominations may take advantage, and do this work which rightly belongs to us. At present there are several localities in the city where Mission Sunday schools should be started, and one of the best is in the West end of the city. The population is increasing rapidly year by year. Mission Sunday schools and Missions will be necessary in the near future. We suggest that our wealthy congregations in the Capital take the initiative in this very important work of our church, as we are convinced there are many scholars, between the ages of 5 and 16 who are not enrolled in any Sunday school and who call themselves Presbyterians. The Presbyterians in Montreal and Toronto have met with a large measure of success in this forward movement which we have suggested.

Rev. Peter Strang, pastor of the Presbyterian church at Virden, who has been spending the week in the city has returned home.

WINNIPEG AND WEST.

Rev. S. C. Murray, of Port Arthur, was a visitor to the city last week.

Rev. J. P. Jones, pastor of St. John's Presbyterian church, who has been ill for the past month, is still confined to his bed, and will not likely be able to resume his work for some weeks yet.

As a result of two weeks' special services at Hamiota, conducted by Revs. Clarence MacLennan and W. A. Maclean, of Winnipeg, there will be a number of additions to the membership of the church.

Rev. Dr. Fraser, of the First church, Vancouver, has been invited to address the big international convention of Young People's Societies which will be held in Seattle next July. The doctor will preach the convention sermon on July 14.

The new Presbyterian church at Indian Head is an assured fact. A splendid site has been procured, in the best section of the town. It is proposed to erect a building to cost about \$20,000 and the committee has in sight about \$16,000 already.

Rev. Dr. Bryce visited Dominion City and Blythfield district recently. In the former the Presbyterian people have undertaken to build a manse for the minister, and in the latter the congregation has become self-sustaining, and offers a minister a salary of \$900 per annum and a free manse.

In St. John's church, Vancouver, (Rev. A. J. McGillivray, pastor), the membership at end of year was 413, there being 152 additions during 1906. The ordinary receipts were \$5,843.74, and this with \$8,402.80 received for building fund make a grand total of \$17,235.05 for the year. The new managers are Messrs. W. A. McLennan, D. J. McLachlan, R. J. Taggart, C. N. Haney, John Gray, jr., and E. A. Caspell.

The public meeting of the Manitoba Missionary College Society was well attended. Rev. Dr. Hart occupied the chair and briefly outlined the work done by the students' missionary society, since its first organization. Mr. J. W. Stevenson, president, gave the report for the past year, which showed the work to be in a very prosperous condition. Last year nine men were sent out to fields by this society. These nine fields cost \$2,166.40. Contributions from the fields \$1,135.35, leaving a cost to the society of \$1,031.05. Besides this the care and other expenses of the men going to the fields had to be paid, making the total expenditure \$1,169.20. Revenue of the society was \$1,253.45, leaving a balance of \$84.25. This coming year it is proposed to send at least nine men and if possible ten to the fields that would not otherwise be supplied. Dr. Gordon spoke in very feeling terms of the appropriateness of having a missionary society in Manitoba College, because all the founders and teachers in the college have come west, not to teach, but to be missionaries. He said that there are two good reasons why it is worth while to have missionary societies in churches and colleges. The first is because it lifts up into clearer view the purpose of the coming of Christ, and, secondly, because it is continually bringing the world into view and holding up the picture of the need of mankind. This is necessary, if missionary enthusiasm is to be kept up. Dr. Gordon finished with a very strong appeal to the young men to ever keep before them the highest ideals of noble manhood.

EASTERN ONTARIO.

Rev. J. W. Burns, of Sprucedale, and Rev. G. W. Thom, of Sundridge, exchanged pulpits on a recent Sunday.

Rev. Dr. Grant, of Orillia, conducted anniversary services in Knox church, Midland, last Sunday.

Rev. D. P. Oswald resigns the charge of Pontypool, and Dr. Marsh of Springville is interim moderator with leave to moderate a call.

Emmanuel Presbyterians, East Toronto, are considering the making of a special effort to clear off the entire mortgage debt during the present year.

In the absence of the pastor, Dr. McGregor, of Almonte, conducted the services in the Douglas church on the 3rd inst.

Rev. D. Currie, M.A., minister of Knox church, Perth, left on Friday for a week or ten days' visit to friends in Western Ontario.

Messrs. George Eamon and William Brown have been elected elders in Faran's Point church, with Messrs. Jos. Stubbs, S. Slater and W. Sheets, managers.

Rev. N. H. McGillivray of Cornwall gave his interesting lecture, "Across the Desert," before a large audience, in the Maxville church, on Monday evening of last week.

Mr. Donald McGregor, who graduates from Knox College at the close of the session, will become assistant to Dr. Grant, of Orillia, his duties commencing about 1st of April.

Eliminate the Deity from Jesus and he becomes a self-contradiction. Between his teachings and himself there opens a gulf that nothing can bridge over.

Peterboro' Presbytery elects the following commissioners to the General Assembly: Revs. Messrs. Potter, Reeves, Duncan and MacFarland, ministers, and Messrs. Tucker, McLean, Cuthbertson and J. F. Clark, elders.

Peterboro' Presbytery nominates Dr. G. B. Wilson, of Winnipeg, for the chair of Church History and Practical Theology in the Pine Hill College, Halifax, and Rev. Dr. Duval for the moderatorship of the General Assembly.

The Presbytery of Lanark and Renfrew nominated the Rev. Dr. Carmichael of King as Moderator of the next General Assembly, Kinneair's Mills, Que., and the Rev. Dr. Kellock as Moderator of the Synod of Montreal and Ottawa.

The Countess of Antrim, who has just celebrated her birthday, is the sister of one Governor-General and the sister-in-law of another, Earl Grey is Lady Antrim's brother, and her sister is the Countess of Minto.

Rev. J. S. Burnet, M.A., has been elected moderator of Glengarry Presbytery for the ensuing six months. It is rare to have a minister so long in the Presbytery as Mr. Burnet has been in Glengarry, and more rare still to have a Moderator capable of transacting business as he did on his 81st birthday.

Apple Hill is still vacant, but has a good opening for progressive work. At the last meeting of Glengarry Presbytery after much discussion and explanation of situations, it was agreed to constitute Gravel Hill and Monkland into a mission charge. Rev. James Hastie, who has been doing excellent work since the beginning of the year, will be continued there.

In Glengarry Presbytery the following are conveners of standing committees for the current year. Church Life and Work, Rev. N. Waddell; H. M. and Augmentation, Rev. N. H. McGillivray; Statistics, Rev. D. MacLaren; Systematic Benevolence, Rev. K. Gollan; Sabbath Schools, Rev. D. MacVicar;

French Evangelization, Rev. J. U. Tanner; Young People's Societies, Rev. Dr. Harkness; Examination of Students, Rev. J. Matheson; Foreign Missions, Rev. A. Morrison.

One of the finest country churches in Eastern Ontario, built of dressed stone, and having a seating capacity of 250, was opened on the 3rd inst., by Rev. D. A. MacKenzie, a former pastor. The offerings were most liberal, that at the morning service being over \$50.00. Kind friends have been generous in contributing toward beautifying and making the church comfortable. Mr. and Mrs. Nathaniel Greer donated a handsome memorial window to the memory of their two children, who died last summer, and his father; Mrs. Herb. McLellan donated three handsome pulpit chairs to the memory of her two deceased grand-mothers, Mrs. Thompson and Mrs. Dool; and Masters Arthur and Hyland Cochrane two nicely carved silver collection plates to the memory of their father the late Alex. Cochrane.

The next regular meeting of Glengarry Presbytery will be held at Alexandria on 2nd July next. The report on Church Life and Work presented to Glengarry Presbytery shows steady and substantial advancement; and the people are urged to rise against the great evils of intemperance and cigarette smoking. Contributions to missionary purposes, although in advance of 1905 in some congregations, are on the whole about the same as last year. The additions to the membership of the church are much below 1905 for the entire Presbytery. The Sabbath Schools are reported below 1905 in attendance, number committing to memory scripture and catechism, contributions to missions and in the numbers coming into full communion with the church. Young People's Societies have decreased from 22 in 1905 to 16 in 1906, and work of course has fallen off accordingly. Notwithstanding these seeming depressions, circumstances over which the church has no control, account for many of them, such as removals of families, individuals and the like, the times call for renewed diligence on the part of Christian people to make good their profession for God and man.

TORONTO PRESBYTERY.

At the recent meeting the following commissioners were elected to the General Assembly: Ministers—Revs. Principal MacLaren, Dr. Carmichael, J. C. Tibb, Malcolm McArthur, D. C. Hossock, Malcolm McKinnon, A. L. McEadyen, J. W. Stephen, Dr. Geo. C. Pidgeon, Dr. Alex. Gilray, Dr. J. A. Somerville and A. McGillivray. Elders—Messrs. R. S. Gourlay, John Lowden, George Keith, J. K. Macdonald, R. C. Jennings, together with seven to be nominated by seven sessions at the next meeting of Presbytery.

The Church Extension Committee reported that it had met with the residents of Rosedale, and that the idea of a new church had been taken up very heartily. They asked leave to begin Sabbath school work there, and the application was entertained by Presbytery, and will be referred to neighboring Sessions.

A call was presented from Webbwood to Rev. J. C. Tibb of Eglinton, the retiring Moderator. The congregation interested will be cited to appear at next meeting of Presbytery.

The new mission started at Runnymede, near Lambton Mills, under the care of St. James' Square Session, was authorized to be organized as a regular mission station.

Presbytery agreed to apply to the General Assembly for leave to receive Rev. Stevens Smith, recently a missionary of the United Free Church in Jamaica.

WESTERN ONTARIO.

Rev. J. B. Mullan, of Fergus, preached at Doon on a recent Sunday.

Rev. A. J. Fowle, of Coldwater, has been granted six months leave of absence.

Chippewa and Drummondville ask to be separated, as each congregation is now able to sustain a minister.

Paris Presbytery nominates Rev. Dr. Carmichael, of King, for the moderator's chair.

Rev. Mr. Wilson, of Acton, preached anniversary sermons at Hespeler on the 3rd inst., Rev. J. D. Morrow taking the services at Acton.

Rev. Neil McPherson, lately minister of St. Paul's church, Hamilton, but now settled in Indianapolis, is reported critically ill.

Hamilton Presbytery appointed a committee to visit the Port Colborne congregation to make provision for the supply of the pulpit during the illness of the minister—Rev. P. W. Currie.

Rev. L. W. Thom, for ten years pastor of Chalmers church at Flesherpton, has accepted a call to Waldemar and Maples, near Orangeville. He will be inducted there the first Sunday in April.

Hamilton Presbytery sends the following commissioners to the General Assembly: Ministers, Dr. Fletcher, J. H. Ratcliffe, R. J. VanWyck, J. D. Cunningham, Dr. Ross, Dr. Lyle, Revs. Dey and Anderson; elders, Sir Thomas Taylor and James Wilson.

At a recent meeting of Knox church, Embro, called for the purpose of choosing a minister, it was found the congregation could not agree, and it was resolved to hear more candidates before making a choice. Sixteen have already been heard.

On March 7th the Rev. D. I. Ellison was inducted into the pastoral charge of Stanley street church, Ayr. There was a large congregation at 2.30 p.m. when the Rev. W. J. Booth, Moderator, opened the meeting. Rev. G. S. Scott of Mount Pleasant preached. Rev. Dr. McMullen gave the charge to the minister and the Rev. R. G. MacBeth addressed the people. In the evening there was a tea and social gathering with excellent programme; and the newly-inducted minister and Mr. S. Ellison received a hearty welcome.

Home Mission Committee.

The Annual Meeting of the Home Mission Committee, of the Presbytery Church in Canada, (W.S.) will (D.V.) be held in

St. James Square Church, Toronto, Tuesday, March 19, 1907, 9.30 a.m.

All Home Mission Claims for the quarter ending March 31, and application for mission work should reach the convener by March 12, at the Confederation Life Building, Toronto.

JOHN SOMERVILLE, Convener

Augmentation Committee

The Annual Meeting of the Augmentation Committee, of the Presbytery Church in Canada, (W.S.) will (D.V.) be held in

St. James Square Church, Toronto, Thursday, March 21, 1907, 9.30 a.m.

All Augmentation Claims for the quarter ending March 31, should reach the Secretary by March 14, at the Confederation Life Building, Toronto

S. LYLE, Convener.
J. SOMERVILLE, Secretary.

HEALTH AND HOME HINTS

Always scald rhubarb before cooking it, for it requires much less sugar, and yet loses none of its flavour.

Don't give arrowroot too important a place on the menu. Thousands of children have been starved to death on arrowroot.

Don't fail to lift the carriage over rough places and kerbstones when baby is taking his airing, or a disorder of spine or brain may result.

Improve the Salad.—Finely chopped nuts add to a salad greatly, as they do to a made meat dish.

Better than meat.—Most nuts are at their best as food when ground and cooked. Though having the value of meat, they are free from disease germs, as they are of vegetable origin.

Cut flowers, so expensive at this time of the year, will be found to keep their freshness for days, if they are given fresh water at night, and placed in a covered tin pail in a cool, well-ventilated room.

Young children frequently have weak and sore eyes. It will be found a help to bathe them with tea that is almost cold. Put it in a saucer (keep it for the purpose), and bathe the eyes separately with pieces of linen rag (not with a sponge). Each eye should be bathed with different pieces of rag, which should be burned as soon as done with. Fresh tea must be used every time.

Carrot pudding—Mix one and a half cups of flour, one cup of sugar, one cup of suet, one cup of raisins, one cup of currants, one cup of grated potatoes, one cup of grated carrots, a little salt, and one teaspoon of soda dissolved in half a cup of warm water. Steam or boil for three hours. For the hard sauce—cream fruit sugar and butter, and sprinkle with nutmeg.

MOLLY AND HER MASTER.

How soon puss learns to know whom she may trust. An officer in India was once obliged to leave his rooms, and while he was away some men lived in them. We cannot call them gentlemen because they delighted in frightening and teasing the officer's gentle and affectionate cat. Now, whenever Molly, the cat, had kittens she always brought them up in her dear master's study, where he let her have a nice bed in a corner. While he was away she had five dear little ones to nurse, but when she found these rude strangers in the old room, she thought this was not safe, so she took her babies into another room where she carefully hid them behind a bookcase. One morning Molly heard a footstep on the stair. It was her master. He came in, spoke to her, and stroked her, while she purred her pleasure at seeing him once more. He then went out for an hour, afterwards into the study. What was his surprise to find five kittens in the usual corner, though it had been empty before. He asked the servant about it, and he said, "Sir, the old cat taking them one by one in her mouth, brought them here." Molly's master was so glad of this proof of her trust that he never scolded the kittens when they wanted to play ball.

Lord Goschen's handwriting was very bad. Once, trying to read an important document, he exclaimed impatiently, "A man who writes like that ought not to be in the public service." The writing was his own.

INDIVIDUAL COMMUNION CUP

The only sanitary and serviceable one is the **POINTED TOP UNSHARABLE**. Does not require tipping back the head. Can be boiled and poured out of washer, and no wiping. Also **ALUMINUM TRAYS** with flat top Crystal Glasses. Illustrated Catalogues mailed free. Phone Park 578.

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SPARKLES.

Teacher—A rich man dies and leaves \$1,000,000 to eight nephews and nieces. What does each get?

Scholar—Automobiles, ancestors, appendicitis.—Life.

Mistress—Now, remember, Bridget, the Joneses are coming to dinner to-night.

Cook—Leave it to me, mum. I'll do me worst. They'll never trouble you again.

"You are as full of airs as a hand-organ," said a young man to a girl who refused to let him see her home.

"That may be," was the reply, "but I don't go with a crank."

City Boy—Isn't it funny to see that garden full of watermelons?

Farmer—What is funny about it?

City Boy—Why, I always thought they grew in ponds, like water lilies.

"Which would you rather be, Willie, a monkey or a giraffe?"

"Giraffe, every time. It would be bully in the summer time for looking over the baseball fence."

The big touring car had just whizzed by with a roar like a gigantic rocket, and Pat and Mike turned to watch it disappear in a cloud of dust.

"Thin chug wagons must cost a hape av cash," said Mike. "The rich is fairly burnin' money."

"An' be the smell av it," sniffed Pat, "it must be thot tainted money we do be hearin' so much about."

"Your right ear is red. Somebody's talking about you."

"Probably it's the boy who hit me on that ear with a snowball."

Why are tears like potatoes? Because they spring from the eyes.

Jack—Yes, poor John may have had his faults, but his heart was on the right side.

Waggie—It is possible. No wonder he died.

"How will you estimate the carrying capacity of your flying machine?"

"By the amount of stock it will float," answered the practical inventor.

Lord Johnston has decided that the Rev. Cameron Mackay and those who adhere to him are not entitled to retain possession of Penpoint Reformed Presbyterian Church.

The wheat yield of New South Wales is estimated at 24,034,000 bushels from 1,967,202 acres under cultivation. The amount available for export is thirteen million bushels.

Let the GOLD DUST twins do your work.



More clothes are rubbed out than worn out.

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will spare your back and save your clothes. Better and far more economical than soap and suds Washing Powders.

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A SPRING NEED.

Weak, Tired and Depressed People
Need a Tonic to Put the Blood
Right.

Spring blood is bad blood. Indoor life during the winter months is responsible for weak, watery, impure blood. You need a tonic to build up the blood in spring just as much as the trees need new sap to give them vitality for the summer. In the spring bad blood shows itself in many ways. In some it breeds pimples, and eruptions. In others it may be through occasional headaches, a variable appetite, perhaps twinges of neuralgia, or rheumatism, or a lazy feeling in the morning and a desire to avoid exertion. For these spring ailments it is a tonic you need, and the greatest blood-making, health-giving tonic in all the world is Dr. Williams' Pink Pills. Every dose helps to make new, rich, red, health-giving blood, which reaches every nerve and every organ in the body, bringing health, strength and energy to weak, despondent, ailing men and women. Here is proof. Mrs. Geo. Merritt, Sandy Cove, N.S., says "I was weak, feeling miserable and terribly run down. The doctor whom I consulted said the trouble was anaemia, but he did not help me. A friend advised me to take Dr. Williams' Pink Pills and it is simply impossible for me to over-estimate the good they have done me. I shall always recommend them to ailing friends."

But if you want new health you must get the genuine Dr. Williams' Pink Pills for Pale People, manufactured in Canada at Brockville, Ont. Other so-called pink pills are fraudulent imitations. The genuine Dr. Williams' Pink Pills are sold by all reputable medicine dealers or sent by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

A GOOD CATCH.

Say to a person, "If you will stand on a chair in this room, I will make you come down the very first time I tell you!" The person will probably say you can do nothing of the sort; however, he will get on to the chair just to show you that he doesn't mean to come down directly he's told. As soon as he is up on the chair, say "Come down!" He will, of course, say, "I shan't do anything of the sort!" Then you will answer, "Very well, then; unless you wish to remain there for the rest of your life you will have to come down off that chair the first time I tell you, because I do not intend to tell you a second time!" Then, amid much laughter, he will have to admit that he is "done"—and descend from the chair.

Learn to give, and not to take; to drown your own hungry wants in the happiness of lending yourself to fulfil the interests of those nearest or dearest to you.—Henry Scott Holland.

The very first condition of lasting happiness is that a life should be full of purpose, aiming at something outside of self.—Black.

TOBACCO HABIT.

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2.

LIQUOR HABIT—Marvellous results from taking his remedy for the liquor habit. Safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a cure certain.

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CANADIAN PACIFIC

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

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

VIA SHORT LINE FROM CENTRAL STATION:

a 5.00 a.m.; b 8.45 a.m.; a 9.30 p.m.; b 4.00 p.m.; c 6.35 p.m.

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

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

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

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12.35 p.m.	Kingston	1.48 a.m.
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12.30 p.m.	Upper Lake	9.25 p.m.
4.37 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	9.35 a.m.
5.35 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	6.36 a.m.

Trains arrive at Central Station 11.00 a.m. and 6.35 p.m. Mixed train from Ann and Nicholas St. daily except Sunday Leaves 6.00 a.m., arrives 1.05 p.m.

Ticket Office, 55 Sparks St. and Central Station. Phone 10 or 1150.

DEBENTURES

Safe and Profitable Investment

5%

The Sun & Hastings Savings & Loan Co. of Ontario

Authorized Capital \$5,000,000

Money received on Deposit. Interest allowed at the rate of 4 per cent, from date of deposit. If you want to avail yourself of this exceptionally good investment, write to us for full particulars.

HEAD OFFICE: CONFEDERATION LIFE BUILDING, TORONTO
WHITFORD VANDUSEN, President. W. PEMBERTON PAGE, Manager
AMBROSE KENT, Vice-President.

BRANCH OFFICE: BELLEVILLE.

Dominion Life Assurance Co.

Head Office, Waterloo Ont.

Full Deposit at Ottawa.

Paid-up Capital, \$100,000.

This Company offers insurance in a separate class to total abstainers—those giving them all the advantages their superior longevity conditions them to. Its security is unquestionable, its ratio of assets to liabilities is unsurpassed in Canada, save by one Company (much older).

—I tasked a greater proportion to its surplus last year than any other. AGENTS WANTED.



NOTICE TO ARCHITECTS

Designs for New Departmental and Justice Buildings, Ottawa.

EXTENSION OF TIME

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

By order,

FRED. GELINAS,

Secretary.

Department of Public Works, Ottawa, January 24, 1907.

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

"There is No Excuse"

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

The Living Age

still affectionately known to many of its readers as "Littell's," from the name of its founder, is to acquaint American readers with the course of English thought and European affairs. This is done by reprinting without abridgment the most important and interesting features of the leading English periodicals.

Published weekly at Boston.—More than 3,300 pages each year.—Annual subscription post-paid, six dollars.—Trial subscription, three months, one dollar.—New subscribers, who subscribe now for the year 1907 will receive free the remaining numbers of 1906.

Send postal card for a special offer to clergymen.

The Living Age Co.

6 Beacon Street. Boston, Mass.

PUBLISHERS: FLEMING H. REVELL CO.

THE SPIRIT WORLD

By JOSEPH HAMILTON

This is a wonderful book on the supernatural. It is certainly a daring work; but it is well done. Here are veritably opened to us the gates of the unseen. Yet, though the theme be high, the style is as clear as day. The fancy is held captive all the way through; and so for the most part is the reason. The book occupies an entirely new plane in the realm of psychical phenomena. It will probably mark a new epoch in our conceptions of the supernatural.

PRICE \$1.50 POST PAID

William Briggs

29-33 Richmond St. West, TORONTO

PRESBYTERY MEETINGS

Synod of Montreal and Ottawa.

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

Synod of Toronto and Kingston.

Kingston, Belleville, Sept. 18, 11 a. m.
Peterboro', Peterboro', 5 Mar. 9 a.m.
Lindsay, Woodville, 5th March, at 11 a. m.

Toronto, Toronto, Monthly, 1st Tues.

Whitby, 16th April, 10.30.
Orangeville, Orangeville, 10th and 11th March at 10.30 a.m.

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

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

Owen Sound, O. Sd., 5 Mar. 10 a.m.
Saugeen, Drayton 5 Mar.
Guelph, in Chalmers' Ch. Guelph, Nov. 29th., at 10.30.

Synod of Hamilton and London.

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

Synod of the Maritime Provinces.

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

Synod of Manitoba.

Superior.
Winnipeg, College, 2nd Tues., 11 a.m.
Rock Lake.
Glenboro', Cyprus River 5 Mar.
Portage-la P.
Dauphin.
Brandon.
Melita.
Minnedosa.

Synod of Saskatchewan.

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

Synod of Alberta.

Arcola, Arcola, Sept.
Calgary.
Edmonton.
Red Deer.
Macleod, March.
Synod of British Columbia.
Kamloops, Vernon, at call of Mod.
Kootenay.
Westminster.
Victoria, Victoria, in February.

MARRIAGE LICENSES

ISSUED BY

JOHN M. M. DUFF,

107 St. James Street and

49 Crescent Street,

MONTREAL, QUE

"... Of all the newspapers in New York, the one which has approached most closely to what an American newspaper should be in straightforwardness and tone, THE NEW YORK TIMES stands first."

—Harper's Weekly.

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All the News That's Fit to Print.

Gives more space to news than any other New York newspaper. It gives impartial news free from bias. It goes into homes that bar other newspapers.

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with an illuminated PICTORIAL SECTION OF EIGHT FULL-SIZE PAGES, embracing pictures of prominent people in society and public life, also scenes and incidents of the important events of the day.

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which accompanies the Saturday Edition, is the recognized authority to which the public looks for the first news of books.

THE

Weekly Financial Review,

In the Monday Edition,

gives a weekly review of current prices of stocks and bonds; also the dealings in securities, including high and low prices—comprising a compact and convenient reference publication for investors and others interested in financial matters.

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SUBSCRIPTION TERMS:

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One Year, Sundays included.	\$4.50
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Daily, without Sunday, per year	6.00
Daily, without Sunday, six months	3.00
Daily, without Sunday, three months	1.50
Daily, without Sunday, one month	.50
Daily, without Sunday, one week	.12
Monday, with Weekly Financial Review, per year	1.00
Saturday, with Section Devoted to Review of Books, per year	1.00
Sunday, with Pictorial Section, per year	2.50
Postage to foreign countries for Daily and Sunday editions, add	\$1.05 per month.

Newsdealers who are not receiving THE NEW YORK TIMES—Daily and Sunday editions—should order a regular supply at once. Write for terms. Address Circulation Manager.

THE NEW YORK TIMES
TIMES SQUARE, NEW YORK.

5,000 NEW SUBSCRIBERS

We desire to add Five Thousand new names to the Subscription List of The Dominion Presbyterian before January 1. To this end we make these

EXTRAORDINARY OFFERS

As a premium to any person securing for The Dominion Presbyterian a new subscriber, and mailing us \$1.50, will be sent The Pilgrim, a monthly magazine for the home, for 6 months. The new subscriber will get both The Presbyterian and The Pilgrim for a year.

Any one ought to be able to get one new subscriber. Do it to-day.

Any old subscriber remitting arrears, if any, and \$1.50 for a year in advance, will also be placed on the list for The Pilgrim for One Year.

The editor of The Presbyterian can cordially commend The Pilgrim. It is an ideal magazine for the entire family. Among the departments will be two pages of Women's-wear fashions and one page devoted to Children's Clothing, Garden, House Furnishing, House Plans, Boys and Girls, Current Events, Books, Health and Hygiene, Short Stories, timely illustrated articles, etc.

The Pilgrim resembles in appearance, as well as in other particulars, the well-known Ladies' Home Journal.

Sample copies of The Dominion Presbyterian and The Pilgrim will be sent to any address on application.

Address, DOMINION PRESBYTERIAN,
Ottawa, Canada.

WANTED

AN AGENT IN EACH CONGREGATION TO PUSH CIRCULATION OF

The Dominion Presbyterian

WE PAY LARGE COMMISSION.

FOR FULL PARTICULARS, ADDRESS

THE MANAGER,

P.O. DRAWER 563 OTTAWA, ONT.



Synopsis of Canadian North-West.

HOMESTEAD REGULATIONS

ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 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 following plans:

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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

TENDERS FOR INDIAN SUPPLIES.

SEALED TENDERS addressed to the undersigned and endorsed "Tenders for Indian Supplies," will be received at this Department up to noon on Monday, 4th February, 1907, for the delivery of Indian supplies during the fiscal year ending the 31st March, 1908, at various points in Manitoba, Saskatchewan and Alberta.

Forms of tender containing full advertisement without authority of the Department will not be paid, particulars may be had by applying to the undersigned, or to the Indian Commissioner at Winnipeg. The lowest or any tender not necessarily accepted.

J. D. McLEAN,
Secretary.

Department of Indian Affairs,
Ottawa.

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

Directors:
John W. Jones,
President,
John Christie,
Vice-President,
A. T. McMahen,
Vice-President,
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NO SAFER place

deposit your savings than with this company.

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

THE CANADIAN SAVINGS AND LOAN CO.

M. H. ROWLAND,
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