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A NARROW PLACE.

O soul, that's filled with discontent,
Should'st thou lament,
Because thy life in narrow bound is pent?

The land was small where Jesus dwelt,
Yet He ne'er felt
That God with Him had thus unwisely
dealt.

But rather, in His narrow place,
He set His face
To do God's will—and there redeemed
the race!

So, soul, learn this: Thou hast a part,
Just where thou art,
Which, if thou'lt do, will surely bless
some heart;

And not so much where thou dost dwell
As whether well
Thy work thou dost at last thy fate will
tell.

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BIRTHS

On May 17, 1906, at the manse, Beechgrove, South Onslow, a daughter to the Rev. H. T. and Mrs. At Lost River, Que., on May 21, 1906, a daughter to Mr. and Mrs. F. John McRae.

MARRIAGES

At 686 Lake Shore avenue, Toronto, on May 24, 1906, by the Rev. Dr. McTavish, Mr. John W. Thompson, of the Railway Commission, Ottawa, to Miss Laura Victoria Dafoc, of Utlia, Ont.

At the residence of the bride's father, 5 Laurier avenue, Toronto, on May 25, 1906, by the Rev. Dr. Milligan, Etta L., daughter of Mr. John McLaren, to Arabelle L. McKinnon, of Paisley, Ont.

At the residence of the bride's sister, 87 St. Louis square, Montreal, on Thursday, May 25, 1906, by the Rev. J. R. Dobson, Clifton Hazie Wright, son of the Hon. J. O. Wright, of Barbadoes, W. I., to Vene, youngest daughter of the late Mr. Wm. Bennet, of Montreal.

Wm. A. Fraser to Annie L. Thompson, youngest daughter of James H. Thompson, of 136 Gloucester street, June 1st, by Rev. Dr. Moore, assisted by Rev. J. H. Turnbull, Bank street church.

At 98 Charron St., Montreal, on June 1, 1906, by the Rev. E. A. MacKenzie, B.D., Betsy Robertson Esson, daughter of John Cook Esson, to Andrew Dick Reid.

DEATHS

Suddenly, at his residence, 9 North Sherbourne street, Toronto, on Friday, the 2nd June, 1906, Alexander P. Cockburn, aged 98 years.

At 559 Jarvis street, Toronto, on Saturday, June 3rd, Mary Kennedy Allan, beloved wife of Henry Lamport.

On June 2, 1906, at Paris, Ont., the Rev. John James, D.D., in the 80th year of his age.

The Rev. John McEwen, for some years visitor to the Presbyterian patients in the hospitals in Toronto, died in Lakefield, Ont., on June 2, 1906.

On 31st May, 1906, at Elm avenue, John McAndrew, late of Argyllshire, Scotland, in his 84th year.

At Kildonan, Man., on Tuesday, May 30th, 1906, Janet MacBeth, widow of the late Hon. John Sutherland, Senator, aged 83 years.

At West Lorne, Elgin county, Ont., May 26th, 1906, Duncan McColl, a native of Argyllshire, Scotland, aged 75 years.

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GENERAL ASSEMBLY MEETING.

Dr. Armstrong Unanimously Elected Moderator.

Kingston, June 7.—The thirty-first General Assembly of the Presbyterian Church in Canada convened in Grant Memorial Hall of Queen's University this evening. Fourteen years ago the Assembly met in St. Andrew's church in this city, and it was during the sitting of the court in 1891 that the passing of Sir John Macdonald was recorded in Canadian history. This year's Assembly meets in the hall created to the memory of the man whose name it bears and for the service of the university since brought into closer relations to the Church. It is, therefore, fitting that this gathering shall be known and remembered as Queen's Assembly. The four hundred commissioners now in attendance have only words of praise not only for the building in which the General Assembly meets, but also for the admirable accommodation provided for the offices and committees in the arts building with which Grant Hall is connected. It has been already suggested that the General Assembly should annually tabernacle in this place.

The Opening Service.

Rev. G. M. Milligan, D.D., LL.D., the Moderator, called the General Assembly to order in its first session at 8 o'clock, and announced Psalm 102. For the Scripture lesson he read Psalm 19, following which the congregation, led by a mixed choir, sang the Te Deum, and the Moderator led in prayer. The Assembly sermon, preached by the retiring Moderator, was a strong deliverance on the dynamic, impregnable and eternal character of the Word of God.

Dr. Armstrong Moderator.

Professor Bryce, Winnipeg, nominated Rev. William Armstrong, D.D., Ottawa, to be Moderator of the General Assembly. Mr. George Hay, Ottawa, seconded the motion, and there being no other nominations Dr. Armstrong was unanimously elected.

Dr. Milligan, before retiring, said he wished to say in his last breath as Moderator that as a son of Queen's he welcomed the Assembly to Grant Hall. During his year of office he had travelled 9,000 miles.

Dr. Armstrong, in accepting office, said it was with him a principle never to seek or to shirk responsibility. While there were no burning questions before the Assembly this year, there were the important departments of missions and education. In connection with the latter, Queen's College would receive special consideration.

Dr. Milligan read a communication from Major Maude expressing the King's acknowledgments through the Governor-General of the address of loyalty presented last year. Dr. Milligan also referred to Earl Grey's personal interest in the great work being done for Canada by the Presbyterian Church.

A communication was read from Rev. R. H. Warden, D.D., expressing regret at his enforced absence and requesting that Rev. J. W. McMillan, Winnipeg, and Rev. John Sommerville, D.D., be appointed assistant clerks of the Assembly.

Dr. Milligan spoke of the financial genius and fine spirit of Dr. Warden as an influence in the Assembly. A committee will be appointed to express the Assembly's loss by his absence.

Retiring Moderator's Sermon.

Dr. Milligan's theme in his sermon was "The Eternal and Destiny-determining Word" and his text Hebrews iv., 12, "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

The writer of the epistle, said the preacher, is in this portion of it warning those who have become Christians against falling away from their privileges and obligations in Christ Jesus. He tells them they are face to face with a new and great Providence, from which they must not turn away, as their fathers did when they came to the frontiers of the promised land, lest evil come upon them, as it did upon their fathers. The ground of this warning the writer makes the word of God, which amid all changes of time and place is in essence the same.

Let us consider the word of God as set forth in the text, that we may be helped more adequately to realize what it is, and how it is profitable for teaching, for reproof, for correction of error, and for discipline in righteousness. In it God's word is represented as living. Living here stands for what is opposed to obsolete or antiquated. It is a word out of which men do not grow as they do out of childish things. It belongs to what is bound up in the beginning, middle, and end of men's lives.

It stands, therefore, for what is perpetually existent. It is expressive of forces and relations existent in the nature of things. In this sense, in the physical sphere, gravitation is a living word of God, which is as strong and real today as in the remotest past. It stands for forces and laws or modes of action imbedded in the system of things, ordained of God for the accomplishment of His purposes. Whatever else may wither as the green herb, the living word endureth forever.

The Indispensable Word.

The word of God, is therefore, indispensable to man's well-being. It is, in its sphere, like seed to the sower and bread to the eater. It is represented in Scripture as a necessity to man's life. Man cannot live by bread alone, but by every word that proceedeth out of the mouth of God. It is manna that never becomes stale. In fact, it stands for not the seen and temporal, but the unseen and perpetually present forces, of whose presence the seen are at once the evidence and effect.

To know this living word is to prophesy what the seen will always be, whether that seen be the seed of Abraham drawing back from Canaan or failing to follow Christ, of whom the law and the prophets did testify. Like the essential properties of matter, extension and impenetrability, the living word of God constitutes the very essence of spiritual existence. It entered into the lives of Abraham, Moses, Isaiah and Paul, and imparted to them achievement and significance.

A perpetually existent element when it comes in relation to the life of a people alters that life as geographical and scientific discoveries abundantly show. The discovery of America has changed the currents of history. Electrical science has brought electricity into man's life, producing far-reaching results, social, commercial and otherwise.

Great potentialities lie in the living words of the living God. Could He, the Ruler over all things, speak other than such mighty, all-commanding words? He speaks and things are. When He

gave His word to Israel it was to make them a people unto Himself, abundant in life, worthy of the name, and through them to bless all people.

The Word a Disclosure.

Prophetic teaching is a disclosure of God's word rather than its fulfillment, that word being unveiled by the prophets which in the nature of things is and when manifested is seen to be the glory of God. As God's messengers in physical things are scientists, such are the prophets in things spiritual. These each in their sphere interpret the living word, the perpetually existent realities which live and move and have their being in God.

This living word of God is, then, not a tissue of mere verbalisms or the recurrence of events in the same external settings. These external feature of His living word are like the grass which to-day is and to-morrow is cast into the sea. Tongues may cease, but not the living word they embody. Psalmists, and prophets, and evangelists still live, men hearing them in all lands in their own tongues wherein they were born. God's living word does not depend for its truth upon any mere form of either words or events.

It is too abiding in its own nature and right to require any such protection for its security. On the contrary, it gives to every form of word or occurrence its law. It is true regarding it that

"Of soul the body form doth take,
Fo soul is form and doth the body make."

The living word of God gives to every form of speech or event its character, because it represents eternal powers and relationships. It is the heavenly treasure that imparts fullness or emptiness to every earthly vessel. Say not, then, that the form's days were better than these. Every age is significant, for God is in it. His living word through all generations bears witness to His severity towards the forward and His goodness towards those who keep His law. Hence God's word because living is powerful, or active, or energetic.

Perpetually Operative.

It is not only perpetually existent, but also perpetually operative. It is either a savor of death unto death or of life unto life. It is either for or against men. Put it in a napkin and it brings disaster, place it in the bank and it yields unspendable gain. God's living word is possessed of such energy that it never leaves men as it found them. The children of Israel refused the living oracle's God gave them for their guidance, with the result that Jehovah turned and gave them up to serve the host of heaven. Moses told the Israelites that to observe all the words of God's law was no vain thing for them, that it was their life to do so. God has so organized His universe that those who honor Him He will honor, and those who despise Him shall be lightly esteemed. Jehovah, our God, is a jealous God. There are certain relations which in their very nature exclude indifference or lukewarmness, such as the parental or filial. In these who is not for is against. In those to be indifferent is to be unnatural, untrue to the nature of things, opposed to the living word of God, and, therefore, doomed to meet its aggressive energy.

Jeremiah tells us Jehovah put His words into his mouth and set him over

the nations to pluck up and to break down and to destroy and to overthrow, to build and to plant. His living-words, the sunshine and the rain, dissolve the dead tree and build up the living. And this is a symbol of what is true of moral and spiritual relations. God's word is powerful to blast or bless men as they unwisely or wisely relate themselves thereto. Is there evil in the city and the Lord hath not done it? Is decision of character necessary to render human action effective? "The One supreme in this virtue is God Himself. He cannot deny Himself. To the merciful He shows Himself merciful, and to the forward He shows Himself forward. That God's word cannot deem-ness is powerful let delusion tremble testify. That He hates filth let horrible plagues bear witness. That He is an abomination in His sight when men of unbelief's eyes are open except the heart let the delusions of the priests who still slaying the murder of the Son of Man were not coming along regarding entire State's Court lest they should be defiled!"

May Blind or Guide.

What a powerful light to blind or guide is the word of God! No will, no mind, no conscience, no affection are so affirmative as those of God. No interference in the workings of things can equal His own. He reigns in this unbreakable fashion, making the spiritual the supreme interest in His universe. The sons of men who in all circumstances make this interest their chief aim in life are the children of faith. It is these who find the word of God powerful, ever bringing them into influential relations and large places. The men whom Moses summoned to enter the Promised Land were unable to enter in because of unbelief. They were slow of heart to believe all that God promised. And a slow heart, what is it but a carnal, self-indulgent, spiritually unenthralling heart? And with such God is displeased because they deem themselves worthy of high things—things in keeping with their true natures. They prefer leeks and onions to liberty. They take not on the believing man's burden, and so remained strangers to his high aims and divinely deep joys. The Israelites, released from Egypt, chose the squatter's doom. They were tramps for forty years instead of enterprising citizens of the world, taking possession of it for God. Laying up their talent in a napkin, they regarded God as hard, reaping where He had not sown. Their wilderness experience could be no other than murmuring about water and food. The powerful word of God brings nothing but disappointment and grief to those who through unbelief seek first what they shall eat, and what they shall drink, and wherewithal they shall be clothed. God has ordered the nature of things that man cannot live by bread alone. The attempt to do so is lawlessness or sin. Sin alone excludes men from the guidance and fellowship of God. It is unbelief which prevents men from entering every promised land to which God invites them in every age. It is in the redemptive power of God's word that its liberating and progressive energy is most gloriously exhibited.

The Word of Life.

God's last word to us is not death but life, not guilt but grace: "Come now let us reason together, saith Jehovah; though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool." And His word is to prosper in the end to which He hath sent it. Its transforming power is to bring forth instead of the thorn, the fir tree. Did it not turn Paul from being a fiery persecutor into a min-

ister of the grace of God to all people? And he himself tells us his case was intended, among other things, to be a pattern of what God's living and powerful word can effect. It said to him go forward, cease to maltreat your kinsman, and instead bring light to your own people and to the Gentiles. God's word of power comes to men to give them life and to give it in abundance to bring them into a large nation, to cause the wilderness and solitary place to blossom as the rose and the men of the city to flourish like grass of the earth. This word by its energy is a city set upon a hill that cannot be hid. Look at the historic effects of Christianity. Contrast its civilization with that of ancient Rome, and then raise the cry "Back to Christ," in the name of the principle of cause and effect and what conclusion can you reach but that He has made good the claim He made when He commissioned men to preach His gospel, that all power in Heaven and earth was given to Him.

The energy with which God has endowed creation possesses transformative and in consequence growing attributes. The sun has in it the power which appears first at the blade, then as the ear, then as the full corn in the ear. Or to change the figure, the path of the sun is as the light of the dawn which shineth more and more unto the perfect day. God works in Old Testament times in the world, making distinct disclosures of His character and purposes as they were able to receive it, and in this last age in His Son who was the very essence of His essence, full of grace and truth.

The Real Light.

The faintest streaks of dawn are the same in quality though not in intensity, as the sun in noonday splendor. The light which guided Abraham was dim compared with that in which we walk. Yet dim as it was it was real light. Let us, however, not forget, though real, it was also dim. Isaiah saw as David did not, and Jeremiah beheld as Isaiah did not how worship was not confined to Zion's hill. Eternal truth received its color from the conditions of those to whom it came bearing healing in its beams. This powerful word of God is like the rising sun. At first it gilds the mountain tops, but ascends until there is nothing hid from the heat thereof. The least in the kingdom of heaven is greater than John the Baptist, the last of the prophets.

The quality in God's word in virtue of which it caused men to grow in wisdom through the ages regarding God and what duty He requires of man is its energy, a quality which the friends and foes of true religion have too often combined to deny it. The friends of the Bible have treated it as a hot-house plant, to be tenderly invironed lest its life should evaporate like a vapor, instead of regarding it as a tent from which the sun of eternal truth emerges like a strong man rejoicing to run a race.

This powerful word of God has transformed the speech of men, causing terms of reproach to become epithets of honor. Our very dictionaries testify that inspiration belongs to the perpetually operative word of God. They tell us to be meek is to be self-controlled and gentle, not easily irritated or provoked. To be meek, according to the pagan idea, was to be mean-spirited. As far as the east is from the west so far is the heathen idea of agape or love from that of Scripture.

Perpetually Operative.

What if the framework of the Babylonian account of the flood is similar to that of Scripture? What about the contents of the two? They are as different in their significance as the word love is to the heathen and to the Christian mind. And why? Because the word of God is powerful in transforming the minds of men, and as an inevitable result their institutions, literature and laws. This

perpetually operative word is bound to win the day. To be against it is to fight against God, and to meet only shame and defeat. To be with it is to attain to victory and honor. Christ must reign. Life, and not death, is to be the issue of things, for the word of God is perpetually existent and operative. And He who speaks and it is done is not to finish His work with a death's head upon the apex of things, but with a throne and on it the Prince of Life.

The kingdom of heaven does not come with observation. We do not find it by looking to the east or to the west. It is within men. The perpetually existent and operative word of God appraises the seen by ascertaining the spirit underlying it. Neither circumcision nor uncircumcision attest the presence or absence of the kingdom of God, but the spirit informing these. It is the spirit that gives life to every form in things great or small externally.

Christ and Small Things.

It is in small things that principles have been often first discovered of universal importance. Newton in the fall of an apple apprehended the law which forms the tear and the planet. Qualitatively the universe is of a piece in things physical and spiritual. A drop of the ocean reveals the chemistry of its far-reaching, fathomless waters. For this reason Christ in the spiritual sphere made much of little things. He includes in His report on the state of religion the widow's mite. He magnifies quality and not bulk when He makes the man of one talent the subject of condemnation.

Sin is best seen in its essence when apprehended, not in tragic but in ordinary connections. We are disposed to judge sin by its consequences. God deals with its intrinsic nature. Hatred we all acknowledge to be sin when it murders its object. Unholy anger, the germ of murder, is criminal in God's sight.

In the Epistle of James we are taught that "whosoever shall keep the whole law and yet offend in one point is guilty of all. For he that said, Do not commit adultery, said also, Do not kill." This teaching comes to us in connection with a custom modern as well as ancient, and which only the living, powerful word of God would lay bare as sinful. Its form is far from repulsive, giving a front seat to a millionaire and a back seat to a poor man! What user in any church is without sin! And who shall stand if iniquity is thus dealt with? Sin, in short, when brought under the criticism of the living, active, heart-searching word of God consists in unlikeness to God. He requires likeness to Himself as the duty of man and angel. Our prayer must be not that we fast twice in the week, or give tithes of all that we possess, or are sound in literary theories of Islamic or other prophecies and thank God for the same, but that He would make us to know wisdom in the hidden part.

Conduct and Life.

The Church in Ephesus was noted for its works, and toil, and steadfastness, and hatred of false teachers, but God charges them with having left their first love and calls upon them to repent and do the first works, or else He will come and remove their candlestick out of its place. Motive counts for everything in religious interests. Out of the heart are the issues of life. In the very nature of things the judgment is taking place in us. We are sowing the to be. Man attains only to righteousness as he believes with the heart. It is not eating herbs alone or meat and herbs that shows us where men stand religiously. Each case is right when done with a heart grateful towards God. Here diversity of manifestation finds its unity

only in being under all forms right towards Him.

It is the gracious heart that converts externals into means of grace, whether these be the Bible or the Sacraments of the Church, or eating or drinking, or business or pleasure. All things are ours if we are Christ's, for conduct is not three-fourths of life, but the whole of it. If the fountain is pure all the streams are. If we are the Lord's, whether we are awake or asleep we are His. The word quick to discern the thoughts and intents of the heart demands a righteousness greater than that of the Scribes and Pharisees.

The Word and Its Sheath.

It is obvious, therefore, that only as we stand in appreciative relations to this living, powerful, destiny-determining word of God are we in the securest way in vital relations to God Himself. How many men tremble for the sake of God's truth at this hour because they have not risen to distinguish between the living word and its literary enshathing? It is a pity it should be so. God's redemptive doings are one thing and the record of the same another. The literary specialist must serve us in dealing with the verbal word. The wayfaring man can understand, if he loves light rather than darkness, the living word.

One is often provoked to ask even Christian teachers harassing themselves and others with the mere literary questions of Holy Writ, has the living word been so long with you and yet have you not known it? Nathaniel was puzzled with the verbal word when he asked Philip, can any good thing come out of Nazareth, for it is not mentioned in the prophets, but only Bethlehem? The answer of Philip was come and see. Philip took him from the verbal to the living word, and his difficulties were solved. So is it ever and so it must ever be.

What the Church needs to-day is a ministry appreciative of the distinction between the living and literary word, the word of power, which is the abiding source of all religious phenomena, and which are never repeated in the same form. Principles are repeated, or are rather perpetually operative, as the ground of warning in our text shows, but formalities never, as they belong to the category of vain repetitions.

The Supreme Interest.

It is to be remembered in this connection that the supreme interest in Scripture is spiritual, and neither literary nor historical. Its records have as their sole purpose the furnishing the man of God completely with good works. The advocacy of any other purpose for Scripture is to direct it from its divinely appointed end, to rob it, therefore, of its power, and to teach for doctrines the commandments and theories of men.

As we confront men with the living word we furnish them with the true meaning of life here and hereafter. Such an interpretation of life the world never stood more urgently in need of than at the present time. Well may the teachers of revealed truth ask themselves, has God spoken to men in the living, energetic way we have been considering, and yet why do so many at this time of day say show us God and it sufficeth us? The work God has committed to His Church to perform cannot be accomplished by either effusive rhetoricians or culturists of sweetness and light, or catch-word dogmatists. As well attack ironclads with snowballs as expect the efforts of these to rectify the world's wrongs, or heal its ills, or assuage its sorrows.

The Church should seek for her ministry not only earnest and capable men, but men "trained" to make the literary word the handmaid of the living, active word. Especially in the present days is this es-

sential to a man's making anything like an efficient proof of his ministry. In any change of front any branch of the Church thinks of making in our day, ministerial equipment should be made a matter of fundamental importance.

A Permanent Office.

The Bible is a sample-book of what man's life ultimately and eternally must be. Rightly handled, it exhibits and enforces the perpetually operative and destiny-determining word of God. It alone furnishes the interpretation of human life, combining in healthful proportions the elements of strength and beauty. Brethren, the Christian minister need envy no vocation or position among the children of men be it ever so high in station or captivating in the qualities of head and heart requisite to its worthy performance. His office will never grow obsolete in the demand made upon it by human needs, intellectual, moral and social. Its influence hinges upon the capability and fidelity of those undertaking its duties. The Sabbath is often spent badly in the sanctuary as well as out of it.

What man in the community has the preacher's opportunity to direct and vitalize the thoughts, quicken the consciences, rectify and strengthen the wills and elevate the aims of his fellow-men? No one has interests so grave or purposes so inspiring as he to see to it that he is a workman that needeth not to be ashamed by giving himself to reading, to exhortation, to teaching, by devoting himself mainly to these that his progress may be manifest unto all, as Paul advised Timothy to do. And think that the word we preach is perpetually operative and detriment of man's interests in every age and for the life to come as well as what now is. "All flesh is grass, and all the glory thereof as the flower of the grass. The grass withereth and the flower thereof falleth: But the word of God abideth forever." And this is the word of good tidings which the Church is commissioned to preach unto men.

The vote of thanks to Dr. Milligan was then moved by Judge Forbes of St. John, and seconded by Mr. Walter Paul of Montreal, which was carried with great applause. It was humorously acknowledged by Dr. Milligan. After some routine business the gathering closed.

SECOND DAY.

Today's proceedings of the General Assembly were marked by evidences of the highest courtesy and mutual esteem prevailing among the representatives of the various colleges under the direction of the Church. The principal business was the consideration of their reports, and those but one kindest sentiments were heard as the unimportant interests were discussed. There was a strong impression that the welfare of our schools be paramount, and in this spirit the withdrawal of Dr. Kirkpatrick from Manitoba was accepted. Frederick Patrick was deeply affected in speaking of the loss of his colleague, which will be a serious matter to Manitoba College. The reports were all approved without amendment, and with little question, with the result that the commissioners transacted a large amount of business, and a very pleasant sentiment prevailed.

Ministers From Other Churches.

Quite a lively breeze was created by Principal Scrimger, of Montreal, on the report of the committee referring to the admission of ministers of other churches to the Presbyterian Church. The clerk read overtures from presbyteries asking for the admission of the following clergymen: Rev. J. Austin and A. F. McGregor, of the Congregational Church; Revs. D. N. Mowen, S. F. Shupe, T. H. McNeil, J. A. Dodds, W. T. McKenzie, and J. H. Madill, of the United

States Presbyterian Church; Rev. J. L. Skerrett, of St. Andrew's Independent Church, Glasgow; Revs. Alfred Macfarlane and John Carmichael, of the Church of Scotland; Revs. E. B. Cuesinot and H. C. Sweet, of the Baptist Church, and Revs. H. L. Kinsman and W. H. Madill, students. It was pointed out that in two cases the applications had been received too late to permit of circular letters being sent out to the presbyteries, and Dr. Scrimger said he was opposed to receiving the ministers without having the report of the Committee on Bills and Overtures on their regularity. The committee had not done its duty and should not have allowed the names to come forward.

Rev. Hugh Cowan pointed out that there were irregularities in not sending out the circulars, and in not giving the presbyteries time to investigate the character of the applicants. Another delegate instanced a case where a man of immoral character had almost been taken into the Church carelessly, but Rev. Dr. McCrae, of London, pointed out that there were irregularities in all the admissions, and if the strict letter of the law were observed all the applicants would be thrown out.

Judge Forbes was in favor of disciplining the clerks of presbyteries at fault and against injuring innocent parties.

Rev. Mr. Bryce said it was not fair of Dr. Scrimger to bring up so drastic a regulation on a mere technicality. The laws of the Church had been framed when it was a small body, and it was impossible to comply with all the details. He would favor dealing with the matter in a common sense way.

Rev. Mr. Childers, chairman of the Bills Committee, then brought in the following resolution, which was carried, and the ministers' names were allowed to go to the committee appointed to deal with them:—"The committee calls the attention of the assembly to the neglect of many presbyteries to conform to the regulations of the assembly, and would recommend that in future these regulations be strictly enforced."

At the afternoon session

Reports of Colleges.

were first considered. Principal Fairclough presented the report of the Manitoba College, saying he was pleased there had been no changes in the staff. There had been difficulty in arranging the classes to suit the advanced and slower students. The financial support by the Church had not been up to expectations, but was fairly satisfactory. He asked the assembly to urge the Maritime Synod to give a greater revenue to the college. The adoption of the report was moved by Prof. Laird, of Manitoba, who said the college kept up its character of being managed with the most rigid economy.

Mr. David Mott presented the report of the Newfoundland College, Montreal. An appeal of this year was guaranteed in theology and gone out from the college. The financial position of the college was reported as being the same as last year. Reference was made to the resignation of Prof. Campbell and his sudden death last year, and to the loss of Prof. Ross. With a view to meeting the needs of the work the board recommended that while there were three vacant chairs but only financial provision for two, one permanent professor be appointed and the work of the other two chairs be divided between three lecturers for the coming session. Rev. E. A. Mackenzie, B.D., was named for the chair of practical theology at a salary of \$2,500; Rev. John McKay lecturer in apologetics at a sal-

ary of \$400; Rev. J. Clark Murray, LL.D., lecturer in Church history at a salary of \$500, and Mr. R. H. Davidson, Ph.D., lecturer in Old Testament literature and exegesis at a salary of \$1,500. Principal Patrick, of Manitoba, seconding the adoption of the report, admired the constancy and courage of the board in extricating Montreal College from its extreme difficulties of a year ago.

Knox College.

Knox College report showed receipts of \$19,910.71, with a balance of \$104.57. It recorded the regret of the board at the death of Dr. Caven, and placed on record its deep sense of obligation to Dr. Sheraton. Dr. McLaren was continued as principal until occasion should arise to relieve him. Rev. T. B. Kilpatrick, of Manitoba College, had been appointed professor of systematic theology, and Rev. H. A. A. Kennedy, of Callendar, Scotland, as professor of New Testament exegesis.

Hon. W. Mortimer Clark, Lieutenant-Governor, moved the adoption of the report. He referred feelingly to the friendly relations between Knox and Wycliffe. He referred to the fact that fourteen out of sixteen graduates had degrees in arts, and said it would be well if all the theological students first took the arts course.

Principal Falconer was glad to see the good feeling among the colleges, but said that while each must retain its own traditions, the whole Church had the greatest interest in Knox. There was much to admire in Queen's, but it was of the utmost importance that Knox should be strengthened.

Principal Patrick seconded the motion and said he had suggested some time ago to the Lieutenant-Governor that Prof. McFadden, of Knox, should take a vacant chair in Manitoba College, but the suggestion had not met with approval. He would not oppose the transference of Dr. Kilpatrick, but it was of the highest importance that the younger colleges be manned as effectively as possible. The position in Winnipeg would now be tenfold more difficult than before. It was with unspeakable reluctance and pain that Manitoba College parted with Prof. Kilpatrick.

Prof. Bryce reminded the assembly that the responsibility of the change rested on the delegates, and if there should be a falling off in the college's work the blame would be on them. The only gleam of hope he saw in the situation was that the attendance at Knox would be doubled, and more professors would be given to the west.

Queen's University.

Principal Gordon presented the report of Queen's in a few words, saying he would speak at greater length on the report of the Endowment Fund Committee.

The report showed that the total number of students is larger than that of last year. There have been registered in arts, 508; in theology, 37; in science, 161; in medicine, 205. Deducting 17 who were registered in two faculties, there were a total of 951, an increase of 57 over last year.

The financial statement showed a deficit for the year of \$788.93. The total expenditure was \$73,724.15.

The report said: "There has been a slight increase (\$114.19) in the amount received from the General Assembly's College fund, although the revenue from this source still falls far short of the sum specified by the assembly. There has also been an increase in the amount of unpaid Jubilee Fund subscriptions, as well as in the amount of interest received from in-

vestments, and we have received the first annual payment of \$1,200 on account of the Mackenzie scholarship, so that the total revenue has been somewhat larger than that of last year. There has, however, been an increase of expenditure on account of salaries, repairs and other items; but the deficit has been reduced from \$2,289.32 of last year to \$788.93 this year. This does not include the accumulated deficiency of former years, which amounted to \$8,638.58."

Principal Gordon referred to the increase in the number of students, and said Queen's also had the quality or its students obtained it before the finished their course.

Principal Forrest, of Dalhousie College, moved the adoption of the report. Referring to the few students in theology, none of the colleges having half as many as he would like; he said there were also fewer men going in for law and medicine.

Rev. J. A. Macdonald, in seconding the motion, said Queen's needed to be strengthened. The provincial university was to be strengthened in buildings, in equipment, and in men, he earnestly hoped, but it should not detract from the work on behalf of Queen's.

Voices from the West.

The report of Manitoba College was presented by Hon. Colin Campbell, Attorney-General, in a short speech. He said that the great future of Canada was in the West, but there were also great perils, of which education was one. On account of its future, Manitoba was relatively of the greatest importance of all the colleges, and he hoped that the loss of Dr. Kilpatrick would be made up to it.

Rev. J. W. MacMillan, of Winnipeg, in moving the adoption, regretted the falling off in the contributions from the East. Manitoba could have better spared any other man than Dr. Kilpatrick, but they were prepared to bid him Godspeed.

Rev. John MacKay, of Montreal, seconded the motion and the report was adopted.

The special committee appointed to draft a resolution of sympathy with Rev. Dr. Warden, reported, and the regret of the assembly at his illness and hopes for his speedy recovery were ordered telegraphed to him.

In order that there should be no interference with the city churches it was decided that there should be no assembly services on Sunday, but a special communion service would be held in Grant Hall on Sunday afternoon.

HOME MISSIONS.

The evening session was devoted to home missions. The report of the western section was presented by the secretary, E. D. McLaren.

The report of the Home Mission Committee (western section) said:—"In some respects the year just closed has been a phenomenal one in the annals of home missions. It began with a larger number of new fields added to the list than had ever been added at any previous meeting of the committee, and therefore with a greater financial responsibility than the committee had ever before assumed; it closed with record of a larger amount of work successfully performed than had ever previously been undertaken, with all financial obligations fully met, and with such a balance in the treasury as warranted the committee in inaugurating a much-needed reform."

It was reported that the unexpected large sum of \$136,588 had been sub-

scribed as an endowment for the increase of missionaries' salaries.

In the two Western synods the new fields number 56-23 in the Synod of British Columbia and Alberta, and 33 in the Synod of Manitoba and the Northwest Territories. Twenty mission fields have been raised to the status of augmented charges—seven in the former synod, and thirteen in the latter—and one field (Talbotton, in the Presbytery of Brandon) has become a self-sustaining congregation without drawing upon the Augmentation Fund at all. Two additional presbyteries—Red Deer and MacLeod—have been formed in the Territory of Alberta, by the sub-division of the Presbyteries of Edmonton and Calgary, and the number of self-sustaining congregations west of Lake Superior is eleven greater than it was a year ago.

The changes that have taken place, and the progress that has been made within the bounds of the three synods in Ontario and Quebec will be found in detailed reports from presbyteries.

Four hundred and eighty-eight fields were reported to the last assembly; the number this year is 503. In these fields there are 435 church buildings and 1,332 preaching stations. The average Sabbath attendance was 35,468, and the number of communicants added during the year was 1,704.

Mr. McLaren was profoundly thankful for the magnificent response made to the appeal for funds. The trouble formerly was from lack of money, but what was wanted now was men. He moved the adoption of the report, and asked that the 15th of October be set apart as a day of thanksgiving for the work of home missions.

He was followed by Dr. Carmichael, Rev. J. M. Miller, Nanaimo; Rev. W. G. W. Fortune, Cranbrook, and Rev. S. Childerhouse, of Parry Sound, who gave graphic accounts of the work in the West, and impressed on the assembly the necessity for more men.

The report of the eastern section was presented by Rev. J. S. Sutherland, of Halifax.

Home Missions (East).

The committee prosecutes its work in the extensive fields of the Maritime Provinces, which extend from Cabano and Labrador on the north to the most southerly point in Nova Scotia. Hitherto ordained men and catechists have chiefly carried on the work, but for the past year only twenty-one ordained men were employed, as against thirty-four the previous year, due partly to the difficulty of getting ordained men for mission fields, and partly to the fact that many churches were raised to the standing of augmented charges. The twenty-one missionaries preach in sixty-six stations, with an average Sabbath attendance of 2,903. Grants of \$5,000 were made to those congregations during the year.

The receipts for home missions from all sources in the east were \$12,858, and for home missions in the west \$3,824, a total of \$16,682. The receipts exceeded the expenditure by \$1,354, so that the debt of \$759 was wiped out and a credit balance of \$995 established.

Missionary Experiences.

Rev. J. M. Miller, M.A., Nanaimo, B.C., told some incidents in the western preacher's life. He advised young men who wanted to be masculine in their preaching to go west and deal with men in the mass.

Rev. W. G. W. Fortune, Cranbrook, B.C., related some stirring experiences of his ministry, and Rev. S. Childerhouse, Parry Sound, told of his work among young men. The report was adopted. Rev. J. S. Sutherland, Halifax, moved the adoption of the home

missions report, eastern section, and the motion was seconded by Rev. J. J. McCaskill, and carried by the Assembly.

THIRD DAY.

Kingston, June 9.—At this morning's session, Hamilton Cassels, K.C., Toronto, presented the report of the treasurer. The receipts for the schemes of the church were greater than in any preceding year, amounting to nearly half a million dollars. The principal amounts were home missions \$136,588.06; foreign missions \$152,000; augmentation \$26,098; French evangelism, \$19,000; widows and orphans \$15,531.60; for infirm ministers \$14,773.25. The report recommended further efforts on the part of the churches towards systematic giving, which would largely increase the givings; that Rev. Dr. Warden, agent and treasurer of the church, who has been seriously ill, be granted six months' leave of absence, and that his son, Alexander Warden, be appointed deputy agent and treasurer, he to be assisted by an honorary advisory committee of three members, viz., W. Mortimer Clarke, Robt. Kilgour, and Hamilton Cassels, all of Toronto.

Rev. Dr. MacLaren, principal of Knox College, stated that the increased givings were due no doubt to the general prosperity of the country. He spoke of the necessity of relieving Dr. Warden for a time, so that he might be spared to the church in whose interests he had labored so well. The report was adopted.

Aged and Infirm Ministers' Fund.

This report was presented by J. K. Macdonald. The givings of the people to this fund were not as large as they should be. The failure on the part of congregations to provide necessary funds made it necessary to cut down the annuities. A special appeal had to be made, the result of which was not yet known. Mr. Macdonald said the fault lay not with the laity whose liberality was above question. If the ministers would do their duty and lay the matter before their congregations the necessary money would yearly be subscribed. Mr. Macdonald stated that when he was recently in England, Lord Strathcona had informed that when the capital of the fund reached \$250,000 he would add \$5,000. The fund at present amounts to about \$227,000. The report recommended the appointment of an agent for three or four months to assist in securing the necessary increase to the endowment fund. The report will be discussed later.

The Civic Welcome.

At eleven o'clock a deputation from the city council was introduced to the assembly by John McIntyre, K.C. The deputation consisted of Mayor McFarlane, Aldermen King, Hoag and Bell, and City Clerk Shannon. The mayor extended a cordial civic welcome, and also an invitation to be the city's guests on a trip among the Thousand Islands on Saturday afternoon. In part he said: "As mayor of Kingston, it is my pleasing duty in conjunction with several of my colleagues of the city council to offer to you and the members of this honorable assembly a hearty welcome on behalf of the City of Kingston. We congratulate you, sir, on your elevation to the very distinguished position of moderator of this important body. It is a subject of peculiar gratification to us that this hall consecrated to the memory of one of the noblest sons of Canada, one who by his efforts specially in the cause of education has made the names of Canada and Kingston revered, should have been chosen as the seat of your deliberations. The City of Kingston has reason to be proud of Queen's University.

The moderator, in replying, said that the Limestone City had a warm place in

the respect and affection of the Presbyterian church. There were many members of the assembly, he said, who think it a very heaven to be able to return to Kingston and to Queen's.

Rev. Dr. Milligan moved that the assembly express its gratification to the mayor for his cordial welcome to Kingston, so beautiful in situation, for his generous invitation to a trip on the St. Lawrence; and hopes that its meeting will make for the spiritual betterment of the city and tend to make great friendships in the hospitable homes thrown open to the commissioners. Walter Paul, Montreal, in seconding the resolution, spoke of Kingston's beauties and the hospitality of the citizens, and hoped the meeting of the assembly would be a benediction to the people. Kingston's corporation had not been heard of as going wrong, as was unfortunately the case in other places in Canada. (Laughter.) Mr. Paul said he was delighted that the assembly had come to Kingston and to Queen's for many of them did not know that Queen's was so great as she is. The assembly passed the motion of Dr. Milligan by a standing vote.

Ottawa Ladies' College.

Rev. Dr. Milligan took the chair while the report of this important educational institution was considered. Rev. J. W. H. Milne presented it, and spoke of the able principal and staff of the college. He said there were institutions in Canada where the chief aim of the girls was to shine in society, but at Ottawa they were taught to shine in the Church. Presbyterians had been exceedingly remiss in the attention given to the education of their daughters. Other denominations were alive to the work and making provision for educating their women, but Presbyterians were rather giving their money to outside institutions.

Rev. Dr. Grant, of Orillia, said that in schools of all kinds there was need that the Bible be read more than it is, and he hoped the Assembly would put itself on record on the question.

Rev. Dr. Armstrong considered ladies' colleges the most important part of the church work, as women wielded the strongest influence everywhere. Religion should be at the head of all education, and especially that of young women. The report and a resolution commending the college to all church people were adopted.

Widows' and Orphans' Fund.

The report of the Ministers' Widows' and Orphans' Fund, presented by Rev. Dr. W. G. Wallace, showed that the number of annuitants, widows and children—on the fund at present is 187. Every year there is an increase in the number, and during the last ten years the expenditure has increased from \$15,847.50 to \$21,300.

The committee again called the attention of the General Assembly to the fact that at the time the fund was instituted the annuity of a widow without children was placed at \$50 per annum, and notwithstanding the greatly increased cost of living, the amount continues the same to this day.

The report was pronounced the most satisfactory in the history of the church. Mr. Wallace spoke of the great increase in the calls on the fund, and asked consideration for an increase in the endowment. It was also recommended that the amount of the annuity should be increased.

Hymnal Committee.

Mr. W. B. McMurich, in the absence of Dr. Gregg, presented the Hymnal Committee's report. The report was in part as follows:

"During the past year there has been a gratifying increase both in the sales by the Oxford Press of the Presbyterian Book of Praise and of the royalty received from the Press by the Hymnal Committee.

"We are glad to report that the work of preparing a new edition of the Psalms in metre has been completed after 11 meetings spent upon it since April, 1909; and possibly the work may be presented to you in print in time for the assembly meeting in June, although it cannot be printed in time for the American assemblies and synods that meet in May."

Rev. W. J. Dey, chairman of the Committee on the Revision of the Psalter reported that its labors were complete, and spoke at length on the changes made in the new edition. This, however, could not be put in use until 1907.

Dr. Sedgwick expressed a fear that the changes would destroy the beauty of the old Psalms.

On motion of Dr. Scrimger, it was decided that copies of the new psalter should be sent to each member of the assembly, and to all presbyteries, and reports on its character will be sent to Mr. Dey.

St. Andrew's College.

Rev. Dr. Bruce Macdonald was granted leave to address the assembly on the work of St. Andrew's College for Boys. He spoke in high terms of its present location and equipment, and on motion of Rev. John Neil the assembly commended it to all members of the Church.

Foreign Missions.

The intense interest taken by the people of Kingston in the work of the assembly was evidenced by the presence of another immense audience in Grant Hall tonight. The report of the Foreign Mission Committee East was presented by Rev. Dr. Falconer, who spoke of the work in the New Hebrides, Trinidad, and Demerara.

Dr. W. A. J. Martin, of Brantford, in a vigorous address, brought before the audience the report of the F. M. Committee, West.

Rev. W. L. McRae told of the conditions in Princeton, Trinidad, from which he has resigned owing to ill-health. Rev. Donald McGilivray spoke of the distribution of literature among the wealthier Chinese, and Rev. Hugh MacKay, of Round Lake, Manitoba, related many incidents of life among the Indians. A new feature was introduced by a speech from Dr. Margaret O'Hara, a graduate of Queen's, who was born 14 years in the Central Indian mission at Dhar. The last speaker was Rev. Thurlow Fraser, lately of Fortuna, now of Portage La Prairie, and the report was then adopted.

The reunion of Knox College graduates and their friends was held this evening in the dining hall of the old arts building. Rev. Dr. Wallace, of Toronto, presided, and replies to toasts were given by Rev. Dr. Armstrong, moderator; Principles Gordon, McLaren, and Falconer, and Prof. Marston. About 150 delegates were present.

FOURTH DAY.

Kingston, June 10.—The seditur of the General Assembly to-day was short but interesting, the future of the Indian schools in the West being considered. Rev. W. A. J. Martin presented a recommendation of the Foreign Mission Committee that they be empowered to confer with representatives of other Protestant churches regarding the existing policy of education of Canadian Indians, especially in the industrial schools, and that if deemed advisable the committee should discontinue the Regina Industrial School and hand it over to the Indian Department. He said a deficit of \$13,000 had accumulated in three years in that school. He was in favor of Indian schools, but not as they now existed. There were ten industrial schools in the Northwest now, about five or six more than should be.

Principal Patrick, of Winnipeg, strenuously opposed the discontinuance of the

(Continued on Page 8.)

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OTAWA, WEDNESDAY, JUNE 14, 1907.

Ex-Mayor Low of New York is to finance a great religious campaign in that city that will use ten tents. Mr. Low has been carrying on such work in a tent of his own for several years. It is good to see the men whom the people have honored, honoring God, says the Presbyterian Standard. Why cannot some of the wealthy Christian men of Canada undertake work of this kind?

The General Assembly of the Presbyterian Church in the United States, in session at Winona, by a unanimous vote, declared the church ready for union with the Cumberland Presbyterian Church. The vote by Presbyteries stood 194 for and 39 against. The voting by Presbyteries in the Cumberland Church is not so pronouncedly in favor of union, but there will be a substantial majority in that direction.

The advance of temperance principles does not destroy business in Great Britain. During the past year the people of that country consumed less liquor than in any of the past fifteen years, and the advance in business in the same period is indicated by a revenue of \$15,000,000 in advance of the estimate made by the Chancellor of the Exchequer. The decline in the use of liquor, of course, left more money for expenditure on the necessities and comforts of life.

In speaking of Presbyterian ecclesiastical gatherings the Herald and Presbyterian remarks that there are eight general assemblies in the United States, one in Canada, two in Scotland, one in Ireland, and one each in Wales, Switzerland, Italy and Holland. Then there is the General Assembly of South Africa, in Pietermaritzburg, that of Australia, in Melbourne, and that of New Zealand, in Auckland. There is a Presbyterian Synod in Mexico, also in Brazil, in Persia, in Japan and China, and the New Hebrides, and in France, Presbyteries are a large and exceedingly respectable and efficient family.

At the forty-ninth anniversary of Irish National Temperance League, held recently, Mr. T. W. Russell, M.P., said that now for the first time they seemed to be making a real impression on the mas-

ses of the people. In Ireland he saw not only a substantial reduction in the drink bill, but an altogether changed state of public opinion. Irishmen did not drink for love of the drink. Except at fairs, markets, and wakes, there was comparatively little drinking in the country parts. The first establishment of an anti-drinking league in many of the southern counties had struck a tremendous blow at Irish drinking customs. Temperance also owed a great deal to the Gaelic League; and the Roman Catholic Church was now working hard for the same object. As for legislation, there would be no real temperance reform while this Parliament lasted. Premier Balfour, he said, had put impediments in the way of temperance reform which it would take years to break through.

An Irish Roman Catholic, Mr. Bart Kennedy, in a letter published in the London Daily Mail, gives utterance to the following scathing indictment of the priest power in Ireland:

"Ireland is under the shadow of an insolent and arrogant priest-power. The heel of the priest is on her neck. I have nothing to say against the Roman Catholic Church, for I am a Roman Catholic myself. I am a firm believer in the grand service that the Roman Catholic Church has done for civilization. I bow before the splendour of her wonderful and awe-inspiring ritual. A beautiful Catholic church is of far more value to mankind even in a utilitarian sense, than a factory. No one can deny the debt that mankind owes to Catholicism. But the Holy Roman Catholic Church has suffered before now from its priests. The deadliest enemies it has ever had have been priests. Priests lost for it Italy and France. Will they lose for it Ireland?"

An American Roman Catholic paper devotes three columns a week replying to questions from correspondents, and the Belfast Witness notes as one of the signs of the times that nearly all the suggested difficulties relate to Bible-interpretation. In a single issue we find readers who "want to know" why the Levitical priests and the early deacons and bishops were all married while "the Church" hold it a grievous sin for modern priests to marry. Another cannot understand why Christ should have interdicted "vain repetitions" in prayer while the Church blesses the rosary. But a third has a still more perplexing problem, and that is why Jesus warns His disciples against being bound by "the commandments of men" while "most of the laws of the Catholic Church were made by the Pope!" The Presbyterian paper from which this note is taken comments thus:—"Reading these questions, one realises anew how hopelessly at variance the Roman Church and the sacred Scriptures are. No ingenuity has ever yet availed to reconcile them. One may take his choice, but he cannot keep both."

Victor Hugo is the subject of a recent interesting discovery in the literary world. Mr. Henry Wellington Wack, while in Guernsey collecting material for an article on the exiled French poet, chanced upon a budget of letters written to Hugo by Juliette Drouet. As students of Victor Hugo know, his relation with Madame Drouet made the romance of Hugo's life. Mr. Wack, realizing the importance of his find, has written a book including the letters and giving a sketch of Victor Hugo's life at Guernsey, with many anecdotes and extracts from his correspondence illustrative of his personality. This book will be published by G. P. Putnam's Sons, probably with the title "The Romance of Victor Hugo. With Letters from Juliette Drouet." Hugo's own letters to Juliette were published in France some time ago. Her love-letters in reply, or, perhaps, rather the letters which inspired Victor Hugo's correspondence, are now for the first time made public. They throw an interesting light on one

of the most remarkable attachments in literary history. The significance of Mr. Wack's discovery is recognized in France, and M. Francois Coppee has written an introduction to the book. No student of French literature, scholarly or amateur, can afford to miss this attractive volume.

PERSONAL NOTES FROM THE GENERAL ASSEMBLY.

Anyone who has attended the meetings of the General Assembly for the past 10 or 15 years must be greatly impressed with the marked change which has taken place in the personnel of that great body. In this respect the thirty-first General Assembly differs strikingly from those of a few years ago.

Principals Caven, Grant, MacVicar, King; Drs. Thompson, Cochran, Proudfoot, Laing, and a host of others, whose faces and voices were familiar in every Assembly, are with us no more.

A few of the veterans, however, are still to the fore. Among these are Drs. Wardrope, Torrance, Fletcher, McLaren, Sedgewick, Bryce and Campbell, Rev. J. B. Mullen, Elders Robt. McQueen, Judge Forbes, Geo. Hay and a few others.

Dns. Milligan and R. N. Grant of Orillia continue to furnish breeziness to the discussions, and Walter Paul, of Montreal, puts in an occasional oar in this direction. Dr. Armstrong, the moderator, has more than fulfilled the highest expectations of his friends as a presiding officer. He is calm, cool and says little but keeps the business perfectly in hand. The proceedings thus far have gone forward without a hitch of any kind. While Dr. Armstrong has a very determined look about him, he is genial within.

Two of the venerable members of Assembly, who may be seen daily seated on the Moderator's right, are Dr. Wardrope and Prof. McLaren. It is a notable fact that these two ex-moderators and the present moderator, Dr. Armstrong, have all been pastors of the same church, Daly street, Ottawa.

The absence of Dr. Warden is much felt and Assembly's expression of sympathy and its prayer for his speedy recovery were very touching. It was noticeable also that every proposal connected with the arrangements for giving him an absolute rest for six months was carried most heartily and with complete unanimity. Dr. Warden holds a strong place in the affections of the whole Church.

One of the elders in attendance, who is worthy a double honor, is Mr. J. K. Macdonald, the long-time convener of the committee on the Aged and Infirm Ministers' Fund. No man in Canada has done so much for the fund as Mr. Macdonald, and this fact is fully realized by members of Assembly.

Besides the moderator, others from the Ottawa district taking part in the Assembly are Dr. Bayne, Messrs. J. W. H. Milne, J. H. Turnbull, A. E. Mitchell, G. A. Woodside and E. S. Logie.

Rev. J. W. MacMillan, of Winnipeg, was appointed to take Dr. Warden's place as clerk and did his work to the satisfaction of all.

One of the striking features of this Kingston meeting is the almost total absence of unnecessary speaking. Thus far there has been but little waste of time in this way and as a result the business promises to be concluded earlier than usual.

This is called a Queen's Assembly, and certainly Queen's men are to the fore everywhere. Principal Gordon has risen to the occasion and has shown emphatically that he is the right man in the right place.

The appointment of the Rev. R. Laird, M. A., of Vancouver, as the financial agent of the University gives great satisfaction to all the friends of Queen's. Mr. Laird made a favorable impression on the Assembly.

There are three strong men from the West who have shown a fine spirit in all the work laid to their hands, Principal

Patrick, Prof. Baird and Dr. Carmichael. Prof. Bryce is another to whom reference has already been made.

Dr. Somerville, as chairman of the business committee, proved himself as heretofore a valuable member of Assembly.

From the London district most of the delegates are young men, though such experienced presbyters as Dr. D. L. McCrae, J. H. Coutenay and A. G. Grant are on hand.

From the North, Dr. D. D. McLeod, Dr. Findlay, Rod McLeod, S. H. Eastman, S. Chalmers and J. M. Auld are among the Commissioners.

The majority are young men at this Assembly and it is delightful to see the way they are taking hold of the work.

A new man who has made a distinct impression is Rev. John MacKay of Crescent Street church, Montreal.

The Maritime Provinces send a fine contingent including, besides those already referred to, Principal Falconer, E. A. McGarry, J. S. Sutherland and the venerable and beloved Dr. Robt. Murray of the Halifax Witness.

Leading elders have taken a prominent part in the discussions, among whom are David Morrice, Hamilton Cassels, H. Wm. Mortimer Clark, K.C., Lt.-Governor of Ontario, A. S. McGregor, Walter Paul, Geo. Hay and Lt.-Col. McCrae.

QUEEN'S ALUMNI RE-UNION.

The Alumni of Queen's held a reunion in the old Arts Building at noon on Friday. Luncheon was served, and about 150 of the commissioners were present. Dr. MacTavish presided, and Mr. Hamilton Cassels proposed "The General Assembly," to which Rev. Dr. Armstrong responded. He referred to the grand good feeling that prevailed between the colleges, which was probably due to the fact of their assembling at Queen's. It would be utter folly and a sin for the Church not to support it with all its power.

Rev. Dr. Milligan proposed the toast of "Queen's," which, he said, was recited by the country, because it furnished a type of university and genius not in the country. The best condition of things arose from complexity of interests, and he thought that Toronto would help Queen's, and vice versa. It was a good thing for Eastern Ontario to have an academic centre, and the government would find some way of extending it support.

Principal Gordon, in replying, dwelt on the history of Queen's, and said when the old Arts Building was erected the trustees thought it was the finality for the university in their generation. But under the touch of the greatest college president that Canada ever had, or was likely to have, it had spread to the right and left, and was now far beyond the ideas of many friends. He hoped the effect of the assembly would be good, in that the delegates would advise the people of the greatness of the university.

"Sister Institutions" was proposed by Rev. E. D. McLaren, and responded to by several visitors.

Lovers of the best literature will be gratified to learn that a complete edition of the essays of Sir Leslie Stephen is now in preparation. Messrs. G. P. Putnam's sons have this work in train, and they announce that the series entitled "Hours in a Library" is now in readiness in four handsome octavo volumes to be sold as a set. This will be followed by "Free Thinking and Plain Speaking," and succeeding volumes uniform in appearance will be issued during the coming year. Sir Leslie Stephen occupies a unique position as the one Englishman in recent times to be knighted solely for his services to English literature. To his keen critical insight and charming personality he adds a pure and graceful literary style. In this last rare quality he has no successor.

GENERAL ASSEMBLY.

Continued from Page 7.)

Indian schools. He did not think the Canadian people and Church were doing their duty to the Indians. Vastly more religious education was needed in every Province of Canada. On educational grounds, he was entirely opposed to the Assembly declaring Indian education to be a failure. He, therefore, moved an amendment that the committee be instructed to confer with representatives of the Indian Commission of the Synod of Manitoba and the Northwest and report at a later sediture of the Assembly.

Professor Bryce objected strongly to the Assembly making a decision to close up the school, and favored a reference back.

Professor Baird said the Church of England had turned back three of its schools to the government. There was no intention to harshly or deliberately cut off Indian schools, but there must be adjustment.

The question was laid over until Monday afternoon.

The Sunday Services.

Many of the pulpits in Kingston were occupied by ministers who are attending the General Assembly, and despite the persistent downpour there were large congregations.

Rev. Dr. McLeod, of Barrie, was at St. Andrew's Church, and preached from Jude v. 20: "Beloved, build up yourselves on your most holy faith." He said people must build up their own lives before they could hope to build up anybody else. They had been told that this was a missionary age, but they must first strive to build up such a people at home who would by their character be a light to the world. It could not be expected that any sanctifying influence would flow out from a Godless people. Religion could only be preserved and extended by use in the home and in the Church, and that form of argument could not be upset either by the higher or lower criticism. When they could point to lives in homes and churches built by moral strength and intelligent application of our faith, or absolutely irresistible defence and vindication of Christianity was presented. They also wanted a symmetrical Christianity. Some people were great in prayer, but poor in liberality. Some were great in self-denial, but excessively poor in charity. Others were great in supporting missions and charitable institutions and schemes for making other people good, but poor in building up their own lives. There were men who were able to find a basis for their scientific or political beliefs, but who could not find one for religion. There were also instances of great nations being built up without Christianity, and the Japanese were a notable example. It must be remembered, however, that the Japanese were God's workmanship, but they were not yet types of what Christianity could make of them. Christian personality was not to be swallowed up by any external things, and people should seek to build themselves up in that which would make them appear before the world as worthy products of religion.

Principal Patrick, of Manitoba College, preached in Chalmers' Church, and spoke on the sinlessness of Jesus, taking his text from John viii. 46. He said the character of our Lord was more extraordinary than any act He performed, and it was the duty of the Church to establish the fact of His sinlessness. He appealed to the testimony of the disciples whose honesty none could impugn, and who were convinced by His transparent life that He was not as they. The gospels contained no word of confession of sin from Jesus, but He forgave the sinners. It was not His sinlessness that proved His divinity, but that was essential to the Christian belief, and warranted the conviction that He was the God of very Gods.

The name and character of Peter formed the subject of Principal Falconer's (of Halifax), sermon at Sydenham street

Church. He spoke from John i. 42: "Thou art Simon the son of John, thou shalt be called Cephas." It was eminently true, he said, of the disciples of Jesus Christ that they were fortunate in having met Him in the beginning of their careers, otherwise they would have been forgotten in the now broken columns of Capernaum. There was in Peter a touch of the ideal, and a strength of character which led him to John who passed him on to Jesus, in whose presence Peter drew aside the curtains of his soul, though knowing his sin. But Jesus did not parade the evil, nor show Peter the skeleton of his life, but looked only at the nobility of the heart he had laid bare. Being called Cephas was the new birth of his soul. Men were often the slaves of the names and estimates given them of men. God alone gave their true names, and had said, "I know thy name, thou art mine."

A communion service, presided over by the Moderator, Dr. Armstrong, was held in the Grant Memorial Hall yesterday afternoon, and there was a large attendance.

LITERARY NOTES.

Canadian Good Housekeeping for June (Toronto), contains the usual helpful department notes as well as a number of more general articles, including a descriptive one by Kate Westlake Yeigh on "An Outing in Gaspe."

The Biblot (T. B. Mosher, Portland, Maine) for June contains a short sketch called "Nancy," by Frederick Wedmore. It is "a delicate little pastel in prose—a finished study in the art of short story telling, the art of saying or leaving things unsaid. It is all as light as air, done in aquatint in which colour is suggested not really laid on." We endorse these strong words of the preface, and what more can we say?

The Nineteenth Century (Leonard Scott Publication Company, New York) for May is largely concerned with the Defence of the Empire and similar diplomatic and military questions, such as "The Balance of Power in Europe," "England and Russia in Afghanistan." In a somewhat lighter vein are the articles on "The Political Situation," "After Dinner Oratory in America," and "Some Noticeable Books."

The World To-Day (Chicago) stands well to the front as a cheap, solid, readable magazine which in a spirit of soberness seeks to give a review of the life of the world, of the actual occurrences of the present and the forces which go to make the future. It is well edited, well supplied with information, and illustrated in good style.

Trine's "In Tune with the Infinite" is now published in translation in eight different countries. The English editions—both New York and London—have reached a sale of considerably over 100,000 copies, and the present demand for it is much greater than during the first two or three years of its publication. To show the manner in which the general reader sometimes grasps the essence of a title with which he is yet unfamiliar, though not always its exact form, the Crowells, the publishers of "In Tune with the Infinite," received a call a few days ago from a customer for a copy of their "Getting Square with the Creator," indicating a possible pugilistic conception of the book and quite in distinction from the call the London publishers received some time ago from the English lady asking that she be sent a copy of their late work, "The Tune of the Infants."

The Rev. J. Hudson Taylor, the venerable founder of the famous China Inland Mission, died on Saturday, in Chung-sha, the capital city of the Province of Honan, China, in his seventy-fourth year.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

INCARNATE ETERNAL LIFE.

By Alexander McLaren, D.D.

The Golden Text tells us that this Gospel is a selection from the life of Jesus, made with a definite teaching purpose, to establish his being (1) the Christ, and (2) the Son of God, and to evoke faith in his name as Christ and Son of God, in order to receive life from him. To kindle faith is more than to produce belief. Life is John's equivalent for salvation. This threefold purpose is kept in view throughout, and knits the separate incidents in the lessons into a unity. We may link the first four together, as showing the various sides of Jesus as the Christ and the Son of God, and calling out various aspects of a life-giving faith.

He is "the door of the sheep" and "the good shepherd." Could any one less than the Son of God be the means of access to God, or give free entrance and exit into perfect security, perfect repose, perfect activity, and to complete satisfaction of all the hunger of the heart and mind? He is "the good Shepherd," and as such the one act which he points to is his laying down his life for his sheep, which he names five times in eight verses. That supreme deed is the demonstration that he is "the Christ, the Son of God," the great object for faith to grasp, the fountain from which it draws life.

The resurrection of Lazarus brings out another phase of Messiahship and Sonship, and so draws out another phase of life-giving faith. In it Jesus, who, as the Shepherd lays down his own life, stands forth as wielding the divine power of communicating life, reversing the revolution of the wheel, and calling back a dead man by the bare utterance of his will. The faith that should leap up to grasp that crowning revelation of his divinity is a faith that leans calmly and triumphantly on him as the conqueror of death, the Lord and giver of life for men.

Very beautifully the third lesson brings into connection with the great aspects of the two preceding the sweet domestic scene of the supper at Bethany, and shows us Jesus in the midst of family joys, glad to "drink of the brook by the way," able to enter into the modest feasting even when he kneels in the earnestness of the cross, and casting the shield of his acceptance and praise over a "useless" expenditure by a loving heart. How that scene should hearten us all to let our live have its way, and to carry to him our best, being quite sure that there are hosts of useless things in his treasures, and that everything is precious in his sight which speaks our love and self-surrender.

The entry into Jerusalem contrasts with the supper at Bethany, and with Jesus' usual avoidance of popular demonstrations. It bears on his Messiahship as showing him deliberately "fulfilling" a Messianic prophecy in its details, and doing so at the very time when crowds gathered in Jerusalem were in the most inflammable condition. He proclaimed the nature of his kingdom, as well as claimed to be king, by riding on the peaceful ass, not on the war horse or in the conqueror's chariot, and he challenged the notice of Jewish rulers and Roman authorities, and all but defied them. These four lessons taken together bring out a wonderful combination of traits in him for faith to grasp.

But the next three lessons carry us into a holy, still place, where the very secrets of his intimate love and union with his disciples are laid open. There faith may feed on the blessed truths of the fellowship between him and every humble lover of his. The one great thought of union

with him is seen in act in the footwashing, is spoken in the emblem of the vine and the branches, and rises to its highest, sacredest expression in the intercessory prayer, the very holy of holies of this Gospel. It was because he "loved his own" which were to be left defenseless and alone "in the world," and because he knew that he had all things in his hands, that he stooped to be the servant of his servants. Therein he gave faith the material for tenderest trust and the pattern for imitation. But his lowly service and his lofty power were uniquely blended in that he stooped indeed, but stooped in order to cleanse, as he alone can do, and taught us all that, unless he cleanses us, we have "no part in" him.

The great parable of the vine and the branches brings still richer, more wonderful, material for faith to grasp, both in its disclosure of the mysterious but most real union between Jesus and every believing soul and in its revelation of the life from him permeating each twig and branch, and being the source of all fruitfulness and growth. "Believing, we have life through his name," says in plain words just what the parable says, "He that abideth in me, and I in him, the same beareth much fruit: for severed from me ye can do"—and are—"nothing."

In the intercessory prayer that unity of Jesus and the believing soul is clothed with still greater mystery and sacredness, for it is paralleled with the ineffable union of the Father with the eternal Word, and issues in our sharing in the glory given to him, and at last in our perfect union with him in heaven, and in our there gazing forever on the glory in which we dwell forever with him.

According to the synoptics, Jesus before the sanhedrin asserted that he was "the Son of God." John records that before Pilate he claimed to be the king of the Jews. Thus his two hearings before his two sets of judges established the twofold truth as to his person and office which it was the purpose of this Gospel to set forth. That kingdom was first described by him negatively, as not of this world, that is, as not depending on the material forces by which earthly monarchies are built up; and then positively, as founded and sustained by his witnessing to "the truth," and by his being accepted by all susceptible souls as their King, the Lord of their thoughts and acting, because he thus witnesses.

It is to John that we owe the knowledge that the last word of Jesus was "it is finished." Jesus not only looked back on a life of perfect and uninterrupted conformity to the divine will, but, dying, witnessed that his death was the consummation of his life in a fashion peculiar to himself. That last triumphant "loud cry" is robbed of its meaning unless we hear in it the declaration that he came "to give his life a ransom for many," and that, precious and ransoming as all his days and deeds were, the completing climax of them all was his atoning death. The faith by which we "have life through his name" is the faith that listens to and understands that dying cry.

The three final lessons group themselves together. The resurrection of Jesus prepares the way for the message of the ascended Christ, and insures our possession, through believing union with him, of his heavenly life. The lesson that Mary learned when she would fain have clasped his feet and gone back to the old, earthly form of intimacy, was in essence the lesson that John learned in Patmos, that the truest presence of Jesus with individuals and churches does not depend on bodily nearness, and that his ascension and rest-

ful sitting at the right hand of God do not hinder out true union with him, but rather perfect it, and do not prevent, but rather invest with greater energy, his active interposition on behalf of single souls that believe on him, and of the societies of these. Mary learned that when he was ascended to the Father she could "touch" him more truly and clasp him more closely than when kneeling at his feet in the garden. John in Patmos learned that the glorified Christ could still lay his hand on a trembling disciple, and, though "sitting at the right hand" of God, could and did "walk in the midst of the golden candlesticks."

And the final vision of the city is but the perfecting of the life through believing in the Name which we possess here, and is made sure to all believers by the very fact of their present possession of that life, and of the communion which we have with Jesus here and now. If we have "Christ in us," we have therein not only he hope, but the "firstfruits," of eterna participation with him in the glory which he had with the Father before the world was, and which he has "willed" that we should share and behold forever.

Some Bible Hints.

It makes a great difference, even to an indestructible gem, whether it belongs to a crown or a junk heap (I John 2: 15-17.)

Look around and see how the world is treating God, and if you are the child of God, do not expect to be treated any better (I John 3: 1.)

Could you explain to a caterpillar what it is to be a butterfly? No more could God explain to us what we shall be (I John 3: 2.)

We become like whatever we truly see, as the sunlight lightens up whatever it falls upon (I John 3: 3.) and covers the roughest stone that receives it with the brilliancy of the King of day.

Suggestive Thoughts.

Our destiny is not to be measured by our accomplishments, but by our true purposes; not by time, but by eternity.

If you want to glorify your earth, think great thoughts of heaven.

True thoughts of the hereafter contribute to the present; weak and dreamy thoughts only weaken the present.

Half of Napoleon's power was his consciousness of a splendid destiny. When one loses that consciousness, he loses his power.

A Few Illustrations.

Every Christian is a king traveling through a foreign land incognito.

The grinding of a diamond proves that it has been found for a crown, or for some other destiny of beauty and glory.

That your life is of pure marble does not make it a lovely statue. Take it to the Sculptor.

The sky begins on the earth; so does your heavenly destiny begin with the duties of today.

To Think About.

Am I living as one with an immortal destiny?

Am I consciously preparing for my endless future?

Shall it be with me eternal death or eternal life?

A Cluster of Quotations.

Without a belief in personal immortality, religion surely is like an arch resting on one pillar, like a bridge ending in an abyss.—Max Muller.

Still seems it strange that thou shouldst live forever?

Is it less strange that thou shouldst live at all?

—Young.

I feel my immortality oversweep all pains, all tears, all time, all fears.—Byron.
As often as I hear of some undeserved wretchedness, my thoughts rest on that world where all will be made straight.—Fichte.

Sunday School Aids.

- Help the superintendent by being ready to act as substitute teachers.
- Help him prepare for the Sunday-school concerts, by aiding in the drilling of the younger ones.
- Help the teachers by hunting up absent scholars.
- Help them by organizing groups for the home study of the lessons.
- Help the scholars by visiting the sick.
- Help the less ready scholars by going to their houses and aiding them to study the lesson.
- Help the school by getting in new scholars.
- Help it by advertising it in the society meetings, telling what a good school it is.
- Help the chorister by organizing a Sunday school choir and orchestra.
- Help the librarian by interesting the Endeavorers in the best library books.
- Help the society by drawing in new members from the Sunday school.
- Help the prayer meetings by bringing in points from the Sunday-school lesson.
- To do all this, and much besides, you need a Sunday-school committee, and every society ought to have one.

FOR DAILY READING.

- M., June 26. Our grand calling. Gen. 12: 1-3.
- T., June 27.—Chosen by God. Deut. 7: 6-13.
- W., June 28. A great future. Ezek. 11: 17-20.
- T., June 29. God wills it. Rom. 8: 28-30.
- F., June 30.—Will fulfill it. Rom. 9: 14-26.
- S., July 1. Through Christ. Eph. 1: 3-12.
- Sun., July 2.—Topic—The making of a Christian: his destiny. 1 John 2: 15-17; 3: 1-3. (Consecration meeting.)

THE HUNDRED AND ONE THINGS.

It is always a question of importance to the busy man or woman how to be able to do the hundred and one things which must be done daily, and yet retain any sense of unity in their doing. The trivial details which make up the daily round of duty seem to produce no worthy result, and the energies which might have been applied to the doing of a single grand work appear to be dissipated in the doing of a hundred little tasks which, when done, count but trifles. Yet, after all, the difficulty of many things, and yet doing one thing only, is not so great as at first sight it seems. It is simply the difference between a box of beads, unstrung and lying loosely together, and the same beads when set in their proper position on a string. The hundred little duties can all be done in a way which leaves them still a hundred, or they can be so permeated with a single aim that they become parts of a single vocation. No duty, however small, is a trifle; and the smallest duties gain a new importance when they are gathered into the unity of one life-work, by the linking power of a genuine devotedness to Christ. "This one thing I do," wrote an apostle who was a busier man of affairs than most of us; and we, if we would share with him his privileges of doing one thing only, must gain that privilege, not by refusing to do the multitudinous duties of common life; but by making each duty a part of the single life-work of doing the will of the Father in heaven.—Helpful Thoughts.

GLADNESS GOD'S IDEAL.

Gladness is God's ideal for his children. He means them to be sunny-faced and happy-hearted. He does not wish them to be heavy and sad. He had made the world full of beauty and of music. The mission of the gospel is to start songs wherever it goes. Its keynote is joy—it is good tidings of great joy to all people. We are commanded to rejoice always. This does not mean that the Christian's life is exempt from trouble, pain and sorrow. The gospel does not give us a new set of conditions with the hard things left out. The Christian's home is not sheltered from life's storms any more than is the worldly man's home. Sickness enters, with its hot breath, the circle where the voice of prayer is heard, as well as where no heart adores and where no knee bends before God.

In holiest home sanctuary the loving group gathers about the bed of death, and there is the sorrow of bereavement. Nor is grief less poignant in the believer's case than in that of the man who knows not Christ. Grace does not make love less tender, the pang of separation less sharp, the sense of loss less keen, or the feeling of loneliness less deep. God does not give gladness to his children by making them incapable of suffering. This would be to make them incapable also of joy. For sorrow and joy come on the same stalk. A heart may be so dulled in its feeling as to be insensible to grief, but then it is no longer capable of love. Divine grace makes the heart all the more tender and the capacity for loving all the deeper; hence it increases rather than lessens the measure of grief when separation comes.

But the gladness of Christian faith is something which lies too deep to be disturbed by the waves and tides of earthly trouble. It has its source in the very heart of God. Sorrow is not prevented by grace, but is swallowed up in the floods of heavenly joy. That was what Jesus meant when he talked to his disciples of joy as he was about to go out to Gethsemane. He said their sorrow should be turned into rejoicing, and that they should have a joy which the world could not take from them; that is, a joy which earth's deepest darkness could not put out. God's gladness is not the absence of sorrow, but Divine comfort overcoming sorrow—sunshine striking through the black clouds, transfiguring them.—J. R. Miller, D. D.

KIND LISTENING.

There is a grace of kind listening, as well as a grace of kind speaking. Some men listen with an abstracted air, which shows that their thoughts are elsewhere. Or they seem to listen, but by wide answers and irrelevant questions show that they have been occupied with their own thoughts, as being more interesting, at least in their estimation, than what you have been saying. Some interrupt, and will not hear you to the end. Some hear you to the end, and then forthwith begin to talk to you about a similar experience which has befallen themselves, making your case only an illustration of their own. Some, meaning to be kind, listen with such a determined, lively, violent attention, that you are at once made uncomfortable, and the charm of conversation is at an end. Many persons, whose manners will stand the test of speaking, break down under the trial of listening. But all these things should be brought under the sweet influences of religion.—Frederick Mm. Faber.

Strategic—"You are still trying to find the enemy?" "We are not exactly trying to find them," answered the Russian officer. "We merely want to learn their whereabouts and take precautions against their finding us."—Washington Star.

Who is a useless man? He who can neither command nor obey.—Goethe.

A MOTHER'S PRAISE.

In every part of Canada you will find mothers who speak in the highest praise of Baby's Own Tablets. Among these is Mrs. Jas. H. Kouke, Beamsville, Ontario, who says: "I have used Baby's Own Tablets for over three years and I would not be without them. They have done more for my children than any medicine I have ever used. My little girl, now four years old, was always troubled with indigestion and constipation, and although other medicines helped her temporarily, Baby's Own Tablets were the thing needed to cure her. I always gave the Tablets to my baby from time to time since she was two days old, and they always worked like a charm. She is now two years old and a more healthy child would be hard to find. The Tablets are certainly a life-saver." These Tablets cure all minor ailments of infants and young children. They contain no poisoning soothing stuff, and there is no danger of giving an over-dose as there is with liquid medicine. Sold by all druggists or sent by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville, Ont.

The "good" people of Christ's day were the ones who did the least for him.

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- Hon. G. W. Ross, Ex-Premier of Ontario.
- Rev. John Potts, D.D., President of College.
- Rev. Father Teefy, Vicarage of St. Michael's College, Toronto.
- Right Rev. A. Sweatman, Bishop of Toronto.
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LETTERS

TORONTO.

As a mark of the appreciation of the congregation of St. Andrew's Church Rev. Armstrong Black was yesterday afternoon presented by a committee on behalf of the congregation with a purse of gold, previous to his departure for the old country, which takes place on Tuesday next. At a meeting of the congregation held on March 29 last it was resolved to place on record their appreciation of the work Rev. Mr. Black had done during the five years he had been pastor of St. Andrew's. A committee consisting of the Hon. Mr. Justice Maclean, Mr. J. W. Langmuir, Colonel John I. Davidson, Mr. B. E. Walker, Mr. Z. A. Lash and Mr. A. F. Maclean was appointed to carry out this purpose. In pursuance of this resolution the committee visited St. Andrew's manse yesterday afternoon, when the chairman, Mr. J. W. Langmuir, presented and read an address, accompanied with a well-filled bag of British sovereigns. The address is most artistically illuminated with maple leaves of Canada and Scottish thistles, presenting on the first page a beautiful etching of St. Andrew's church, and on the second the names of all the ministers of the church since its organization in 1830, namely: Rev. Robert Rintoul, 1830 to 1834; Rev. William T. Leach, 1835 to 1842; Rev. John Barclay, D.D., 1842 to 1872; Rev. D. J. Macdonnell, 1870 to 1896; Rev. W. J. McLaughan, March, 1897, to October, 1898, and Rev. Armstrong Black, D.D., September, 1899, to June, 1905. Rev. Dr. Black, in replying to the address and the testimonial accompanying it, said that perhaps it required as much grace to receive aright a gift as to bestow it, and he felt almost unable to accept worthily what had been so graciously spoken and so graciously given. If attacked he would defend himself, but when treated thus kindly he was overpowered. No two people had ever received more kindness than Mrs. Black and herself in beautiful Toronto, nor ever a minister and his wife more from a congregation than they from St. Andrew's, and it ever circumstances permitted them to make their home here he knew one who would return with her whole heart, and also one who would be glad to accompany her.

WESTERN ONTARIO.

At the close of a pastorate of eight years in Dutton the congregation and resident ministers assembled at the manse and presented an address of appreciation accompanied by a purse of \$110 in gold to the Rev. J. Steven, and a beautiful silver water set to Mrs. Steven; and the other members of the household were kindly remembered. Mr. Steven's labors in this pastorate have been highly appreciated, and we feel our loss is almost irreparable.

Rev. R. J. Macalpine, of Owen Sound, in a sermon to young men, vehemently attacked a certain class of society in that town. Said Mr. Macalpine: "Evident women, and especially married women, are the most deadly danger to young men, crushing out their every moral and religious instinct, and not in cities only, but also in our town. Shun their company as you would the deadly bite of a scorpion." In referring to the practice of gambling, the reverend gentleman said: "Gambling is on the increase. Some of the men we count respectable are at it every day, not even Sunday excepted, and that right here in Owen Sound."

EASTERN ONTARIO.

The Victoria Harbour Presbyterians are about to build a handsome manse on Victoria Heights.

In the absence of Dr. Grant, who was attending the General Assembly at Kingston, the Rev. J. H. White, M.A., preached in the Presbyterian church, Orillia, last Sunday.

Rev. Wm. Beattie, Cobourg, has gone to England. Invitations are issued for his marriage to Miss Mabel Heath, of Biddulph Grange, Conleton, on Wednesday, June 21st. Mr. Beattie expects to return with his bride before the end of July.

Large congregations attended the anniversary services in the Presbyterian church Sunday week last. The Rev. J. McP. Scott, of St. John's church, Toronto, preached two deeply spiritual and thoroughly scriptural sermons. In the evening his subject was "Christ as the daysman" or umpire, for whom Job longed, to bridge the gulf between God and man. He dwelt upon the fulness of the atonement made on Calvary for man's shortcomings and of the great desire of the Son to effect a reconciliation between a just God and sinful man, and urged his hearers to take advantage of the sacrifice then made. The collections for the building fund amounted to about \$89.

On Wednesday evening of last week the mission church of St. Paul's, Peterboro, was set apart from the parent congregation and established as a separate church, the third, Presbyterian church in Peterboro with an independent congregation. The new church, which has been named Knox church in honor of the four hundredth anniversary of the great Presbyterian divine of that name, will be in charge of Rev. W. McD. McKay, who has for some time been assistant pastor of St. Paul's, and the first members of the session are Messrs. J. W. Morrison, J. W. Bennett, Wm. Suet, Sutherland and Wm. Maana. Rev. G. Yale, Moderator of the Presbytery, preached the sermon. It was mentioned that seventy years ago, June 7th, the first meeting of Presbyterians in Peterboro for Holy Communion was held in a wooden building, still standing near the new manse, a fine structure erected a couple of years ago.

The South-Western Presbyterian: It is very easy and very common for men to tell those whom they cannot answer that they are "old fogies," "behind the times," "moss backs," and the like. There is no argument in this. It is mere opinion. It is personal rather than logical. The vast majority of those who use this method are capable of no other, and they become very much addicted to it. There are some right good things that our fathers did. We might do well to emulate their example.

United Presbyterian: This world is no home for an immortal soul. It is only a tent, a cabin, a wayside inn, where the lodger tarries for a night. In the morning he must up and away, over the horizon and out of sight. Entertain your pilgrim spirit while you can. To-day its name is on the register, to-morrow the guest is gone.

Before we give ourselves up to the pain of envying the "riches" or the "greatness" of another, it would be wise to inquire into the matter, for we might, upon learning at what a cost of real happiness they held their possessions, be saved from that ruin envy never fails to work upon the soul.

LOVE'S WORK.

Love is not an emotion; it is not a sentiment; it is not a profession. Love is a living, active force; it is the impulse which urges to action and is found only in conscious agents. Man was made to love God and keep his commandments. The test of love is obedience. Indeed, obedience is the counterpart of love, and must keep pace with it or the palm of life will contain many discordant notes. Love which does not produce obedience is a vain delusion; obedience which does not spring from love is only "sounding brass and tinkling cymbal." "Love seeketh not her own." Love is unselfish; it is a principle of self-sacrifice. Love's work is the best.

It is related that a century ago, in the north of Europe, stood an old cathedral, upon one of the arches of which was a sculptured face of wondrous beauty. It was long hidden, until one day the sun's light, striking through a shunted window, revealed its matchless features. And year after year, upon the days when for a brief hour it was illuminated, crowds came and waited eagerly to catch but a glimpse of that face. It had a strange history. When the cathedral was being built, an old man, broken with the weight of years and care, came and besought the architect to let him work upon it. Out of pity for his age, but fearful lest his failing sight and trembling touch might mar some fair design, the master set him to work in the shadows of the vaulted roof. One day they found the old man asleep in death. The tools of his craft were laid in order by his side. The cunning of his hand had departed. His face was upturned to the marvellous face which he had wrought there—the face of one whom he had loved. The artist and sculptors and workmen from all parts of the cathedral came and looked upon that face and they said: "This is the grandest work of all; love wrought this."

Beloved, we are aiding in the building of a temple. It is the most wondrous structure of the ages—man and his character. God intends that this temple shall be his habitation. We shall all learn some time that love's work is the grandest of all.—Central Christian Advocate.

CREDULOUS SKEPTICISM.

Credulity is the child not of faith but of unbelief. The worst errors and vagaries are those entertained by skeptics. "I am not a Christian, and do not believe in a personal God," writes a doctor. That is unbelief. But mark its credulity. "I believe that the universe is governed by immutable laws, and is ruled by one all-powerful force. I believe that this force is what we call electricity." So! When a new little life comes into your home, and you see a fresh soul unfold in rarest beauty, it is only a new electrical connection. When you sit by the little body from which the soul is gone, and your heart is as lead within you, cheer up, don't be foolish,—electrical connection has simply been disarranged. Here is a creed, indeed. Skepticism accepts it. Faith believes the truth. Skepticism doubts it. Skepticism credulously swallows folly. Faith demurs. The real incredulity is the incredulity not of skepticism but of faith.—S. S. Times.

If men could but realize that an unkind feeling toward another wrought the greater injury upon themselves they would soon come to know they can not afford to harbor such a feeling, and would dismiss it promptly as a thing as unprofitable as it is unworthy.

THE TEST OF A REVIVAL.

There has been something of a surprise in the public mind as reports continue to grow of the religious awakenings in various parts of the world, particularly in England and America. The most notable demonstration is in Wales, where nearly a hundred thousand people have already been affected by the revival which is sweeping through the factory and mill towns, while frequent instances are cited of emotional tides like those which characterized the Wesleyan movement. In England Dr. Torrey appears to have caused widespread interest in personal religion, though the responses in conversions are less numerous than those to the appeals of the young Welsh evangelist Evan Roberts. In America the principal unique characteristic of most of the great meetings is the evident spirit of unity which is developing among the religious organizations of the communities. In one city in New York State and in several Western cities large numbers of people have given public response to an appeal for "personal salvation," which, it had been asserted, was a new appeal no longer effective. Dr. W. J. Dawson, of London, beginning a series of meetings with the Brooklyn churches, has been cordially received in many cities, and his message has appealed to multitudes who had been either inactive in the church or wholly indifferent to its work.

The closing of business houses throughout a city for the purpose of attending a large religious meeting, and the breaking off habits of vice and self-indulgence which had been the curse of many are proof of the interest of men in things more real than the material, and of the longing to give expression to those buried feelings "which grace can restore." But the test of the value of such a demonstration will be more searching. Jesus often expressed himself regarding communities and cities, and he always referred to a city as a unit: "Woe unto thee Bethsaida;" "O Jerusalem, how oft would I have gathered thee." He appears to have believed that the entrance of his spirit into a city would change the life of that city. He did not urge his followers to leave their city, nor encourage the spirit exhibited by "Christian" in "The Pilgrim's Progress" to flee from the city of destruction to the Holy City. They were to be leaven working in the same community. They were to live the new faith under the existing conditions. And we venture the suggestion that the value of the present religious awakenings will be measured, neither by the number of additions to the churches nor the number of people who stop swearing and drinking. But there will be the development of a new social and political life if Jesus is taken seriously. Municipal corruption will decrease. Contagious disease will give way to better sanitary methods. Unsightly and lightless tenements, which are made; the prison house of the poor and the culture beds of vice and fever, will be torn down, and the spirit of family affection will spring up among people of so-called opposing "classes," and the churches will become the center of inspiration and social activity as essential to the life of the people as was the ancient Hebrew temple.—Current Literature.

The "revival" is still spreading round the world. A letter received last week from Mrs. Sharman, of Madagascar, tells of "wonderful times of blessing" in the L.M.S. High School and Boys' Home at Tananarivo. At a Christian Endeavor meeting held on March 29th over a hundred of the students gave themselves to Christ, and of the thirty boys in the Home all but two have definitely declared themselves on the Lord's side. From other missionaries in Madagascar also there are tidings of a similar nature, whilst letters from India and China continue to speak of actual or anticipated revival.

MONASTERY PRISONS IN RUSSIA.

Unhappily that case is but a sample of what often happens. At this very moment the Suzdal Monastery casts the deep shadow of its walls upon four men—among others—whose only crime is that they hearkened to the voice of their conscience. Yet ten years have waxed and waned on the dim twilight of their humid cells, bringing them no surcease of sorrow. Two of these have gone raving mad.

But besides the weak-minded and the insane, the monastery prisons of Russia close their heavy portals on men who are auster for righteousness, whose faith and hope are weakened by doubt, whose sense of duty is keen and strong, and in whose souls the fire of religion has consumed fears, desires, and physical pain. Men of this moral calibre are obnoxious to the clergy, who brook no encroachment upon their monopoly of religious supremacy; their names are noted, their acts misinterpreted or even falsely reported, and then without a trial, sometimes despite the sentence of a court of justice, they are spirited away to a cloistered prison, and their family and friends never see them any more. It is still possible, strange though it may seem, to be thus kidnapped in the broad daylight for alleged crimes, to substantiate which there is not a scrap of evidence nor the shadow of a presumption.

I shall briefly tell the thrilling story of one such victim of religious fanaticism—an innocent victim, too—by way of illustrating a condition of things which will, let us hope, be speedily remedied. My friend Pragavin took a lively interest in this case, and did his best to shorten the sufferings of the ill-starred "criminal." In the south of Russia, in the government of Kharkoff, some sixteen years ago, a member of the Orthodox Greek Church preached and practised truth, honesty, clean living, and sympathy with suffering and sorrow. A remarkable man he was, and a magnetic personality. He reformed many bad characters and strengthened many vacillating Christians of his own church, which was that of the state. But the clergy were alarmed. If this upstart was not a heretic, they argued, he was a layman, and therefore his proper place was not in the pulpit, and his proper conduct should have been obedience and silence. And as he dared to do the work which the priests left undone, he was arrested and condemned to the death in life of a cell in the Monastery of Suzdal. The episcopal see of Kharkoff solemnly pronounced him guilty of terrible crimes.—Dr. Emile Joseph Dillon in "Harper's" for March.

John Knox is not the only name upon Scotland's roll of honour. A light of lesser brilliance, it may be, is recalled with that of Geo. Buchanan, tutor of a king, and classic representative of early Scottish literature and erudition. It is natural that St. Andrew's University, with which his name is closely associated, should lead the way in celebrating next year what is also his 400th anniversary. The Aberdeen Senatus has declared its readiness to co-operate. It is interesting to hear that at a meeting of that learned body it was intimated that a gentleman in Florence, presumably a Scotoman, has offered a prize of 100 guineas, open to the alumni of all the four Northern universities, for the best essay on "Sixteenth Century Humanism, as illustrated by the Life of George Buchanan."

To undermine a statue is a crime; to undermine a faith is a sin. Inasmuch as souls are greater than statues and the glory of man greater than marble or classic bronze, so is the iconoclast of souls worse than the destroyer of a nation's monuments.

The lowest seat may not be the most pleasant one, but it is generally the safest.

SUMMER OUTINGS.

One of the most beautiful and charming trips in Canada is that by steamer either "up the Ottawa" to the Capital of the Dominion, or "down the river" to Montreal. The "Empress" and "Sovereign" are fast modern steel vessels, well adapted for day tourist travel; commodious and comfortably furnished, and the meals are well prepared and admirably served, while the officers of the Ottawa River Navigation Company are experienced and noted for their politeness and attention to passengers.

Leaving the Dominion Capital behind, the tourist will see on the north side the mouth of the Gatineau, a large and important lumbering stream which has been surveyed for three hundred miles from this junction. The steamer touches at Templeton, Cumberland, Rockland, Tharso, Papineauville, all of which have special attractions, cool shades and breezes, excellent fishing and boating. Montebello is soon reached. Here Papineau, a leader of the rebellion of 1837, resided. His name fills many pages of Canadian history. The Chateau is one of the oldest French seigniorial establishments existing at the present time and is beautifully situated in primeval forest on river bank.

At Caledonia Springs, some miles lower down, is a good hotel, while the waters found there have the great efficacy in rheumatic and gouty ailments.

The river passes close to the Laurentian mountains at Grenville. Sportsmen will find this a most convenient point of departure for the wild and rugged lake country.

On the south shore are Hawkesbury, with a population of about 5,000; the chief industry is lumbering, and the mills are among the largest on the Ottawa river; and L'Orignal, the county town of Prescott, very pleasantly situated.

The canal at Grenville has not been sufficiently completed to allow the passage of large river steamers, tourists are therefore transported to Carrillon in twenty minutes by rail, where they embark on the "Sovereign" for Montreal, which point is reached after passing the Lachine rapids—a thrilling termination of a very delightful trip.

There are other "outings" from Ottawa to which we shall direct attention at another time.

While suffering the bodily pains of this uncertain life, there is nothing that brings such unseizable joy to the heart, and such radiant sunshine to the soul, as the divine assurance that "this mortal shall put on immortality."—Anon.

PERSONALLY CONDUCTED TOUR.
To California and Lewis and Clarke
Exposition, Portland, Oregon.

A personally conducted excursion to the Pacific Coast via The Grand Trunk Railway System and connecting lines leaves Quebec July 5, and Montreal and Toronto July 6. The route will be via Chicago, thence through Council Bluffs to Omaha, Denver, and Colorado Springs. Stops will be made at each of these places, and side trips taken to Manitowish, Cripple Creek, Garden of the Gods, etc. From San Francisco, Mt. Shasta, Portland, Oregon, Seattle, Spokane, and home through St. Paul and Minneapolis. The trip will occupy about thirty days, ten days being spent on the Pacific Coast.

The price for the round trip, including railroad fare, Pullman tourist sleeping cars, all meals in the dining car, hotels, side trips, etc., is \$105.50 from Quebec or \$100.50 from Montreal and \$150.00 from Toronto. This first trip is designed as a vacation trip for teachers, although many who are not teachers will improve the opportunity of taking the trip at the remarkably low price afforded.

For full particulars address E. C. Bowler, General Agent and Conductor, Bonaventure Station, Montreal.

RECIPES FOR INVALIDS.

Irish Moss Lemonade.—One-quarter cup Irish Moss; one and one-half cups cold water; lemon juice, syrup. Soak Irish Moss in cold water to cover; drain, and pick over. Put in double boiler with one and one-half cups cold water; cook thirty minutes and strain. To one-half cup liquid add lemon juice and syrup to taste. Re-heat and serve.

Pineapple Egg-Neg.—One egg, two tablespoons cold water, one-quarter cup finely crushed ice, syrup, two tablespoons juice pressed from fresh pineapple. Beat eggs lightly, add water and fruit juice; strain over crushed ice and sweeten to taste. Pineapple contains a ferment which digests proteins.

Cashied Eggs.—One egg, one-half cup milk, one teaspoon butter, salt, few grains pepper. Scald milk, and add egg slightly beaten. Cook over hot water, stirring constantly until of a soft, creamy consistency, then add seasonings. Serve with toast points.

Cream of Corn Soup.—One-third cup canned corn, one-third cup boiling water, two-thirds cup milk, one-quarter sliced onion, one-half tablespoon butter, three-eighths tablespoon flour, one-quarter teaspoon salt, few grain pepper. Chop corn, add water, and simmer ten minutes; rub through a sieve. Scald milk with onion, remove onion, and thicken milk with butter and flour cooked together. Add seasonings and strain.

KEEPING CUT FLOWERS.

Cut flowers, when properly treated, can be made to last for three or four weeks, writes a florist in the St. Louis Republic.

Every night take them out of the vase and thoroughly rinse the stalks under a faucet, removing with the fingers any decomposed matter. Then put them to bed for the night in a basin of strong seawater, but be careful not to allow any water to touch the blossoms. The seawater supply a certain amount of nourishment.

In the morning rinse the stalks under the water again and, as each blossom is arranged for the day in the vase of fresh water, snip off a tiny portion of the stalk with a pair of scissors. Always carefully trim away any faded part.

Food for the day is supplied by solution of ammonia, a few drops of which should be added to the water put into the vase.

At night put the flowers in some dark cool place—say a pantry—as it is not good either for the flowers or the household that they should remain all the time in the living-rooms.

To revive cut flowers put them into warm salt water, to which has been added a few drops of sulphate of ammonia.

Cut flowers are constantly sent by express and through the mails, but seldom in such a fashion as to preserve their bloom and freshness.

To effect this pack them in a light wooden box lined with cotton or wadding, laying over this a sheet of tissue paper. Then lay the flowers, not on top of each other, but in rows, side by side, the blossoms of each row on the stems of their neighbors.

Pack closely, otherwise the flowers will be displaced and injured in the journey. Before packing they should stand in water for several hours in order to absorb moisture enough to keep them from withering.

It is not good to sprinkle them too heavily after they are in the box, for without air this is likely to produce mildew.

My idea of being my brother's keeper is, besides carrying part of his burden when too heavy for one, making his cause my own, to that degree that I will further his interests, protect his property and defend his good name as I would my own.

SPARKLES.

"What was the longest engagement you ever took part in, Colonel?" "It lasted two years, and then the girl married another fellow."

School Inspector—"Now, children, if I wanted to become a carpenter, what should I require that at present I haven't got?" Bottom Boy (sharply for once)—"A character, sir."

"Our Willie shows great determination," said the boy's mother. "Yes?" queried the proud papa. "Yes. He spent the whole day making soap bubbles and trying to pin one to the wall."

Explained—"I think," said the reporter, "that the public would like to know how you managed to live to such a great age."

"By perseverance," replied the centenarian. "I just kept on livin'."

"Weel, John," said Tammas, "speaking about delusions, everybody has ane. Tell me what's yours?" "Weel, Tammas, it's this—When I gave for my tobacco every Saturday I aye think I should get mair change."

Biffers—"No, madam, I feel that I cannot support the present administration." Mrs. Biffers—"I'm not surpris'd at all, Mr. Biffers. I've lived with you now for seventeen years, and I've come to the conclusion that you can't support anything no one else."

"No," she said, "I don't like cats. Th'v're so small. How kill the dear little birds?" "Yes," replied the energetic man, "it's too bad you tender-hearted cats can't trim your tails with cats, isn't it?"—Philadelphia Ledger.

A cook who had burned up a piece of coal weighing four pounds threw it away, and afterwards explained to her mistress that the cat had eaten the meat. "Yess well," said the lady, "we'll see that direct." So saying she took the cat, put it on the scales, and found that it weighed exactly four pounds. "There Frederick!" she said, "are the four pounds of meat. But where is the cat?"

Two little Scott City (Kan.) girls became involved in a quarrel the other day which culminated in physical violence. One of the mothers took her little daughter to task very severely. Wishing to emphasize the enormity of her offense the mother said: "It's the devil who tells you to do such naughty things." The little girl replied between sobs: "He may have told me to pull her hair, but I thought of kicking her shins all by myself."

MADE ON HONOR.

SIMPLE STRONG



16 Millions Made and Sold

Always Improving.
Never better than now.
See the Latest Model.

SINGER SEWING MACHINE CO.

FACTORY IN MONTREAL

STORES ALL OVER THE DOMINION.

RHEUMATIC PAINS.

Driven Out of the System by Williams' Pink Pills.

"My life was absolutely made miserable by rheumatism," says Mr. Geo. F. Hilpert, of West River, Sheet Harbor, N.S. "I am employed every spring as a river driver, and in consequence am exposed to all sorts of weather and exposure in the cold water. A few years ago while engaged at my work I was seized with the most acute pains in my back and joints, I became almost a cripple and could scarcely move about. I had medical aid, but it did not help me. Then I began taking a remedy alleged to be a cure for rheumatism, and I used ten dollars worth, but derived absolutely no benefit. The constant suffering I was in began to tell on my hither-to strong constitution and I became so badly run down that I despaired of ever being in good health again. Then a friend called my attention to Dr. Williams' Pink Pills, and although somewhat skeptical I decided to try them. I had only used a few boxes when I began to feel better, and after I had used something over a dozen boxes I was again in good health. Every twinge of the trouble had left me, and although I have been subject to much exposure since, I have not had a twinge of the old pain. I can honestly say that Dr. Williams' Pink Pills cured me after other expensive treatment had failed."

Rheumatism was rooted in Mr. Hilpert's blood. The cold, and the wet and the exposure only started the pain going. Dr. Williams' Pink Pills cured because they drove the poisonous uric acid out of the blood and filled the veins with that new, rich blood that no disease can resist. These pills actually make new blood, and that is why they cure common ailments like rheumatism, sciatica, lumbago, anaemia, indigestion, headaches and backaches, kidney and liver troubles, and nervous troubles such as neuralgia, St. Vitus dance and paralysis. And it is this same way that they cure the irregularities and secret troubles of women and growing girls. No other medicine can do this, and ailing people will save money and speedily get good health by taking Dr. Williams' Pink Pills at once. But you must get the genuine with the full name, Dr. Williams' Pink Pills for Pale People, on the wrapper around each box. Sold by all 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.

WHAT'S IN A NAME?

Her parents named her Marguerite,
And friends and kinsfolk said, "How sweet!"

But here I will relate to you
What happened as she upward grew.

Her eldest sister called her Meg;
Her teasing brother called her Peg;
Her girlish chums to Daisy took;
Plain Maggie satisfied the cook.

And Maggie she was to her papa;
And Margie to her fond mamma;
And Peggie to her grandma's voice;
And Maggie as her grandpa's choice.

With Margery, her teacher's word,
While Rita she herself preferred—
Now, in this list with names replete,
Pray, what became of Marguerite?
—Selected.

If Christ the Lord should come today,
As erst to Pete; by the sea,
And low and tenderly should say,
"O my disciples, lovest thou Me?"

To thee and me,
What would our answer be?
Just this: "We surely love Thee, Lord;
Our wills are weak, our hearts are poor;
But, clinging to Thee, in Thy word
We trust, and we shall aye endure."
—Margaret E. Sangster.

PRESBYTERY MEETINGS.
SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney.
 Inverness, Whycoombagh.
 P. E. I., Charlottetown, 3 Feb.
 Pictou, New Glasgow.
 Wallace, Tatamagouche.
 Truro, Truro, April 18.
 Halifax, St. Cook, 4th July.
 Lunenburg, Lunenburg.
 St. John, St. John, 4th July.
 Miramichi, Campbellton.
SYNOD OF MONTREAL AND OTTAWA.
 Quebec, One, St. Andrew's, 14th Feb., 8.30.
 Montreal, Knox, 7th Mar., 8.30
 Glengarry, Alexandria, 4th July.
 Lanark and Renfrew, Zion Church, Carleton Place, 21 Feb.
 Ottawa, St. Paul's, 7th Mar., -10 a.m.
 Newville, Winchester, Feb. 23 p.m.

SYNOD OF TORONTO AND KINGSTON
 Kingston, Belleville, 4th July.
 Peterboro, Port Hope, July 11.
 Whitby, Cobourg, 19th April to a m.
 Toronto, Toronto, Knox, 2 Tuesday, monthly.
 Lindsay, L'Annington.
 Orangeville, Orangeville, 4th July.
 Barrie, Barrie, 28th Feb., 10.30.
 Owen Sound, Monfort, 4th July.
 Algonia, Blind River, March.
 North Bay, South River, July 11.
 Napanee, Mt. Forest, 4th July.
 Shelb, Knox church, July 18, 2 p.m.
SYNOD OF HAMILTON AND LONDON
 Hamilton, Knox, Hamilton, 4th July.
 Paris, Woodstock, May 9.
 London, St. Andrew's church, London, July 4, at 10 o'clock.
 Chatham, Chatham, 11th July.
 Stratford, Knox, Stratford.
 Huron, Seaforth.
 Yarmou, Yarmou, 4th July.
 St. Catharines, May 16.
 Bruce Walkerton, July 4, 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST
 Fortin, la Prairie, 28th Feb.
 Brandon, Brandon.
 Superior, Fort Arthur, March.
 Winnipeg, Man., Coll., 2nd Tues., 11-m.
 Kook Lake, Pilot M'd., 2 Tues. Feb.
 Glenboro, Treherne, 3 Mar.
 Minnedosa, Minnedosa, 17 Feb.
 Melita, Melita, 4th July.
 Regina, Moosejaw, Sept.
 Prince Albert, Saskatoon, 5th Sept.
SYNOD OF BRITISH COLUMBIA
 Calgary.
 Edmonton, Strathcona.
 Kamloops, Vernon.
 Kootenay, Fernie, B.C.
 Westminister, Chilliwack.
 Victoria, Comox, Sept. 6.

CANADA ATLANTIC RY.
MONTREAL TRAINS

8.20 a.m. Fast Express and 3.30 Daily. 5.00 p.m. Daily except Sunday, and 3.30 p.m. Sunday only, for New York, Boston and Eastern points. Through Sleepers.
TRAINS LEAVE MONTREAL FOR OTTAWA.
 8.40 a.m., Fast Express; 4.10 p.m., Fast Express, Daily.
 All trains 3 Hours only between Montreal and Ottawa.
FOR ARMPRIOR, RENFREW, EGANVILLE AND PEMBROKE.
 8.30 a.m., Express.
 6.00 Express.
FOR MUSKOKA, GEORGIAN BAY AND PARRY SOUND.
 8.30 a.m., Express.
 All trains from Ottawa leave Central Depot.
 The shortest and quickest route to Quebec via Intercolonial Railway.
 Close connections made at Montreal with Intercolonial Railway for Maritime Provinces.
 For all information, apply nearest agent.

CANADIAN PACIFIC.

TRAIN SERVICE BETWEEN OTTAWA AND MONTREAL VIA NORTH SHORE FROM UNION STATION:
 b 8.15 a.m.; b 6.20 p.m.
VIA SHORT LINE FROM CENTRAL STATION:
 a 5.00 a.m.; b 8.45 a.m.; a 3.30 p.m.; b 4.00 p.m.; c 6.25 p.m.
BETWEEN OTTAWA, 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.
GEO. DUNCAN,
 City Passenger Agent, 42 Sparks St.
 General Steamship Agency.

THE 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 abstinents—thus giving them all the advantage their superior longevity entitles them to. Its security is unquestionable, its ratio of assets to liabilities is unsurpassed in Canada, save by one Company (much older).—It added a greater proportion to its surplus last year than any other.
AGENTS WANTED.

BINDER TWINE
 Until further notice Binder Twine will be sold at the Kingston Penitentiary to farmers, in such quantities as may be desired, for cash, at the following prices:—
 "Pure Manilla" (600 feet to the lb.), 12½c.
 "Mixed Manilla" (550 feet to the lb.), 10½c.
 "Pure New Zealand" (450 feet to the lb.), 9c.
 ½c. per pound less on ton lots.
 All f.o.b. Kingston.
 Address all communications, with remittances, to J. M. Platt, Warden Penitentiary, Kingston, Ont.
 Papers inserting this notice without authority from the King's Printer will not be paid therefor.
 J. M. PLATT,
 Warden.
 Kingston, May 10, 1905.

New York and Ottawa Line.
 Trains Leave Central Station 7.50 a.m. and 5.30 p.m.
 And Arrive at the following Stations Daily except Sunday.

8.59 a.m.	Finch	6.41 p.m.
9.33 a.m.	Corwall	4.46 p.m.
12.58 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.20 p.m.	Tupper Lake	10.05 p.m.
6.45 p.m.	Albany	5.15 a.m.
10.00 p.m.	New York City	10.20 p.m.
7.00 p.m.	Syracuse	4.45 a.m.
8.10 p.m.	Rochester	6.48 a.m.
11.00 p.m.	Buffalo	9.45 a.m.

 Trains arrive at Central Station 10.15 a.m. and 6.45 p.m. Mixed train from Ann and Nicholas St. daily except Sunday. Leaves 6.00 a.m., arrives 1.05 p.m.
 Ticket Office, 85 Sparks St. and Central Station. Phone 18 or 1180.

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

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

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father for mother, if the father is deceased) or any person who is eligible to make a homestead entry upon the provisions of this Act resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler has obtained a patent for his homestead, or a certificate for the lease of such patent contemplated by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence may be satisfied by residence upon the first homestead if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

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

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

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

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

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

THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS

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



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Autumn Term commences
 6th September.

Calendar on application.

REV. W. D. ARMISTONG, M.A., D.D.,
 President.
 MRS. J. GRANT NERBHAM,
 Lady Principal.

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Rondeau Breakwaters," will be received at this office until Monday, May 29, 1906, inclusively, for the construction of two breakwaters at Rondeau, Kent County, Ont., according to a plan and specification to be seen at the offices of H. A. Gray, Esq., Resident Engineer, Confederation Life Building, Toronto; J. G. Sing, Esq., Resident Engineer, London, Ont., on application to the Postmaster at Rondeau, Ont., and at the Department of Public Works, Ottawa.

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

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

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

By order.

FRED. GELINAS,
 Secretary.

Department of Public Works,
 Ottawa, April 27, 1906.

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

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AGENTS

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