

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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OTTAWA, MONTREAL, WINNIPEG.

APRIL 25, 1906.

Single Copies, 5 cents.

## RESURGAM

By Renice Radcliffe.

Behind the purple western hills  
The sun sinks from our sight,  
And twilight deepens into gloom  
With shades of coming night.  
But Dawn will paint the eastern sky  
With bars of crimson stain;  
And lo! with the splendor born anew  
The sun will rise again.

The raindrops fall upon the earth,  
And mingle with the rills;  
They swell the torrents mighty force  
That leap from lofty hills.  
But nature's smile will gather them  
From valley, sea and plain;  
And formed in fleecy phantom shapes  
Will float as clouds again.

With furrow deep our soil we till,  
The grain falls from our hand,  
And all our fields of sod upturned  
Seem waste of barren land.  
But after days the earth is cleft  
With shafts of emerald sheen;  
And far and wide our gaze is met  
With waves of living green.

The hope that seemeth dead to us,  
And buried with the past,  
And all its fall of dark despair  
Above its grave o'er cast;  
In other years, will live again,  
With glorious promise rife;  
And richer joys than youth foretold  
Will quicken into life.

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**MARRIAGES.**

On April 16, 1906, at the residence of the bride's father, by the Rev. W. D. Armstrong, D.D., Agnes Catharine, eldest daughter of Alexander Jacques, of Ottawa, to Harold Frederick, youngest son of the late Charles G. Meech, of Aylmer, Que.  
 On April 11, at the residence of the bride's father, 390 King street, London, by Rev. Dr. Ross, George Boyd Watson to Edna Marie, youngest daughter of Mr. Angus Morrison.  
 At Lancaster, on April 11, 1906, by Rev. J. D. MacKenzie, B.A., assisted by Rev. J. U. Tanner, B.A., John Robinson Donnelly, of Winnipeg, Man., to Isabelle Anne, daughter of John Fraser, reeve of Lancaster village.

At the manse, Campbellford, Ont., on April 11, 1906, by the Rev. A. C. Reeves, William Spence, of Campbellford, Ont., to Hattie, daughter of Robert Cumming, of Campbellford, Ont.

In Montreal, on March 21, by the Rev. W. D. Reid, of Taylor Church, Jessie Brown Langevin to Francis H. Wateborn.

On April 14, 1906, at Cooke's Church, by Rev. Alex. Esler, Margaret McLaren Kay to Richard F. Spence, of Montreal.

At the manse, Constance Mills, on April 4, 1906, Malcolm D. Morrison to Miss Mary Tait, both of Glen Norman.

At Elora, April 12, 1906, by the Rev. W. R. McIntosh, Laura, daughter of A. W. Stewart, to Ashton G. Burgess, Guelph.

In the manse, Ont., by the Rev. George Kendeil, on April 4, 1906, Miss Agnes Butchard, daughter of Mr. and Mrs. Alex. Butchard, to Mr. William Wilson, all of West Luthier.

At the manse, Gravenhurst, on April 4, 1906, by the Rev. J. A. Dow, George H. Hall to Mary S. Peacock, both of Bracebridge.

**DEATHS.**

At his residence, 208 St. George street, Toronto, on Monday, April 16, 1906, Robert A. Grant, barrister, of the firm of Kerr, Davidson, Paterson & Grant, in his 40th year.

At Hanover, Ont., on April 4, John Sutherland, in his 84th year.

At Portland, Oregon, on Dec. 26, 1905, William McGregor, second son of the late John McGregor, of Lacoste Road, P. Q.

Suddenly, at Glasgow, on the 10th instant, aged 81, John Lang, of Crown Gardens, Downhill, father of Professor W. R. Lang, University of Toronto.

In West Gwillimbury, on Wednesday, April 4, 1906, George McKay, in his 70th year.

At the family residence, Elgin, Elgin County, Ont., after a long illness, John MacNish, for many years a resident of Montreal, and brother of the late Rev. Dr. MacNish, of Cornwall.

At Cornwall, Ont., on April 7, 1906, after a severe illness borne with herculean patience, Ronald Sandfield Macdonald McIntyre (Cosie), aged 17 years and 6 months, beloved son of A. F. McIntyre, Esq., and Helen Sandfield McIntyre.

On April 10, 1906, at the residence of her son-in-law, Millar Lash, 23 Grenville street, Toronto, Elizabeth Thompson, widow of the late David Thompson, M.P., of Ruthven Park, Cayuga, Ont.

At "Stone House," Hawick, on April 6, 1906, Jane Angel, widow of the late John Stewart, in her 87th year, a native of Scarborough, Yorkshire, Eng.

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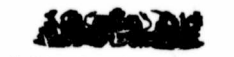
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The Department does not bind itself to accept the lowest or any tender. By order,  
**FRED. GELINAS,**  
 Secretary.

Department of Public Works, Ottawa, April 6, 1906. Newspapers inserting this advertisement without authority from the Department, will not be paid for it.

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## NOTE AND COMMENT.

Thirty-two bishops of English and Welsh dioceses decided at a meeting to oppose the education bill; a strong Roman Catholic protest will be made against the measure.

A correspondent calls attention to the fact that religious liberty is making marked progress in Bolivia. Bills have been passed in the Bolivian Congress granting liberty of religious worship.

In Denmark, in a small fishing town, a wonderful work of grace has swept over three parishes. In Copenhagen thousands have crowded the halls and theatres to hear the Gospel preached.

Over a hundred lives were lost in the Formosa earthquake and thousands of persons are homeless; the shock was more severe than that of March 17, and later details are expected to swell the list of casualties.

The conferring of the degree of Doctor of Divinity by Edinburgh University upon Professor W. M. Ramsay, of Aberdeen University (a brother of Professor Ramsay, of Glasgow), is remarkable as being the first divinity degree conferred upon a layman.

Lord Strathcona, interviewed in London last week regarding the King's visit to Canada, expressed the hope that, whether the visit should include the United States or not, His Majesty would encourage a fast line from Liverpool by sailing direct to Canada.

The authorities of St. Andrew's University are well advanced in their arrangements for the celebration of the four hundredth anniversary of the birth of George Buchanan, the great Latinist, who was for some time Principal of St. Leonard College, St. Andrews. The celebration has been fixed for Friday and Saturday, July 5th and 6th.

Mrs. John D. Rockefeller, junior, gave birth to a son on Wednesday last week, and on Thursday wired to her mother: "John D. the third is here; all well. Ten pounds at lowest computation." This infant is undoubtedly the richest heir in America to-day, and probably in the world. It is said that he is worth in round figures \$120,000,000, or twelve million dollars for each pound of weight.

The Reformed people of Germany are discussing how they shall honor John Calvin, on the four hundredth anniversary of his birth in 1509. Some are in favor of building a great monument, while others desire to gather a fund as an endowment from the interest of which Reformed churches can be supported. John Calvin in his lifetime looked with disfavor upon the erection of a monument in his honor.

Dr. Dickie, pastor of the American Church in Berlin, is interviewed by the "Chicago Interior." He says there is a great revival of religion in Berlin. The churches are crowded. There is also a remarkable change in the keeping of Sunday. The merchants must keep down their show-window blinds all day, they are fined if they don't. Asked what was the secret of all this change among the Germans, Dr. Dickie replied that the largest single factor is the example of the German Empress, who cares more for religion than any other interest in life. Years ago Dr. Dickie was a minister of the Presbyterian Church in Canada, and pastor of St. Andrew's church, Berlin, Ont.

The influence of Christianity in Cuba is being felt more and more. A missionary writes: "It is daybreak in Cuba. Soon it will be sunrise, then full noon. Noon everywhere, in city and town, hamlet and hut, forest and field. The forces are at work."

Pope Pius takes the separation of Church and State in France very hard. He has written a letter to the Bishop of Cremona in which he severely condemns that prelate for defending the separation. It had been supposed that this genial and sensible pope was too wise to fight against the inevitable.

The catalogue of Princeton Theological Seminary just issued for the year 1905-1906 gives the latest in the history of this the largest of the Presbyterian seminaries. The student roll contains 192 names, three more than last year and the largest number in six years. Of these thirty are graduate students and fifty-six are in the entering class. The chair of Ecclesiastical, Homiletical and Practical Theology has been developed into two professorships. The one of these is being filled by Rev. Charles R. Erdman, professor-elect of Practical Theology; the other by Dr. David J. Burrell, acting professor of Homiletics. The Rev. Paul Martin is the incumbent of the newly established office of Registrar and Secretary of the faculty.

The British Weekly says: A deeply interesting incident is related of a recent meeting between "Captain" Bateman, of the Salvation Army, and Dr. Carr-Glynn, Bishop of Peterborough. During "Self-Denial" Week it has hitherto been the custom in Peterborough, when asking for donations, to draw the line at the episcopal residence. This year, however, "Captain" Bateman mustered up courage, and called upon the Bishop. He was warmly welcomed, and the work of the Salvation Army was praised by Dr. Carr-Glynn, who gave a subscription. The Bishop then asked his visitor how, amid all the strain and bustle and rush of work, his own spiritual progress fared. The prelate afterwards took him into his private chapel, where they knelt in prayer, his Lordship invoking a blessing on the work of the Salvation Army, and afterwards laying his hands in benediction on the "Captain's" head.

There are numerous reports of troubles between the Russians and Chinese in Northern Manchuria. The Russians charge the Japanese with fomenting the difficulties. There is no need of this. Russia insisted on eighteen months for the evacuation of Manchuria, and has maintained an enormous army since the close of the war. They seem to be exploring the country and are said to have illegals to Russian speculators. A few years ago, and China would have submitted. Since the success of the Japanese and the beginning of a modern Chinese army in the northern provinces, the Chinese government is taking a little firmer tone with Russia and is resenting the most patent thefts. Doubtless, in case of war the Chinese troops would be speedily crushed by the Russian veterans. But China will gain something by protest as a basis for future action. At the close of the Japanese War it was evident that Russia intended to recoup as much as possible of her losses in Northern China, and insisted on eighteen months with a great army, which should have been sent home within six months. Japan, having protected herself and shut the Russians from the southern waters, is not likely to go to war to protect the northern frontier of China, where Russian aggressions are no menace to her.

The difficulty of finding a suitable successor to Dr. John Watson ("Ian MacLaren") as pastor of Sefton Park Presbyterian Church, Liverpool, has been accentuated by the decision of Rev. Andrew Boyd Scott, Sherwood U. F. church, Paisley, not to accept the call extended to him.

It is urged against the high license law in Ohio, says the Southwestern Presbyterian, that besides throwing out many of the five thousand proprietors of saloons it will also throw out of employment thousands of bartenders, porters, cooks, waiters, and others connected with the saloon lunch counter, and on account of these men the plea is made to continue the evil traffic as heretofore. The logic speaks for itself. Because general good health will put many physicians, nurses and druggists out of commission, let us not have health. Because an epidemic disease keeps the undertaker busy and furnishes employment to a multitude of grave-diggers, let us do nothing to check its ravages. Because the penitentiaries and jail afford work to many employees, guards, and others, let us not seek to lessen the number of criminals, lest we throw these men out of employment!

The Dominion Churchman remarks: As the writer walked down a city street—a street-car passed him. On the rear platform stood a group of young school boys. Just as the car was passing, a very old woman came on the sidewalk from an adjoining house. One of the lads amused himself, and his companions, by shouting at the old woman. Getting off the car at a cross street, they all ran away as if ashamed of themselves, and they had need to be. One cannot help asking what has the school-boy of to-day gained to compensate him for the loss of respect for his seniors. Rudeness is as poor a substitute for courtesy, as brambles would be for the cultivated shrubs. It is all very well to talk of being independent. But the lad who is permitted to be rude cannot very well be prevented from growing up a coarse, ill-bred man. And in later years no one will regret the serious neglect in his early training more than himself.

Rev. David Macrae, of Glasgow, has by no means given up the battle against the too common misuse of the terms "England" and "English," when the whole United Kingdom—and often the entire British people as a whole—are meant. His latest endeavors, however, are specially directed against the "English" desire to appropriate everything Scottish. Mr. Macrae says that it is nothing short of a national scandal that Scotland should be disregarded in certain school histories—made in England, of course—and it is an insult to us that in matters affecting Great Britain the term "England" should be deliberately used by those who ought to know better. We are not thin-skinned, but we object to the terms, "English Navy," "English Army," the "English Parliament," and so on. As Mr. Macrae tells us, our famous Scotsmen are appropriated in the same way. Sir John Moore and Sir Colin Campbell are claimed as "English" commanders, James Watt is called an "English" inventor, and David Livingstone an "English" explorer. And some day, perhaps, they will style our national bard—when they know him—as the English poet, Robert Burns. Our M. P.'s and the English Press are largely to blame in this mischievous misrepresentation, and a word to legislators may go a long way to awaken them to a sense of their duty in this matter of "British—not England." There is a danger that ere long Scottish children will never know Scotland and Scotland's glorious past.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## OUR WESTERN MOUNTAINS.

By Rev. Dr. Herdman.

Ruskin has written that at the age of two his mother placed him on a crag-summit in the north of England. Peering through the roots of a tree, there flashed into his infant eyes the sight of a wide valley with slanting rays of sunlight and the gleam of far-off distances. Then he woke, in that tender age of his, to a sense of the vastness and loveliness of Nature. Born again into the kingdom of beauty he became an artistic soul. Perhaps we older infants may also see sights and get some inspiration—will one only absorb into our hearts the glow and vision of the great mountain scenery of our Dominion.

Bewildering as our mountains are in variety and number, at least one can count upon four main ranges, roughly parallel to the Pacific shore line—the Rockies, the Selkirk, the Gold and the Coast range. Sometimes these two latter are thrown together and named the Cascade. Another range is sometimes suggested, consisting of submerged mountains, their tops forming the islands and archipelagos off the Pacific shore. The Rockies are the loftiest, running up often 1,000 feet higher than the Selkirks. Upon the Selkirk range, however, moisture falls abundantly, which means many glaciers and large snowfields. There are but few lakes in the Selkirks, the valleys being precipitous. The Gold range really includes an indiscriminate number of sub-ranges, fairly well flattened down. Some of the Coast peaks rise up straight from sea-level, and in that way (like Cheam, a noble mountain, 70 miles from the mouth of the Fraser river) really afford a longer climb than from the high peaks of the interior, and present views that alternate between a sea of mountains to the east and a sight of cities along the shore lines of the Pacific. But the difficulty near the coast is how to get through the dense dripping vegetation and timber.

## Literature of Our Mountains.

What books are there that deal with our mountains? The literature is charming and fascinating. First, Dr. Green's little volume published in 1888, "Among the Selkirk Glaciers." Mount Bonney was his greatest conquest. Macdonald and Sir Donald were his defeats. But he was one of the pioneer climbers of our mountains, and the mapping of routes, and the studies of rocks and of the glaciers make the book instructive to this day. Then came in 1894, Walter D. Wilcox's "Camping in the Canadian Rockies," followed by a later edition named "The Rockies of Canada." Very fine are the photographs given in these books, and the author is a man in love with nature and with the climbing of high peaks as well as the studying in detail of peaceful valleys. In 1894 came out a book of constant climbs and frequent conquests, along with a good deal of the history of the first transcontinental explorers—the authors being H. E. M. Stutfield and Prof. Collie, and the name of the book being "Climbs and Explorations in the Rockies." Another book of perhaps even more added interest, full of poetry and spiritual thought and of long lists of "first ascents," named "In the heart of the Rockies," was published last year by an intrepid mountaineer, Rev. James Outram. Then at the end of the year came the magnificent work of our leading Canadian climber and surveyor, "The Selkirk Range," by A. O. Wheeler, of Calgary,

the book being published by the department of the interior. His work presents splendid photographs and describes systematically the early explorations and the present survey system and the climbing by different parties of a large array of peaks, and is to be followed by maps and charts. One should refer also to a coming book by Mrs. Henshaw, of Vancouver, on the flora of the mountains, and to the photographs of flowers taken by Mrs. Schaffer. Besides there have been many articles concerning our Canadian mountains published in magazines in the States, especially in the Appalachian Journal, of Cambridge, Mass.

To get a proper understanding of the heights and sizes of the mountains, one must remember that the laws of perspective apply here as elsewhere. A small hill will sometimes hide a large mountain. When you look at the glacier on Mt. Temple, because it is seven miles from the railway, many travellers think it is only a few feet in thickness; it must be at least 200 feet. On the other hand, it is possible that in the early guide books of the C. P. R. the Green Glacier on the east side of Mt. Stephen was rated as entirely too thick, said to be in the early fifties 500 feet, which may be an exaggeration, and there were some descriptions that implied that our Canadian peaks were higher than the Alps! Here is one way of ascertaining the standards that should be applied to the mountains: Get first the idea of the "tree line," then of the limit of vegetation, then of the slopes of bare rock, then of the glaciers and snow fields, and the cornices that cling to the crests. Trees run up the sides of the mountains to about 7,000 feet in the Rockies, and about a thousand feet lower in the Selkirks. Vegetation, in the shape of shrubs, flowers, moss and heath, proceeds from a thousand to two thousand feet higher, when the slopes are not too steep or covered with rocks. The glaciers in the Selkirks come down sometimes as low as 5,000 feet above sea level. While from the peak of a mountain you get a great panoramic view, yet sometimes from a height of about seven or eight thousand feet you can see more detail in the way of lakes, ravines, valleys, colours—and pick up some good imitations of Scotch heather and capture some gaily-colored butterflies.

The steeper a mountain is on one side, the more accessible it usually is from some other side. Mountains have all they can do to maintain their equilibrium and preserve their own peaks! And where a castellated tower or crest rises up, as on the Crow's Nest mountain, and the highest wall of Stephen and the top of Cathedral and other summits—Nature has thoughtfully, in most cases, thrown a ledge around a precipice, and opened up a chimney crack just at the perilous places. Many of the mountains have sent down small or large rock-slides. A curved peak near Arrowhead threw a mass of debris into the Arrow lake three years ago, which raised a tidal wave that broke the C. P. R. steamer from her moorings at the wharf, and only for the cool headedness and good seamanship of her captain she would have been dashed to pieces or sunk. Near Field from the slopes of Cathedral mountain there are visible evidences of a great slide, perhaps second only to the Frank slide. As for this last one, I think Turtle mountain was largely composed of gravel on the side from which the rocks fell, and some other mountains in that neighbor-

hood present the same appearance, the heavy rocks on the surface being apparently a sort of veneering. There are evidences of slides also in the "ice-gorge" on Mt. Stephen and in a valley between Peaks Stutfield and Wooley. A little slope of earth slid right away some years ago at Maple Ridge near Westminster Junction and last year a small hill moved away at Spence's Bridge and buried a settlement of Indians.

## Our Loftiest Mountains.

What is the height of our loftiest mountains? The highest so far known is Mount Robson, 13,500 feet, west of the Yellowhead Pass. Next to it are Mounts Columbia (12,500), Forbes (12,100), Alberta (12,000). These last named mountains are 50 to 90 miles north of Laggan. Then come Lyell, Athabasca, and Assiniboine. The highest mountains visible easily from the railway are Temple (11,637), Stephen (10,523), Vaux (10,741), Sir Donald (10,806), and Bonney (10,700).

Avalanches fall from the cornices and the overhanging glaciers on the mountain crests. In Abbot's pass, between the steep sides of Lefroy and Victoria, great masses are often to be seen, launched out suddenly into space. Then there is a noise like the roar of Niagara, and behind the avalanche streams of snow-dust trail down like cascades. Climbing up the steep side of a high crest you often find a shelf of snow and ice extending over your head for 20 feet or more into space. This needs caution and more caution perhaps when you are rounding peaks or corners where the snowslope seems firm but has nothing but air beneath it. As for the glaciers, they move an inch or two on an average each day. Some are steep, others—like the Victoria glacier, near Lake Louise—almost level. The ice is vicious and the snout of the glaciers is usually the most slippery and dangerous part. The reason of this is because the warm air of the valley has effect upon the ice, and the glacier itself is fed usually from a snow field (reve) covering a large area. The reve on the slopes of Mount Columbia is said to include 200 square miles, and in many places, as near Glacier House, the snow fields often connect and combine. In climbing to the great ice-field of Mount Hector, you mount up to a height of perhaps 9,000 feet and reach a high escarpment; the climate seems tropical all the way if the sun is shining, but when you come to the gap which forwards you towards the lion-like peak, you plunge in five minutes' time into Arctic conditions—snow, cold air, ice, frigidity. Nature abounds in moments and varieties.

Maritime Baptist: Churches are, as a rule, about as broad in their sympathies as self-sacrificing, as liberal, as progressive, as devoted in every way to Christ and His cause as their ministers, in their lives and teachings, are. Sometimes churches are far behind their ministers; but they are not often in advance of them. Churches do not lead; they follow. How important that they be wisely led and taught.

A naturalist, discussing the materials out of which birds sometimes make their nests, mentions cases where dog's hair, wool, wattle springs, and strips of newspaper have been used.

When men put politics above Christianity they cease to be either patriots or Christians.



THE FIRST FAMILY: ADAM.

By Alderman Armstrong, London.

The first and noblest of God's creatures, the last in the order of creation. Five days had been employed in the work of creating bodies celestial and bodies terrestrial the sixth day's work was the formation of a being which combined both the celestial and terrestrial. Physically man was made "of the dust of the ground," spiritually the "Lord God breathed into his nostrils the breath of life; and man became a living soul." In a limited degree he was a living prophecy, a foreshadowing of Him who in an infinitely higher degree was the Son of Man and the Son of God.

There are important resemblances between the first and the second Adam; both were human and both bore the image and likeness of God. Adam: "so God created man in his own image, in the image of God created he him. Christ: "The brightness of God's glory, the express image of his person." This image must be moral and spiritual for God has no corporeal or physical form except when these are assumed in His intercourse with man. There are, however, differences in their nature and character. The first Adam, as we know, from sad and bitter experience, was capable of moral weakness and sin; weak when assailed by temptation; the second Adam, Christ Jesus, was "without sin" and strong against temptation and the cunning wiles of the devil. The first Adam brought sin into the world and all our woes; the second Adam redeemed the world's sin; restored the lost divine image and bestowed happiness and peace.

Man originally was created erect—physically and morally; different from all other conscious semi-intelligent existences; made, in fact, to rule and have dominion over them. He was the masterpiece, the crowning glory of creation. In the order of creation everything was prepared for man's comfort and necessities. The sceptre of authority was placed in his hand, he has retained his power and in a considerable degree has shown his capacity to rule.

Adam, the first man, and representative of our race, not born, but created; must have possessed intelligence in a large measure and knowledge in a less degree for the first recorded day he performed was one which would test his intellectual capacity and his knowledge of natural history. "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature that was the name thereof. Can we call it otherwise than an intellectual triumph? Had he been as strong in his moral life as in his intellectual, how different would human history have shaped itself! But, alas! it was not good for man to be alone. Companionship was a necessity; the other living being's life himself had been made "out of the ground," but in every other particular they were very different and altogether unfit for companionship. They had no. b. e. endowed with a "living soul." Their moral capacity was nil; their intellect instinct. A living soul needed a living soul! and so an extra work of creation was exercised. "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs and closed up the flesh instead thereof. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said: This is now bone of my bones, and flesh of my flesh; she shall be called woman because she was taken out of man."

Adam means earthy, taken out of red earth; this last act, a special creation, shall be called woman, because she was taken out of man. Was she a blessing or otherwise? The divine intention was that she should be a blessing. Was she? She early displayed her weakness and her strength; her weakness in easily yielding

to flattery; her enemy without much difficulty playing upon her vanity and pride, raising her hopes and expectations told her, "ye shall be as gods knowing good and evil." Her strength in the influence she exercised over her husband. Forgetting the divine prohibition she listened to the temptations of the evil one; the tempter became the tempter; she took of the fruit thereof and did eat, and gave also to her husband with her, and he did eat." Thus sin entered our world and death by sin, so death passed upon all in that all have sinned. The glory and brightness and light of Eden was transformed into midnight gloom. Man has fallen! God's latest moral creation has rebelled. Disobedience and transgression have tainted our race, but a gracious Father publishes the glad tidings "the seed of the woman shall bruise the head of the serpent." As in Adam all die even so in Christ shall all be made alive.

GWALIOR PRESBYTERIAN MISSION.

(By Mrs. Anna Ross, editor of the Journal of the Mission, 38 Collier St., Toronto.)

To understand the more recent news it will be necessary to get behind the scenes a little, and watch the new Brotherhood of Gurus or Teachers in its formation.

Early in November last a deepening sense of need and the news of Revival in other parts of India combined to lead the Mission workers to commence waiting on God in daily prayer, seeking for the knowledge of His will and the Holy Power to do that will "as is done in heaven." It is an old prayer, but is often prayed without thought of an answer. But these men waited on God for an answer.

On December 18th a letter was handed to Dr. Wilkie of which the following is a part.—"The undersigned few names of true brethren thus prayed this morning that the Lord Jesus Christ may unite these for His own glories sake in true love for good and holy purpose. And also beg the kind shepherd of Jhansi towards sheep of Jesus for this union tie of Brotherly love that these may be united as well as the leaf to the twig and the twig to the branch and the branches to the trunk, now, and to the one of their lives."

The mutual pledge is written out, "For every good purpose by the help of Holy Ghost I will be ready." Seven names had been solemnly signed to the document when it was handed in to the missionaries.

Dr. Wilkie and Dr. Forman were much touched and interested in this movement springing up spontaneously among the men while waiting at their Masters feet. The new Brotherhood proposed has been formed and set apart to its chosen work, and of it Dr. Wilkie writes—"These men have resolved to form themselves into a Brotherhood of Gurus, or Teachers, pledged to the cause of making known the way of life as it is in Jesus to their own people, and each pledged as well to seek to develop a Christian community that will have and support its own pastor or Gurn." A self-propagating, self-supporting Christian community—no less than that is the work proposed by this humble Brotherhood of seven Indian Christians. (Holy Father, keep them, through thine own name, that they may be one with each other, and one with Christ, as Christ is one with Thee. Amen. Then they will be more than conquerors).

During the Christmas holidays this band of Brothers started work among the villages round about Jhansi, full of faith and power. Dr. Wilkie writes, Jan. 8th. "The men are today as I have never seen them before, so uplifted and so happy in their work. They believe it is because the Holy Spirit is with them, and is also preparing the hearts of the people for their preaching. The

sense of sin and the yearning for a Saviour is there, and so the work becomes easy and heartsome. In village after village are those who are very near the Kingdom and that have asked to be received."

He writes again, Jan. 18th.—"Our hearts are very glad, and we want to share the joy with you. All the leading men of one small village, Banda, of about fifty people in all, have come out as followers of Jesus, and are today very happy in their new-found faith. One old woman was so touched with the love of God to poor sinners that she completely gave way to her feelings before the people. The sense of sin that has been manifest is to us the most cheering indication, as that marks the work of the Revival Spirit wherever seen in India."

But this advance work into Satan's territory could not go on without some counter move on his part. The "strong man armed" still keeps his goods and will never yield without doing his best and his worst to hold on to his own.

His first move was cruelly like himself. He got in for a little while among the workers. So full of joy were they at their success, that two things happened. In over-zeal to get on, some of them began to be, like many of us at home, so busy doing Christ's work that they had not time for Christ's close, quiet companionship. The sure result followed; the oneness with their Lord was marred, and the oneness with each other was broken. Dr. Wilkie writes of them, Feb. 20th.—"So the Master is teaching them a lesson that needs to be learned over and over again—that the work is all His, and that we are nothing apart from Him. When we have not time for the leisure hour with Him, our earnestness counts for nothing. This some of them had forgotten. I think the opposition is doing all of us much good, and so we may hope for better work still."

Satan's other move is just like himself too. The Brahmans in Jhansi and elsewhere who have control over these villages have set themselves by lies, by intimidations, and by actual persecutions such as we Westerners cannot understand, to crush those who have confessed Christ, and to frighten all others. Dr. Wilkie has sent two of the Brotherhood to live in the Christian village of Banda so as to give the poor people regular instructions in their new faith to be within reach with counsel and encouragement in case the enemies go too far. He has also sent two others to the village of Chamora, where the Brahmans live who have most control over the villages, Banda and Saia, where the new Christians chiefly dwell.

Dr. Wilkie closes his letter with this request.—"Will you not pray for these men in these lonely out-stations, at close quarters with the enemy, and surrounded by much distress. Their families are all left in Jhansi and all supplies have to be obtained from here. The people out there are all so very poor, and rapidly all the food they have is being eaten up. What next? Many are the eager inquiries. We shall have a very trying time for the next five months."

Those who would like to stretch out a helping hand to these poor famine-stricken people may remember that one dollar will give work and consequently food to one adult for 33 days. Money for this purpose, or for any other department of the Mission, should be sent to Dr. Jas. Bain, Public Library Toronto.

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

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## THE PARABLE OF THE SOWER\*

By Rev. Mr. McMillan, M.A., Winnipeg.

By parables, v. 2. There is a Hindu fashion of making jewel caskets of a large number of boxes of increasing size, which fit in succession one within another with the utmost nicety. When a Rajah sends such a present to his bride, her curiosity is excited and stimulated as she opens one after another of the boxes, until at last she comes to the jewel sparkling in its nest in the centre. There is always attraction in mystery. We want what is withheld more than what is proffered. So Jesus would compel the people to listen, and think, and wonder, and guess, and discuss, and fairly puzzle—and bewilder themselves, into seeking the truth.

Hear, and not understand, v. 12. An old Jewish proverb says that there are four kinds of readers. First, the sponges, who absorb all they read and return it again a little dirtied; second, the sand-glasses, who let the words run through them without any effect whatever; third, the strain-bags, who allow a great part to run away and retain the dregs; fourth, the diamonds, who, as these jewels reject all but the pure white light of heaven and flash it back in brilliance, select what is valuable as they read, and use it for the enlightenment of the world. We may ask ourselves, in which way do we read?

Soweth the word, v. 14. In the laboratory of a well equipped agricultural college you will see at one table a student patiently picking over by hand a little pile of tiny grass seed, examining it grain by grain, to separate the weeds, and select the best seed; while, at another table, the hardness of different wheat grains is being tested by an ingenious machine, and carefully registered. The aim of all this labor is to provide farmers with the very best seed to sow in their fields. During centuries upon centuries the good seed of God's Word has been producing the most blessed results in human hearts and homes and institutions. It has been thoroughly tested; we may depend upon it, so we only hear and heed it, to bring forth in us fruit that will abide and satisfy.

By the way side, v. 15. Hearts become hard in the same way that footpaths do, by constant trampling upon them. Vain and silly thoughts trip swiftly and tirelessly back and forward. Every indulgence of the flesh stamps with feet of iron. Rejected reproofs, omitted duties, broken promises, march ponderously upon its sensitive surfaces. As a cattle path across a meadow is lower and harder and blacker than the greensward it divides, so is the path of a bad habit upon a human heart. No grass or grain can grow upon the cattle path, nor can the good seed of the kingdom sprout in the track of an evil habit.

Stony ground, v. 16. The ground freezes five feet deep in a Manitoba winter. As soon as the sun of April has loosened an inch or two of the surface, the farmer hurries to sow the wheat. Then for a month or six weeks later the sunshine is gradually melting the ice beneath the growing plant, and so drawing up moisture to feed and strengthen it. Suppose now that that ice were rock, which would not melt or emit moisture, but grew even hotter and hotter until it shrivelled and baked the tender plants! The surface soil stands for the emotions, beneath which are character and will. If these latter respond, they bless and fructify

\*S. S. Lesson, April 29, 1906.—Mark 4: 1-20. Commit to memory v. 20. Read Matthew 13:1-23; Luke 8:5-18. Golden Text.—The seed is the word of God.—Luke 8:11.

the planting of religion. If they do not, and nothing of us but our feelings has been engaged, that planting is soon scorched and parched out of existence.

Bring forth fruit, v. 20. Some thousands of Canadian farmers receive every year, for purposes of experiment, seed of approved varieties of grain. This seed they sow according to definite directions, and report the results. The reports are carefully filed and examined. They show which variety of seed has, on the average, produced the best results. And that fixes the value of the seed. It is only the fruit-bearing qualities that count. There is a record of results in heaven. It tells whether there is fruit in our lives corresponding to all our privileges. Oh, the joy that will be ours, if at the last the Lord of the harvest is satisfied with our record.

## LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Parables—Stories to illustrate spiritual truth are common in all ancient literature. Many Egyptian tales that have come down to us, begin on the ordinary level of human life, and then rise into a fanciful or metaphorical strain, which brings out, even more directly, the truth intended to be conveyed. Jewish writers say that the law was like a great palace that had many doors, so that people lost their way in it, till one of their teachers who used parables came, and he fastened a ball of thread to the chief entrance, so that all could readily find their way in and out.

Hundredfold—We never get so large a yield as this in any ordinary kind of grain. We sow about two bushels to the acre, and reap from fifteen to a hundred. But in the East they have a peculiar way of calculating. They allow one-third of the seed for the birds, another third is supposed to be destroyed by mice and insects, and only one-third actually grows. Thus, if a farmer sowed three bushels and reaped a hundred, he would have a hundredfold. Then, different kinds of grain yield different returns. A kind of durrah or white maize sometimes yields four hundredfold according to the Eastern mode of calculation, that is, four hundred bushels for every twelve sown.

## ALWAYS SAFE WITH HIM.

"In heavenly love abiding.

No change my heart shall fear,

And safe is such confiding

For nothing changes here.

The storm may roar without me,

My heart may low be laid,

But God is round about me

And can I be dismayed?

"Whenever He may guide me,

No want shall turn me back;

My Shepherd is beside me,

And nothing can I lack.

His wisdom ever waketh,

His sight is never dim.

He knows the way He taketh,

And I will walk with Him."

Christ's resurrection set the seal of truth on all his claims, declared him with power to be the Son of God, and gave his words and work such a stamp of authority as precludes their being gainsaid or overthrown. The resurrection once accepted as an indisputable fact everything before it, the miraculous birth, the perfect, sinless life, the miracles one and all, as well as the divinely ordered history which preceded, and the record of it—becomes probable not only, but natural and necessary. His resurrection makes equally natural and consistent with his claims, the ascension, the sending of the Holy Spirit, and the progressive conquest of the world in the centuries since that first Easter morning.

## THE POWER OF AN UNATTAINED WEAL.

By Charles R. Brown.

"I count not myself to have apprehended, but this one thing I do, forgetting—and teaching—I press toward the mark.—Phil. 3:13.

How unfortunate and how disagreeable are the people who have entirely caught up with their ideals! They started out some time ago to achieve certain definite results and have practically achieved them. They proposed to themselves a not very difficult nor lofty programme, and they seem to be carrying it out with scarcely a hitch or a jar. And because they have thus attained, they are not only dry, hard, impervious—they are also apt to look down upon the rest of us who are still striving and struggling, longing and failing, with quite a complacent and patronizing air. They contribute little or nothing to the moral advance of society and they actually clog the wheels by their own self-satisfaction.

There was that Pharisee who went into the Temple to pray. You heard what he said in his prayer. "God, I thank Thee that I am just as I am. Other men are unjust, extortioners, adulterers; but not I. I fast twice in the week; I give tithes of all that I possess." And that was all! Not a hint of any penitence or yearning; not a word of aspiration or unsatisfied longing. He had all he wanted and simply dropped in to tell the Lord how thoroughly satisfied he was. He did not stand in the number of those on whom Christ pronounced his benediction—"Blessed are the poor in spirit!" The Pharisee felt that he was exceedingly well-to-do in spirit. I have wondered many times that the publican was able to offer his prayer of honest humility "God be merciful to me, a sinner," with that self-satisfied fellow standing up in front of him. The Pharisee had entirely caught up with his ideals and Jesus painted his portrait in the New Testament as a perpetual warning to us all!

How far removed from that mood is this man Paul! He, too, had made considerable headway in spiritual achievement. He was the most successful missionary the world has ever known, making the Christian faith effective in all the larger centres around the Mediterranean. He gained such insight that he was caught up into "the third heaven" of spiritual privilege. He penned that hymn to charity, which as a tribute to the real essence of Christian life has never been surpassed. Yet with all this, when he takes stock of his spiritual attainments, he is more than modest—he is full of an unsatisfied longing. "Not as though I had attained, or were already made perfect," he cries. "Brethren, I count not myself to have apprehended, but this one thing I do, forgetting the things which are behind and reaching forth unto the things which are ahead, I press toward the mark!" He felt within his soul the power of an unattained ideal, which hung before him as the brightest constellation in his sky.

"You notice first his frank confession—"I count not myself to have attained."—These holiness people, who never sin and who are already made perfect, are farther along than Paul was, according to their own estimate. Possibly a more accurate appraisal might indicate otherwise—it may be that they have forgotten to read that other statement by Paul, "Let no man think more highly of himself than he ought to think but think soberly." When he says, "I count not myself to have attained," he not only wins our sympathy, he persuades us of the moral soundness of his nature. Hunger is always a sign of health. Spiritual appetite is a prophecy of spiritual growth. The beatitudes are almost entirely for those who are con-

sciously and confessedly incomplete — "Blessed are the poor in spirit!" "Blessed are they that hunger after righteousness!" "Blessed are they that mourn," over that which needs to be set right! It is the sense of need and longing which wins the blessing of the Lord.

There is nothing arbitrary about the insistence of the church that each man shall begin his Christian life with a confession of sin and of his need of a Saviour. The man in the far country using his strength in disobedience and living apart from fellowship with his Father, must say when he makes a fresh start, "I have sinned." It is the very sense of his need of forgiveness and of help in living a new life, which prompts him to add, "I will arise and go to my Father."

Nor is this an attitude which is appropriate only at the beginning of the Christian life—it is to be carried along. There is never a point on the road where it is not appropriate for each aspiring soul to say with Paul, "I count not myself to have attained." Every higher level of experience is to be used as a stepping stone to one still higher. Every noble trait of character developed and every bit of useful service rendered, is to become the prophecy and anticipation of something still better. Christian life is not gained once for all as a kind of eternal insurance of our most precious interests—it is indeed a life to be developed, matured, completed, as the years come and go, as the ages come and go! The man who stands with unveiled face before the purpose of the Lord will be constrained to say all along the way, "I count not myself to have attained."

You notice in the second place his aspiration—"This one thing I do, forgetting and reaching, I press toward the mark." He is conscious of his failures as well as his successes; for there are certain things he would willingly forget. . . . There are failures which help when they are incurred in the prosecution of some worthy purpose. Paul will not allow himself to be depressed by them—"Forgetting and reaching, I press toward the mark."

It was a high mark—the mark of the high calling of God in Christ, Jesus." He was undertaking to live in the terms of his own life and according to the needs of the situation where he found himself, another such a life as was lived by Christ when He served the needs of Galilee and Judea. It was an ideal high enough, hard enough, vast enough, to provide for his utmost effort.

The weakness of many a life lies not in the fact that its ideals are wrong or unworthy, but that they are too meagre. Not many men, unless they are criminals or degenerates, deliberately set before themselves ideals which are actually wrong. But many a man is doomed because his ideals are too low, too easy, too meagre, to be worthy of his ultimate allegiance. He is happy because he has reached the mark, but it is not the mark of the high calling of God.

Strong men are made strong by proposing to themselves had tasks. Some doctrine is hard to understand and hard to believe upon a superficial survey of it, but they will think and strive until they have gained a rational faith. Some duty is so hard to perform that soft-shelled men are repelled by it, but the strong men become stronger by struggling their way up to moral victory. Some great spiritual experience summons the soul to a stiff climb, but they do not shrink from the endeavor—they are bent on gaining the heights!

It is that strain of splendid idealism, hindered but never surrendered, running all through the history of the Hebrews which has made their religion great. "Get thee out of my country into a land which I shall show thee," the Lord said to Abraham. "I will bless thee and make thy name great. I will make thee a blessing and in thee shall all the nations of the earth be blessed." He went out, not knowing whither he went, not knowing how much was bound up in the issue. He had the messianic consciousness and it

was handed down from father to son, from generation to generation. The Hebrews were never numerically important—they had no army worth speaking of, no navy at all, no money worth computing. No matter! They held fast their messianic consciousness—in them all the nations of the earth would be blessed! They would know that God, his nature, His law, His purposes, His eternal helpfulness, and they would impart this blessing to the nations of the earth. It was a commanding ideal and it became the impelling force in the life of that race which has made the higher life of the whole world its debtor.

The same is true when we come to the religion of Jesus Christ. If He had been content to live a kindly, innocent life, giving to the people some plain precepts which they could easily obey and which would bring a degree of peace, He would have slowly faded out of the world's consciousness. He set His mark high and bade men come up to it. "Love one another as I have loved you," He said when He addressed the social life of men. "Be ye therefore perfect, as your Father in heaven is perfect," He said when He spoke to the moral life. "Know the true God and Jesus Christ whom He has sent," He called to them, as he faced the spiritual life of mankind. "Pray that the divine kingdom may come and the divine will be done on earth, as it is done in heaven." He said to the organized life of men. He knew what was in man, and needed not that any one should tell Him, yet in the face of all our sin and weakness, He summoned us to press toward the mark of that high calling.

It is that very quality which has given Him power over the hearts of men. There is something in us all, even the worst of us, which responds to a great ideal as steel to a magnet. The impulse to "rise and go" is formed within the heart. It may be repressed, disobeyed, neglected until the soul is calloused to such appeals but so long as we remain in any degree normal it is there. And this ability to respond, this capacity for the attaining of ideals, this power of aspiration, is the most precious thing in human nature.

Be just, and fear not;

Let all the ends thou aim'st at be thy country's, Thy God's, and truth's; then if thou fall'st, O Cromwell, Thou fallest a blessed martyr.

—Shakespeare.

#### LIGHT FROM THE EAST.

By Rev. Jas. Ross, D.D.

No Water.—The duty of hospitality in the East is proverbially imperative and very exacting. Of old, as soon as the guest entered, a servant was in readiness to wash his feet, and if the host had no servant, he himself or some member of his family, performed the duty. An honored guest was welcomed by a kiss, and the washing was followed by some kind of perfume on the head and over the garments. But as there are degrees of welcome among us, so there were among them. The ruler had half repented in inviting Jesus, because he knew he was watched, and so he gave Him a chilling reception to make Him feel His social inferiority. He had doubtless instructed his servants to make the omission of the special welcome look like an oversight, but Jesus saw through it all, and felt it, as any Eastern guest would feel it, and rightly interpreted it as an intentional slight.

Woman Brought—Feasts in a private house were often of a semi-public character, and strangers came into the courtyard and even into the dining hall. And it was quite customary for the students of a great teacher to crowd into the banquet-room to hear his table-talk.

Holiness is an infinite compassion for others; Greatness is to take the common things of life and walk truly among them; Happiness is a great love and much serving.—Life of Henry Drummond.

#### WHEAT, OR TARES?

##### Some Bible Hints.

The wheat is the rule, the tare the exception, in every field (v. 24.)

If the church keeps awake, its field will keep clear—of tares and all other evil (v. 25.)

The tares are more prominent than the wheat, because their heads are empty,—there is no grain to pull them over. So with men (v. 26.)

"Judge not" is a command for all times, and especially for the times when judgment is obvious and easy (v. 29.)

##### Suggestive Thoughts.

If you are sure you are the only wheat-stalk in the field, you are quite certainly a tare.

The kind of Christian Christ rejoices over has no time for hunting up the sins of others.

We are to make men better where they are.

This parable does not mean that unworthy members may not be expelled from the church; but it must be done only under the sure guidance of God.

##### A few Illustrations.

The best way to get rid of tares is to crowd the soil full of wheat-roots.

No farmer fears to enrich his farm, saying, "So much the more food for the weeds." He does not intend to have weeds.

It is the abandoned fields that grow up with worthless plants; they are the business of such fields, the accident of tilled fields.

The farmer knows that he may make a mistake in sowing his field, and sow some weeds; but he sows.

##### To Think About.

Am I wheat or tare?

Does every year see an improvement in the quality of my life?

Do I keep in view the eternal issues of life?

##### A Cluster of Quotations.

If the wheat does not seek to change the tares into wheat, the wheat will degenerate into tares.—F. N. Peloubet.

Where evil is clear and open, we may not hesitate to deal with it; but where it is questionable, we had better hold our hand till we have fuller guidance.—C. H. Spurgeon.

Few understand the sparing of profligate cities for the sake of ten righteous men.—Marcus Dods.

Our unwatchfulness is Satan's opportunity.—F. W. Bourdillon.

##### DAILY READINGS.

M., April 30. Sowing that prospered. Phil. 1: 1-11.

T., May 1. God giveth the increase. 1 Cor. 3: 4-8.

W., May 2. Fruitfulness prayed for. Col. 1: 9-17.

T., May 3. Tares among wheat. John 6: 66-71.

F., May 4. "Unfruitful works." Eph. 5: 8-13.

S., May 5. An unfruitful church. Rev. 3: 14-19.

S., May 6. Topic—Among the wheat or the tares: where am I? Matt. 13: 24-30. (Consecration meeting.)

Life without an eternity to follow it is like a half-written sentence, which has no meaning till the other half is added. All our deeds, our sufferings, our attempts at virtue, are without significance, unless there comes in the fullness of an eternal life to consummate them all in triumphant holiness.

If criticism could have corrected this world, it would never have needed Christ.

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, APRIL 25, 1906.

The World's Baptist Congress has taken up the matter of placing a memorial to John Bunyan in Westminster Abbey, where none now exists.

John Reid, of Govan, Glasgow, whose death in his seventy-fourth year is announced, was the last white survivor but one of Dr. Livingstone's African exploring parties. Sir John Kirk is the only remaining survivor.

Should the proposed Church Union be effected it is probable that our Congregational friends will enter it practically free of debt, as at the recent meeting of the Western Association of Congregational churches only five were reported as still in debt. This is a most creditable showing. Presbyterians and Methodists, in this regard at any rate, must take a back seat.

The main line of the Grand Trunk Pacific west of Edmonton has been surveyed nearly to the foot hills of the Rockies, and twelve surveying parties are now at work in the mountain passes, and it is expected that about 1,500 miles will be under construction by midsummer, and that the line will be completed in time for the moving of the fall crops.

Referring to the invitation by the government to King Edward to visit the Dominion, the "Canada" says: "We cannot conceive anything of a nature calculated to create in our province more universal enthusiasm and joy than the promise of the presence in our midst, for a few days, of the Sovereign, so full of prestige, who reigns over Canada and the other portions of the British Empire."

The report of the Department of Justice, just out, shows that for the year ended June 30 last, the average population of the penitentiaries was 1359, a slight increase over the preceding year. The parole system is reported as working satisfactorily. The nationalities of the prisoners are, 875 Canadians, 150 English, 121 American, and the others include nearly all countries. The religious creeds are: Roman Catholic, 672; Church of England, 274; Methodist, 148; Presbyterian, 132; Baptist, 69; Lutheran, 39; Buddhist, 14; Mormon, 6; Jewish, 4; Adventist, 3; Unitarian, 2; Congregationalist, 2; Salvation Army, 2; Greek Catholic, 2; Universalist, 1; Quaker, 1; No creed, 5.

### REVIVAL ECHOES

Of Dr. Torrey, who has bulked out so largely in the Press during recent months, the Westminster, of Philadelphia, writes:

It is not strange that good men differ about Dr. Torrey. He is stern, uncompromising, positive, intense. He is a specialist, and therefore narrow. All specialists are narrow. But the specialist's eyes are trained to see it at a glance; to see it on all sides. Dr. Torrey has been trained to look at the insecure field the Church has on sinful men, and its inability to rouse its own members to honest, earnest, continuous soul-saving efforts, and his mind forms conclusions about what he sees. We believe his conclusions as worded by himself, not as reported by others, are logical. He has said severe, very severe things about Christian slothfulness. Ministers have not escaped. We know how antagonisms grow. But we are sure the preacher who knows himself innocent of the charges made by Dr. Torrey has not been offended. Ministers are lazy, a little. They do not know it. Not all ministers; but some. We might as well confess it. Change of occupation has revealed some things to us we did not previously see.

Our contemporary, on the subject of church music, has this to say:

We are glad Mr. Alexander has shown once more what song can do toward saving souls. Why must music be professional, stately, artistic, cold and unspiritual in our churches? Does any one suppose the heavenly choir will be a trained quartette? Go to your concert halls and hear the performance, but in the name of souls to be saved let us banish the performance from our churches. We do not fancy the words of "The Old Time Religion" song. But if God saves souls by that song, and Mr. Alexander can carry six thousand people into soul-started enthusiasm by it, let the song be sung. We would listen to it every Sabbath, if it with our word of preaching could send souls to us seeking Jesus at the close of our every sermon.

### RELIGIOUS PREDOMINANCE IN PHILANTHROPY.

Dr. W. D. P.-Bliss, of New York, has been collecting statistics on a question often discussed—whether the workers in practical sociology and philanthropy are actuated by Christian or merely humane motives. The matter of church-membership is taken as the best external sign by which to judge of the moving principle of life. Communication was had with 1,912 persons who are devoting their entire time to social reform or charitable work—none of them employed, however, by avowedly Christian organizations. Two-fifths of these, approximately, the remainder are agents of general philanthropic societies. Ninety-three reported themselves not connected with any church; thirty-seven confessed that their church membership was nominal; but 753 declared themselves to be communicant members, nearly all in evangelical churches. Supposing that all the 134 who did not reply to this question are not Christians, there yet appears to be seventy-five per cent of the total number interviewed who profess religion personally. Inasmuch as the ratio of such persons in the general population is less than twenty-five per cent, it would appear that religion has at least a three-fold predominance in the field of philanthropy.

The editor of one of Japan's large dailies pays a glowing tribute to Christianity in the following words: "Look all over Japan. Over more than forty millions are a higher standard of morality than they have ever known. Our ideals of loyalty and obedience are higher than ever, and we inquire the cause of this great moral advance. We can find it in nothing else than the religion of Jesus Christ."

### FREE CHURCHES OF BRITAIN.

When the congress of the Free Churches met in Birmingham, England, ten years ago, the delegates numbered 198, representing 68 minor auxiliary bodies. This year, meeting at the same place, there were 2,600 delegates in attendance, representing 947 local councils. Notwithstanding the convention's huge proportions, Birmingham extended free entertainment, and through its Anglican lord mayor gave a most gracious welcome to the body. The presiding officer, Rev. J. Scott Lidgett, M.A., opened the session with an address upon the "World Wide Mission of the Christian Church," defending the activity of the Free Churches in national and international politics. He passed in review the recent legislation of England in matters of education, the liquor traffic, Chinese labor, and general relations of employers and employees. Among the well-known speakers were Dr. Rendel Harris, Dr. John Watson, Mr. George Cadbury, Mr. W. T. Stead and Rev. J. H. Jowett. Resolutions strongly reaffirming previous deliverances in favor of a system of public schools religious but undenominational, were passed. The Free Churches are strongly opposed to the acts of the late parliament, which converted a license to sell liquor into a vested interest which can not be taken away without compensation, and also to any and all forms of servile labor such as that under which Chinese coolies were introduced into the South African gold fields. The council was a notable one, and meeting so soon after the great victory of Nonconformity at the polls, was naturally an enthusiastic one.

### CURES FOR DRUNKENNESS.

In order to give a fair and prolonged trial to the suggestion that inebriety can be successfully treated by the hypodermic injections under certain conditions of strychnine nitrate, and atropine sulphate, a sanatorium for the reception of patients has been established at Norwood, England.

The whole arrangements are under the general superintendence of an honorary advisory medical committee, consisting of Sir Victor Horsley, F.R.S., Miss Mary Sturge, M.D., Dr. Harry Campbell, Dr. A. E. Cope, Mr. W. McAdam Eccles, F.R.C.S., Dr. J. G. Hewetson, Dr. Theo. B. Hewetson, Dr. Robert Jones, Dr. T. M. Kelynaek, Dr. Bedford Pierce, Dr. T. T. Rushbrooke, Dr. T. Clay Shaw, and Prof. Sims Woodhead. The Resident Medical Superintendent is Dr. Francis Tare, who was appointed to the office last September by the above committee.

We shall watch the progress of this effort with very great interest.

A contemporary remarks: "Politics must be kept out of the pulpit at all costs. People come for worship, not for an exhibition of the parson's skill in overthrowing an imaginary political opponent. They deeply resent the pulpit being degraded and dishonored by holding up one political party as the embodiment of all righteousness, and the other as the representative of all evil. Tired and weary with the duties of the week, men turn away with the duties of the week; men turn away with disgust and loathing from such a performance as this, and thus can men be driven into a life of irreligiosity, spending the Lord's Day in idleness and absence from the worship of His house. Worshipers meet in the public congregation for help, comfort, and courage to face anew life's battle, and the minister that fails to give this is offering a stone instead of bread." This is quite right, if the reference is to party politics. But the minister surely should not be barred from dealing with political questions—not of a narrow party character, but having a direct bearing on morals or religion.

The secret marks on Bank of England notes, by which forgeries are more easily detected, are constantly being changed.



## PARTIES BREAKING UP?

Goldwin Smith, writing in his department in the Weekly Sun, draws the attention of his readers to what he takes for signs of the breaking up of the party system, both in England and in Canada. In England, he points out, the session opens with one section of the government party arrayed against the other section, while the other party is a total wreck.

In Canada, the Opposition has not only been numerically reduced, but it is left without a creed. "Conservative" the party organ calls itself," he says, "but what does it undertake to conserve? Its leader has accepted a salary at the hands of the government, and does nothing but preach general homilies or exhort to organization. The ship is without ballast, the machine has lost its governor. The consequence is the domination of an uncontrolled faction, with the results which last session displayed. Nor is it possible to guard against the recurrence of such a state of things. You cannot manufacture a succession of great questions to supply the parties with rational and moral bonds of cohesion. In time this will be seen, and minds will be turned to the creation of some other basis of government, though the process may be difficult, seeming how the machines are fortified, not only by inveterate custom and its Shibboleths, but by the spoils."

On this the Stratford Beacon comments: There is no doubt that the weakness of the party system is here exposed. So long as there are vital issues on which the electors may naturally divide, the party system works well enough, but such issues are not always available, nor is it possible always to manufacture them. There must come times when the parties are held together either by the bonds of faction or the influences of tradition. At such times the weakness of the system becomes apparent.

Under all circumstances the hope of the country lies in a free and intelligent electorate not hopelessly bound to any party. The party system will remain until something better adapted to the needs of the country has been found to take its place, and while it does remain it is the duty of the people to make the best use possible of it.

The table of contents for the March Fortnightly (Leonard Scott Publication Co., New York) shows the usual variety of interesting articles. The opening one is on "Mr. Balfour and the Unionist Party," then follow "Foryism and Lariffs," by W. B. Duffield; "Boston" by Henry James; "On the Scientific Attitude to Marvels," by Sir Oliver Lodge; "The Advent of Socialism," by E. Hump; "William Pitt," by J. A. R. Marriott; "Physical Deterioration," by The Countess of Warwick; "Mr. Bernard Shaw's Conscientious Presentment of Women," by Constance A. Barnicot; and "The Sclero-Bulgarian Convention and its Results," by Alfred Stead. We give only a partial list of the contents, but sufficient to show the variety of subjects, and also the kind of writers this magazine offers its readers. Specially interesting is Katharine Tynan's discussion of the curious discovery that the late William Sharp and Fiona Macdonald are one and the same writer.

Although the people of Norway are the most democratic of any monarchical country in Europe, and will not even permit the existence of a nobility within their borders, yet they insist on their new king, Haakon, being solemnly crowned. The ceremony, which they choose to regard as equivalent to the sealing of their agreement with the king, will take place in June in the ancient cathedral of Trondheim, which, dating partly from the eleventh century, is the finest ecclesiastical building in Norway, and the place where Norwegian kings always have been crowned.

## THE ROTHSCHILD ARTIZAN BUILDINGS.

The above is the title of an exceedingly interesting article in the March Studio (London, England). The dwellings referred to were designed by Augustin Rey and are here described by H. Frantz. The working people of Paris are very badly housed. "They continue living in court-yards that are virtually wells, the air of which remains constantly unchanged, or in narrow, ill-ventilated streets. From this, as is easily conceived, comes an augmented death-rate and an impoverishment of national physique.

"We must therefore gladly welcome every attempt to put an end to this pernicious state of things, and to provide the people with rational, healthy, and comfortable dwellings. It was this great idea which inspired Messrs. Rothschild when they resolved to devote a sum of ten million francs to the erection of workmen's dwellings. A competition was set on foot in furtherance of this object, and the first prize awarded to a Parisian architect, M. Augustin Rey, whose plans were thereupon adopted."

"\* \* \* We have here before us an important contribution to modern architecture, a real revolution which must profoundly influence feeling in general as regards the comfort, and hygiene of the block-dwelling. "Everyone will appreciate," said one important journal of architecture at the time of the competition, "the architectural knowledge, the balance of judgment, the entirely logical reasoning, and also the subtle ingenuity which have guided him in the elaboration of his work."

"The first questions to engage the attention of the architect in his general disposition of the property were those of lighting and ventilation—fundamental considerations affecting the general healthiness of the dwelling. M. Rey examined the effect of the winds chiefly prevalent upon the angular site with which the competitors had to deal, and arranged his buildings so as to allow every part to be ventilated by any wind, while being protected from those of the west and north. Following the currents of draught created by the wind either directly or by circulation, Mr. Rey arrived at the conclusion that the inner court-yard, where the air is never renewed, is the most favorable ground for the development of tuberculosis and other bacterial diseases. The first step, therefore, was radically to abolish these inner court-yards, and to replace them by real squares with wide openings on to the public highways, so that the air should circulate freely everywhere amongst the trees—for the creation of these open spaces is inseparably associated with the planting of trees, those great purifiers of the air, and we find plantations of wide spreading trees indicated throughout the plan, both in the court-yards and on the street frontages."

"The writer goes on to describe how light is obtained, light being considered even more important than air. "Light makes its way everywhere, into the lower as well as the upper storeys, through large openings unobscured by any projection from above, and floods the whole interior, both floors and ceilings, with its beneficent rays."

After showing how the staircase is in every case open to the outer air the writer goes on to speak of the kitchen arrangements. "The kitchen of each flat has been thought out in every little detail, with especial care to prevent the escape of any odour into the dining rooms, these latter being cut off by a little private passage, which can be constantly ventilated by air from without, and is even arranged so as to be permanently open if the tenant so desires. \* \* \* There is a shoot, available at any hour, for the removal of dust and refuse. Each shoot discharges into small boxes in the basement, which are conveyed every morning to two little stations at the end of the parallel corridors. A ce-

ment receptacle for soiled linen is also close at hand; and it has been found possible to instal a well-lighted and very economical douche-bath for adults, and a little cement bath in which the mistress of the establishment can bath her children. The arrangement has been made as economical as possible by the proximity of the water supply and waste-pipes. The stove to be heated by coal, the gas stove and the sink, all command a good light. One point which deserves special attention is the arrangement of the larder. It is well known how little the ordinary larder fulfils its end. Everything placed therein is rapidly contaminated by dust from without, so that working people cannot keep provisions from one day to the next. M. Rey places his larder next to a shaft fed with fresh air filtered by a very inexpensive process. Provisions are thus kept under the most favorable conditions for their preservation."

It would be of interest to reproduce, practically, the whole of this article; but from the arrangements described for the kitchen may be judged what the rest of the rooms are like. The article is fully illustrated by plans which materially assist one in understanding the architect's ideas. We quote a concluding paragraph, in which the cost is discussed:

"People will say that all these amenities cost money and add considerably to the workmen's rent. Nothing of the sort. M. Rey's work proves satisfactorily that when carried out in even its smallest details by means of the most modern processes, and according to ideals as simple as those we have been expounding, the financial result surpasses all expectation. In fact M. Rey manages to fix the rent of a living-room with an average capacity of 36 cubic metres (equal to nearly 1,300 cubic feet) at 100f. (£4) a year, which is at the rate of 1 fr. 90c. (1s. 7d.) a week. The kitchen accommodation, including presses, cupboards, entrance hall, cellars, drying closets, with the use of all the common services, count for nothing in the rent. Thus a flat, containing three living-rooms, costing 100 fr. per room, is rented at 300 fr. (£12) a year. As to the net income from such buildings, if the ground rent is not too high, they may yield over 3 1/2 per cent.

In our Canadian cities, where greater attention is being paid to the planning and arranging of houses for all classes of the people, those contemplating building may be able to get a number of highly useful hints from this article in the March Studio, which may be purchased from any bookseller or newsdealer.

We have received "The International Journal of Ethics" for April (1416 Locust street, Philadelphia; price 55 cents). The following are some of the articles: Race Question and Prejudices, by J. Royce of Harvard University. Gustav Soeller provides us with "A Method of Dealing with the Labor Problem." A lady by the name of Mrs. M. S. Sturge Henderson of Kingham, Eng., contributes "Some Thoughts Underlying Meredith's Poems"; while the Rev. J. G. James of Yoevil, Eng., discusses "The Ethical Significance of Religious Revivals." There are also a number of well written book reviews.

The Biblot (printed for T. B. Mosher and published by him at 4 Exchange street, Portland, Maine) for April contains the following poems on Springtides: The Lassius and On the Cliffs, by the well known poet, Algernon Charles Swinburne.

The World Today for April maintains its usual high rate of excellence, both as to its illustrations and to its reading matter.

Pilgrim—a handsome monthly magazine—will be sent one year to any address for \$1.50. The Pilgrim is an illustrated high class publication, and once known will be a welcome visitor to your home. It is published at \$1.00 per year, or 10 cents per copy.



STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## THE TRIAL TRIP.

By Margaret Campbell.

To-day was the first day that Jack Winter had used his new sled. Yesterday was his birthday, and Uncle Doctor had given it to him. It was a beauty.

Jack was visiting at his Uncle Doctor's. He did not know much about the town yet, but he had managed to find the big hill where his uncle had said that the best coasting was.

Two boys were there ahead of him. They were much larger than Jack, and rough looking.

"Good morning," said Jim Gregor, walking up to him and taking hold of the rope of the sled. "You've got something new here, haven't you?"

"It was my birthday present yesterday," answered Jack proudly.

"You don't say. Then you haven't tried it yet, have you? It mightn't be safe. Nick and I will take the first trip down for you for a test."

To Jack's consternation the rope was twitched out of his hand, and Jim dragged the sled off to the brink of the hill, where the other boy was looking on with a grin.

"Here, give me that back!" demanded Jack. "It's mine! It isn't yours! Give it to me!"

"Maybe, sometime," drawled Jim, "if I ever get tired of it. But not just now. Get on Nick."

"I say," cautioned Nick, lowering his voice a little, "hadn't you better be easy with him. He's staying at Dr. Winter's. If the doctor gets sour on you, out you'll go from your new place."

"I don't care," said Jim. "Oh, yes, you do. Places ain't lined up waiting for you to be kind enough to take them. Your record's not just perfect, you know."

"I don't care," repeated Jim. "I've been quiet so long that I've got to let out a bit somewhere or I'll fly to pieces. It won't hurt the kid."

"Your mother's sick," continued Nick. "She's banking on your pay. I thought you told me you were going to be real steady after this. If you get discharged what will your mother do?"

"I'm going down in the sled," said Jim impatiently. "Are you coming?"

Nick evidently felt that he had discharged the office of a friend. They went down together.

"That was fine!" said Jim, when at last they were at the top of the hill again. "We'll try another. Get on, Nick."

Jack pleaded in helpless wrath.

"You are getting pretty mad, sonny," said Jim, "for a nice little Sunday school boy like you. You ought to see yourself in the looking-glass. I don't know the Ten Commandments very good, but I'm afraid you are breaking some of them, ain't you?"

"You are!" screamed Jack furiously. "You are stealing!"

"No, no, now! Don't call a gentleman names. I'm borrowing. Lots of fine gentlemen borrow."

Jim and Nick had started on their third trip, when Jack saw a cutter with a gray horse in it stop at a house about a block away. Jack smiled. He sat down on a stump to wait.

"It's Uncle Doctor. He said he was coming by. He will talk to him."

What a sunny day it was! How blue the sky looked! How white and far the snow went!

What was it that Nick had said about Jim's place? And his mother? His mother was sick, and if Jim didn't get his pay what would she do? Jim did not know the Ten Commandments very well.

Nobody had taught him, Jack supposed. Jack knew them all; he had just finished learning them. And he knew what the Bible said about your enemies. Jack had never had an enemy before; he had never had a chance of being good to one. This was his first. The toe of Jack's rubber boot was fumbling in the snow and his chin was in the collar of his overcoat, when Uncle Doctor came.

"Why, where's the sled?" said his uncle.

Jack pointed down the hill.

Dr. Winter looked, and looked at Jack again.

"Somebody else is taking a ride on it; is that it?"

"Yes, sir," said Jack.

His uncle waited for something more, but nothing more came.

"Well," he said, "I will be back soon."

At the foot of the hill Nick exclaimed, "Jim, there's the doctor!"

In an instant Jim was fleeing sidewise to the shelter of a shed.

"What's the use?" said Nick. "He'll come after us."

But though the doctor's face was turned often toward the shed as he drove slowly down the hill, and though he hesitated when he reached the bottom, still in the end, with a flicker of his whip in the air, he started smartly off in the opposite direction.

In silence Nick and Jim came out of hiding and began to climb the hill.

"I guess," said Nick, when they were half way, "the boy couldn't have told on you."

"I guess he couldn't have," said Jim.

At the top was Jack.

"Uncle Doctor is coming back soon," he said to Jim with significance.

"Then we'll be going," Jim answered promptly. "Here's your sled. Thanks, Say, Bub, why didn't you blab?"

"Your mother was sick, and you'd lose your job, and she needed your pay. Besides—"

"What?"

"I knew the Commandments and you didn't."

Jim got red. He avoided Nick's eye.

"I know some things," he said. "I know this: Any fellow that can hold his tongue at certain particular times is a man, I don't care what size he is."

As Jack went whizzing down hill on his birthday sled, he thought that he had never had a compliment that he liked so well.

Jim and Nick passed the church where all the Winters went.

"I don't know," said Jim, "but what a Sunday school is a good thing to have around, sometimes."

A famous African explorer found during his travels that, next to his white skin, nothing excited so much wonder among the woolly-haired Africans as his sleek, lank hair. One day he found it convenient to have it cut, and the clippings were thrown outside his hut. Presently, he says, he heard a tremendous uproar, and, on looking out to see, there were numbers of natives scrambling to get possession of the traveller's shorn stubble, to be worn as a fetish to bring good luck.

Teacher—Johnny, who was Joan of Arc?

Johnny—The wife of Noah, who built it.

About all that Prophet Dowie can find to be thankful for is that his people at Zion City didn't deprive him of his whiskers.

When genius is divorced from good manners it has little claim on good society.

## "PROBABLY YOU ARE TOO GOOD."

I recently heard a charming story. It is Japanese, not Russian, so I know it will charm you, too. In a certain village were two families, one prosperous and rich, the other merely getting along; yet the former was famous in the village for its unhappiness and the friction between its members, while the latter was equally renowned for its peaceableness and content. The unhappy family became continually more unhappy—from him that hath not shall be taken away, that which he seemeth to have."

The man of wealth could stand it no longer. He went to his humble friend, and asked him where he thought the trouble lay. "I have land enough, and house enough, and money enough, yet we are always quarrelling and unhappy. You have nothing like the means for comfort and enjoyment I have, and yet your people are affectionate and contented."

The poor man replied thoughtfully, "Perhaps it is because you are all such good people at your house."

The rich man objected that if they were all good people, certainly they had the right to be happy together.

But the poor man would not recede. "No, you are all good at your house. Now, at my house it is different. We are a very faulty lot, and we all know it. To illustrate, suppose I am sitting on the rug by the brazier, and the maid passing there kicks over my teacup, spilling the tea over the mats. I immediately break out with: 'Excuse me, excuse me. Very stupid of me. No business to leave a teacup out in the middle of the room for people to stumble over. Serves me right.' But the maid will not have it that way. She drops down, wipes up the tea with her handkerchief, and with beaming face cries: 'Oh, master, what a blunderous I am! Always stumbling and making trouble. It will only serve me right if you turn me off without a word one of these days.' You see how it is; we are such a faulty lot all around, and we know it so well that there is no chance for ill-feeling or quarrelling."

And the rich man, after thinking a moment, slowly said: "I see it all. It would be very different at our house. I would turn up on the maid with, 'Stupid, what are you up to now? You've only two feet; can't you look out for that number; or are they so big they are bound to hit every object in the room? I'll have to turn you off some day and get a maid of more delicate build.' And the maid sullenly mutters: 'A lazy man has no business to spread himself all over the room, and get in busy people's way! I guess you are right, we are all too good—or, at least, we think we are.'"

In the application of this story I will follow the method of an old college instructor of mine. When some special bit of foolishness had been perpetrated he would express his opinion of it vigorously, then, looking vaguely around the classroom, but meanwhile pointing his fat finger at the youth deemed guilty, would close with: "I don't mention any names, I put the shoe there." And I, in turn, point my finger at half the people I know, myself included, and without mentioning any names, "put the shoe there."—Rev. H. S. V. Peeke, in Christian Intelligencer.

"That Englishman has no sense of humor," said Mr. Higgins.

"What makes you think so?" asked Miss Cayenne.

"He doesn't laugh at my jokes."

"That isn't a question of humor. It is merely a matter of politeness."

## CONDITIONS IN CHINA.

The awakening of the great Empire of the East and consequent unrest, manifesting itself in anti-foreign rioting and assaults on missionaries and mission property naturally occasion solicitude among the friends of missions. There are many causes for these manifestations of hostility. The contemptuous treatment of the Chinese by the Western nations, the exclusion laws and their undiscriminating enforcement by our nation, the apparent disposition to dismember the empire on the part of European nations have contributed to arouse antagonism to all foreigners. As respects missions and missionaries, there is another and special ground of dissatisfaction, particularly when it becomes the occasion of rapacious demands for territorial concessions. The source of this was with Roman Catholic rather than Protestant missionaries. A review of this impolitic measure will be of interest and a partial explanation of the latest uprising against the missions at Nan-Chang.

Some years ago the Chinese government requested the missionaries of Christian churches to sit as judges in the local courts, corresponding to our Justices' courts, with the Chinese local judge. Seemingly the desire of the Chinese government was to increase the intelligence and character of the Chinese judges by association with the missionaries. The proposition was respectfully declined by all of the Protestant missions. This was the proper reply.

The Roman Catholic missions, however, acceded to the proposition of the Chinese government and appointed priests for the positions named. There were two Roman Catholic priests in Kiaochow, not far south of Shanghai, and they accepted the invitation of the Chinese authorities. These two German priests received into what would be generally called the Church of the Roman Catholic Mission a considerable number of disreputable characters. When these dissolute and criminal persons were arrested, as they deserved, the two Roman priests acting as judges, and disregarding the opinion and expostulations of the Chinese judge, decided these criminals to be not guilty, and claiming them as members of their churches, gave them freedom from arrest and punishment.

The evil effects increased continually until the Chinese community became so indignant that they seized and killed the German priests. At once the government of Germany demanded the punishment of the leaders of the mob which had killed the priests, and compensation for what was called a crime. The Chinese government refused to yield to the demand, and Germany improved the opportunity to seize territory. Some resistance was made by the troops of the Chinese government, but they were easily overcome and subdued, Germany demanded and obtained Kiaochow and two hundred square miles of adjacent territory, and holds it to this day.

At the time of the Boxer outbreak, when the ministers of foreign powers were assaulted in Peking, Great Britain seized Weihaiwei, commanding the entrance to the Bay of Pe-chih, built up an earthwork and crowned it with cannon. Now the Bay of Pe-chih includes Tientsin, the port of Peking, the capital of China, where the royal palaces are. China is paying off the debt imposed by the powers as remuneration for the destruction of life and property during the Boxer outbreak, but Great Britain does not relinquish Weihaiwei. Great Britain has no sort of right to be there. The presence of the military force, which can be increased by troops from Hong Kong and India within a few days, irritates the Chinamen, as it would any other self-respecting people, and a patriotic outbreak may be excited at any time.

These facts go far to explain the hostile sentiment toward foreigners so prevalent in many portions of the empire. The government may not share or encourage this feeling and may try to restrain its mani-

festation, but it permeates the masses, and the disorderly element find in it an opportunity for looting and murder.

The very reforms inaugurated by the government, the introduction of Western ideas and civilization in the midst of institutions and customs hoary with age and hallowed by centuries of changeless observance, have created a ferment which must be expected to produce local, if not general, outbreaks of violence. The new order will only be established by costly sacrifices, and we of the West must expect to bear some of the violence so radical a change will provoke.

There is no doubt that much of the anti-foreign sentiment has been induced by the humiliating treatment accorded to this oldest and most civilized nation of the East. An appeal to force is not likely now to bring about, as at other times, better relations. Awakened China will not as easily submit to military demonstrations as before it went to school to Japan.

The real solution of the problem presented by existing conditions will be found alone in a mutual better understanding of one another. Only when we of the West come to regard the East with respectful appreciation and apply in our intercourse with the Chinese the golden rule, treating them as we would be treated, can we hope for permanently improved conditions.

## IF! IF!

If every boy and every girl,  
Arising with the sun,  
Should plan this day to do alone  
The good deeds to be done;  
Should scatter smiles and kindly words,  
Strong, helpful hands should lend;  
And to each other's wants and cries  
Attentive ears should lend;  
If every man, and women, too,  
Should join these workers small—  
Oh, what a flood of happiness  
Upon our earth would fall!  
How many homes would sunny be,  
Which no were filled with care  
And joyous, smiling faces too,  
Would greet us everywhere.  
I do believe the very sun  
Would shine more clear and bright,  
And every little twinkling star  
Would shed a softer light.  
But we, instead, oft watch to see  
If other folks are true;  
And thus neglect so much that God  
Intends for us to do.—Exchange.

## INNOVATION ON MUSKOKA LAKES.

Those who patronize the Muskoka Lakes in the "Highlands of Ontario" during the summer season will be glad to know that the Muskoka Navigation Company have added to their fleet a fine new steel twin-screw steamer, 152 feet long, with a carrying capacity of 800 people. The new boat is called the "Sagamo." Her design is known as the day boat observation type, her deck space and cabins being so constructed as to afford passengers an opportunity of seeing the scenery from all sides.

Steamer will be fitted out in the most modern style, having a dining-room on main deck, which will accommodate ninety people.

Steamer is electrically lighted, steered by steam, and will have a speed of sixteen miles per hour.

This new boat will run in connection with the Grand Trunk Railway System's "Midnight Special" from Buffalo, which arrives Muskoka wharf early in the morning, the boat leaving there at 7 a. m. every day for Port Cockburn via Beaumaris, Port Carling, Windermere, Royal Muskoka, Morinus, Minett, Port Sandfield and the principal points on Lake Joseph, returning to Muskoka Wharf about 7:45 p. m. to connect with the south-bound train.

It is expected that the steamer will be put into commission about June 15th and the Muskoka "Midnight Special" of the Grand Trunk will go into service on June 29th.

## STURDY BABIES.

In every home where Baby's Own Tablets are used you will find rosy, sturdy, good-natured babies because these Tablets cleanse the stomach and bowels, aid digestion and thus bring perfect health. Ask any mother who has used the Tablets and she will tell you there is no other medicine so good. Mrs. James Hall, Beach Hill, N.S., says: "My baby was peevish with indigestion, was cross and peevish and rapidly losing flesh. I got Baby's Own Tablets and less than a box cured him and he has ever since enjoyed good health and is growing splendidly." Mothers should remember that this medicine is absolutely safe and can be given to the weakest, tenderest baby, or to the sturdy well-grown boy or girl with equally good effect. Sold by all medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

## THE APOSTLE DOWIE.

As the Rev. John Alexander Dowie and his late subjects in Zion City, Ill., have been making "a whole country's talk of themselves" lately, the following description of the appearance and surroundings of the man who gives himself forth as the apostle of the Lord Jesus, the Christ of the Christ in the Christian Apostolic Church of Zion, will prove interesting. A correspondent of the Echo, who visited Dr. Dowie in his home in Shiloh House, last fall, after describing the good order prevailing and the entire absence of serious crimes or abject poverty in this industrious community, where alcoholic beverages and tobacco are strictly prohibited, goes on to describe Shiloh House. "Dowie's house is a castle. Luxury meets the eye on every hand. His bathroom alone must have cost \$10.00. Clocks made in Switzerland sound the Westminster chimes; carpets from the looms of the Old World are streached upon his floors; statuary, pictures, bronze works of art, and priceless books in mahogany cases combine in giving an air of grandeur to his surroundings. Finally the ruler of Zion entered in a flowing silk costume of almost indescribable elegance. . . . On his head the apostle wore a spotless white silk turban, with two ribbons of purple velvet running over the top. His robe was in three parts, a sleeveless box coat, an undershirt of royal purple velvet, and an under robe of heavy white silk. The box coat was a most elaborate piece of work, composed of three-inch squares, each containing a different fantastic design in a raised embroidery. Purple predominated in this coat, and two inch panels of purple silk ran from the armpits to the bottom. His shirt sleeves were of crinkly white silk, while across his chest there was a great breastplate of purple bearing a glowing red cross." The man of the house he described as being "about 55 or 60 years old, with long white beard—the latter groomed to perfection. His forehead was high, his skin soft and white, his features regular. There was a slight hollowness in his cheeks, and suggestions of lines extending from the sides of his nose to the corners of his mouth. His forehead contained wrinkles. But his eye lacked neither lustre nor strength. In my opinion the almost supernatural power of the old man in ruling men is explained in his eyes. His gaze is strong, powerful, convincing."

The jarrow, a tree which grows in Australia, supplies practically the only wood known to the lumbermen which effectively resists the depredations of insects.

On the Congo, which in some parts is twenty-five miles across, small ships may pass without sighting one another. The Congo is considered the most wonderful waterway in the world.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

Next Friday evening Rev. Dr. and Mrs. Armstrong will give a reception to the members of the Men's Association of St. Paul's church at the mausé, Daly avenue.

Mr. R. L. Borden, M.P., addressed a well attended meeting at the Y.M.C.A. on Sunday afternoon on "Time, Opportunity and Earnestness in Life." Mr. John R. Reid was in the chair, and, introducing the leader of the Opposition in the House of Commons, said he felt that he voiced the general feeling in Association circles in saying it was a good omen when they had Mr. Borden and other parliamentarians addressing the men's meetings. Mr. Borden's theme was "Time, Opportunity and Responsibility"; and, speaking in a conversational style, he gave a suggestive address which could not fail to be useful to his audience.

Rev. E. R. Welsh, M.A., of Toronto, general secretary of the Canadian Bible Society, spoke in St. Andrew's church on Sunday morning and in the Eastern Methodist church in the evening. At the latter service he told about how Christianity meets all men—in their own language, in their own country and in their own conditions—and mentioned about the Bible being translated into 300 languages. The speaker also referred to the great number of people of various languages coming to Canada and stated that in Winnipeg the Bible had been asked for in 45 different languages and the Bible Society had been able to supply them. Rev. Mr. Welsh pointed out how the Saviour follows men wherever they go, comes to them and saves them.

Last Sunday evening Dr. Herridge preached the last of his series of monthly sermons to young men. This series has treated of the young man in his relation to the world from different standpoints and has attracted the interest of a large number of young men, as it was intended. The church was filled as usual. Dr. Herridge took as his subject for his last address "Self and Others." He showed that every young man owed certain obligations to society, which called upon him to take part earnestly in public life, to become connected with politics, social life and the church. After the service an informal reception to men was held in the church parlors under the direction of the men's association in order to give opportunity to any strangers to meet Dr. Herridge or any of the church members. At this Hon. James Sutherland, speaker of the House of Commons, gave a short address endorsing what Dr. Herridge had said and praising him for his efforts to elevate the young men.

## MONTREAL.

At a pleasant social meeting of Taylor church, Mrs. Arbuckle, the oldest member of the congregation, on her leaving to join her son in Boston, Mass., was presented with a purse of gold. The presentation was made by Rev. W. D. Reid, the pastor, in the name of the different societies in the church, expressing the kindest wishes for her future.

Until the induction of Rev. K. J. Macdonald on May 3rd, Rev. Prof. Mackenzie, the former pastor, will conduct the services in St. Matthew's church.

Advices from St. Petersburg indicate that Great Britain is pressing negotiations for an understanding with Russia so as to exclude Germany and to relieve the strain caused by open questions in the East.

## EASTERN ONTARIO.

Rev. A. E. Mitchell and Mrs. Mitchell of Erskine church, Ottawa, spent the Easter holidays with Almonte friends.

The total registration of students at Queen's University this session was 1,042, an increase of \$5 over a year ago. In the twelve years the attendance at Queen's has doubled.

In case Rev. Mr. Daly accepts the call to St. John's, Almonte, provision has been made for his induction. Rev. A. A. Scott, of Carleton Place, was appointed to address the minister, and Rev. R. Young, of Pakenham, the people.

On the occasion of her marriage, Miss Lottie May Jardine (now Mrs. W. G. Stewart), of Newington, was presented with a handsome gift as a slight recognition of her valuable services as organist of the Presbyterian church for a number of years.

At a congregational meeting of St. Andrew's church, Martintown, it was decided to make no definite plans regarding the rebuilding of the church till such time as the insurance money should be had. The following gentlemen were appointed a building committee: Messrs. D. I. Cresswell, D. McMartin, George Black, Wm. Murray, H. Cameron, N. P. Ross, C. W. Whitnot and P. McDermid.

At the recent meetings of Lanark and Renfrew Presbytery the call to Rev. Chas. Daly from St. John's church, Almonte, was sustained. A call from the congregations of Castleford and Stewartville to Rev. Henry Young, B.A., was also sustained, and the induction will take place on the 1st of May. Rev. W. W. Peck will preside, Rev. Wm. Hay, the newly inducted minister of Scotland and Micksburg, will preach, Rev. John Hay, M.A., B.D., of Renfrew, will address the congregation, and Rev. Dr. Campbell, of Perth, the minister.

## WESTERN ONTARIO.

Rev. J. A. Cranston, M.A., of Collingwood, declared the pulpit of St. Andrew's church, Cremore, vacant on the 22nd inst.

A chime of bells will shortly be installed in the tower of the Central church, Gait. It will consist of ten bells, of which eight have already been privately subscribed.

Rev. Walter Nicol, M.A., who has been assistant minister of Knox church, Woodstock, for several months, has taken leave of the congregation, and will go to Europe to further pursue his studies.

Rev. Dr. McCrae, of Westminster, had a specially busy day last Sunday. In the morning and evening he preached in the First church, London; at 3 o'clock in the afternoon he conducted the dedicatory services of the new Presbyterian church at Chelsea Green.

The congregation of St. Andrew's church, Berlin, has decided to erect a new church edifice this year to cost \$25,000. It is proposed to occupy the present church until the walls of the new building are completed, after which the Sunday school will be used.

The induction of the Rev. J. A. McConnell took place in the Presbyterian church, Norwich, on the 19th inst. The new minister has been heartily received by his people and commences his duties with every prospect of a successful pastorate. At any rate it will not be the fault of Mr. McConnell if the congregation does not enter upon a period of growth and prosperity. His capacity for work is beyond the average, and his earnestness in the work will soon make itself manifest in the up-building of the congregation.

## THE PROPOSED UNION.

The Dominion Presbyterian has allowed free discussion of the Union movement in its columns. In pursuance of this policy we make room for Presbyterian's letter on this subject, which appeared in last Saturday's Montreal Witness:

Are the different churches willing to sacrifice their historic names and to lose their identity?

While the time limit is abolished in the proposed polity, the pastoral tie may be dissolved at the end of each year. Are congregations and pastors willing to be placed at the mercy of a clique who may raise imaginary trouble at any time in order to sever the pastoral tie? Such a clique, though utterly unspiritual, may be wealthy and influential, and so able to control a church that tends to worship the golden calf.

Much has been said regarding the doctrinal basis of union being the creed of the American Presbyterian Church. Such a statement is very misleading. The American Church still accepts the Westminster Confession, with the Declaratory Act. However, a 'Brief Statement of the Reformed Faith' was issued a few years ago for popular use or instruction in the American Church; but it is not an official creed for people or pastors. It is this 'Brief Statement,' or a part of it, that our committee took as a basis of union; but the American Statement was never considered as a full and adequate expression of Calvinism. It is time that our people clearly understood this.

In order to show how indefinite the proposed doctrinal basis of union is, I may say that every Methodist minister that has discussed the matter with me appears to find Arminianism, or Methodist doctrine, in the Statement issued by the committee. The three fundamental doctrines of Methodism are: Conditional election, human autonomy, or that the will of man, and not the Spirit of God, is the determining factor in the application of redemption, and universal or 'sufficient grace,' which is given to render it possible for each man to save himself. These are the three articles that conflict most seriously with the Calvinistic doctrines of sovereign love, or absolute grace. Even though union should be consummated tomorrow, I do not think that there is a single Methodist Minister that would cease to preach the three doctrines to which I have referred. And yet every tyro in theology knows that these doctrines, in the ultimate analysis, base salvation on human character, and not on the absolute grace of God. In other words, it is the will of man, and not the power of God, that ultimately determines salvation. In short, the proposed doctrinal basis is a miserable compromise, and nothing delights the devil and the world so much as to compromise the truth.

It was division, and not organic union, that saved the spiritual life of the church in the sixteenth century, and, indeed, frequently since that period. No churches insist so much on organic union as the Roman, Greek and high Anglican bodies. Some writers has said that, 'Visibility and universality are Popish marks of a true church, and Protestant marks of a true Christian.' One man who has the true faith and life, like Luther, is stronger than fifty millions in a united church who lives in error. Strange as it may seem, the strongest advocates of organic union are the bitterest opponents of real Christian unity. This is particularly true of the Romanists and high Anglicans. All such bodies are continually charging Protestants with the sin of schism, and supporting their accusation with the same line of arguments as we hear from the ad-

vocates of our own proposed union. They usually quote such passages as John x., 16, 17, 21. And in passing we may briefly notice the sublime and unique prayer of our Lord in the seventeenth chapter of John. In the ninth verse he says he prays only for those whom the Father has given him, not for the world. He asks four blessings for his people, viz.: that they may be kept, sanctified, united and glorified. We believe that all true Christians are kept, sanctified and glorified, and why should we doubt their unity? The redeemed in all ages, in heaven and on earth, are one in Christ. But organic union is not essential to the unity for which our Lord prayed, for it includes only those who are kept and sanctified. There are millions in organic churches who know not the Lord, and consequently cannot be united in any spiritual sense of the word. But you say that the unity that proves the divine mission and power of Christ must be visible to the world. Yes, but it must be the union of zeal, truth and sanctity, not mere uniformity. Who proved to the sixteenth century the power of Christianity; the great organic body that claimed to be the one, holy, Catholic and Apostolic Church; or the few, scattered, and by no means organically united, Reformers that revolutionized the religious life and thought of the world? Twenty men united on the truth will accomplish more for the glory of God than two hundred million united in error.

The saving of men and money is the only forcible, and the most contemptible argument advanced on behalf of organic union. Such an argument is utterly unworthy of the men whose forefathers sacrificed their lives for the truth which we are ready to compromise. It is extremely doubtful if we can save any money by such a union. In the cities our churches will remain essentially as they are, and even in villages no compulsion can be used to force small charges to unite. Though thirty years have elapsed since the union of the various Presbyterian bodies in the Dominion, yet weak charges within a few hundred yards of each other have never united. I know of three Presbyterian churches within a quarter of a mile of each other whose combined membership is not so large as the membership of single congregations in the Presbytery of Toronto. Are weak charges more likely to unite now when they have been so different in origin, history, doctrine and polity? It appears to me that there are six Presbyterian or Methodist congregations in some towns when half the number would suffice, if people would only walk a reasonable distance to church. If congregations will not unite though so near each other, is it likely that organic union will bring charges together that belonged to different denominations?

Endless confusion will be caused by different teaching in congregations and colleges. Does any one imagine that Dr. Burwash will teach Calvinism to his students, or that Dr. McLaren, of Knox College, will lecture in the glorious logic of Arminianism? The sun may rise in the west, but Principal McLaren can never be anything except a loyal Calvinist. If the doctrinal basis of union is Calvinistic, as some maintain, then the Methodist brethren must seriously strain their consciences, for those to whom I have spoken do not seem to understand it so. Indeed, one Methodist minister distinctly stated to me that they would interpret the statement of doctrine from the Arminian standpoint, or words to that effect. So the historic order of the Presbyterian Church is likely to be turned into confusion, and her proverbial liberty into license.

It is more than probable that thousands of Presbyterians and Methodists will positively decline to enter the proposed union. As for our excellent brethren of the Congregational Church, the Presbyterians are, I think, quite ready to unite with them as they have generally accepted the Reformed, or Calvinistic, faith. And, besides, the Independents have a glorious

history as defenders of civil and religious liberty. The difference between the Independent and Presbyterian polity is small compared with the differences between Calvinism and Arminianism on the doctrines of sin and salvation.

As Froude tells us, it was Calvinists that saved the Reformation from being crushed in the sixteenth and seventeenth centuries. We are told that 'the most moral people of all history, the Puritans, Pietists, Huguenots, Reformed Dutch of Holland and German of the Palatinate, and the Scotch and the Scotch-Irish of Ulster and the United States, were all Calvinists.' All the great saints, preachers, patriots, theologians and scholars have been Calvinists or Lutherans. The Reformers of the sixteenth century have been Pedistarians without a single exception. If we except John Wesley, and he was more of an organizer than a preacher, all the great and successful evangelists from Johnathan Edwards to Evan Roberts, have been Calvinists. All the leading preachers of modern times, such as Spurgeon, Talmage, Moody, Torrey, and the greatest of all—McLaren of Manchester—have been Calvinists.

I cannot name an outstanding personality among our foreign missionaries who was not connected with the Reformed faith. Calvinism is not dead, and it never can die so long as the gospel of God's love and grace is proclaimed. Only yesterday a Presbyterian minister remarked that he never would enter such a united church as is proposed, that he would rather go to the Presbyterian Church in the United States than compromise the faith he vowed to uphold and teach.

PRESBYTERIAN.

The Synod of Hamilton and London will meet in Zion church, Brantford, on Monday evening, 30th April, when the sermon will be preached by the retiring moderator, Rev. Dr. Munro. In addition to discussion of the Reports of Standing Committees, Conferences will be held at such times as the Synod may appoint, upon the following topics: 1. "The Minimum Creed," introduced by Rev. R. Atkinson, M.A.; discussion opened by Rev. C. Fletcher, M.A. 2. "Evangelism and the Ministry," introduced by Rev. H. Dickie, M.A., B.D.; discussion opened by Rev. John Crawford, B.A. Thirty minutes is allowed for the introduction of each topic, and fifteen minutes for opening the discussion.

The need for training teachers to teach Gaelic-speaking children in the Highlands their own language was the subject of a deputation which waited on Mr. Sinclair, Secretary for Scotland, on the 2nd inst. Mr. Sinclair said the department had instituted for the first time a bonus of £10 for the employment of each Gaelic-speaking teacher, and the department would see reasonable facilities were given teachers for the study of Gaelic.

There is a great awakening in Central India. At Sudore services have been held every day, and "I have seen," writes a missionary who visited the place, "the most modest, shy girls—recently rescued as famine orphans—stand up without a tremor in a large mixed audience and give wonderful testimony. They read a passage of Scripture, and then exhort with a profound spiritual erudition."

The Westminster chapel, London, of which Dr. Campbell Morgan is pastor, has decided to give one-tenth of its income to foreign missions, and the pastor is to preach a missionary sermon once a month.

Two brothers of Rev. A. M. Currie, M.A., of Deseronto, successfully passed their examinations in theology in Knox College, Toronto. L. H. Currie, B.A., has completed his final year, and J. W. Currie, B.A., has completed his second year and won two scholarships.

BRITISH AND FOREIGN.

Three hundred Russian political prisoners have just been deported to Siberia by way of Moscow and Borisolielsk.

The Glasgow city tramways now extend to 78 miles.

It is proposed to establish an epileptic colony in Glasgow.

Rev. O. B. Millgan, Edinburgh, has been elected minister of St. Columba's Parish, Oban.

The jubilee of the National Temperance League is to be celebrated in London in October next.

Port William Free Church congregation has petitioned to be received into the United Free Church.

On the 27th ult. Kirkwall Presbytery presented Rev. J. Rutherford with an address on occasion of his jubilee.

The people of the United Kingdom spent £22,200,000 less for drink in the last five years than in the five years before that.

Mr. Bennett Burleigh, the well known war correspondent, is critically ill from double pneumonia. He is a native of Glasgow.

On the 3rd inst. a relic of Burns—a book (a poem "The Squire's Tale") which belonged to him—was sold here for £5.

A case of supposed poisoning, the result of eating a species of shellfish known as razorfish, has occurred in Campbelltown.

An old pensioner, Daniel Cameron (95), Campbelltown, was seriously burned through his bed-clothes catching fire from his pipe.

On his semi-jubilee the Rev. Wm. Maxwell, of Cardross Parish Church, has been presented with several gifts, including a purse of sovereigns.

Hawick is to confer the freedom of the burgh on Dr. J. A. H. Murray, of Oxford, editor of the New English Dictionary. He is a native of the district.

The United States Supreme Court has declared divorce void where one of the parties is not a resident of the State where the decree is granted.

In recognition of Sir Donald Currie's gift of £20,000 to the Queen's College, Belfast Corporation have agreed to present him with the freedom of the city.

Linotype machines are being installed at the Bank of England, and in future the addresses on the dividend notices sent out will be printed instead of written by hand.

About a year ago Mr. Wm. Donald, road contractor, Uddingston, got £600 stolen from him, and the other day his pocket-book and £400 of it were dropped into his letter box.

Statistics just issued show that the number of emigrants from Ireland in 1905 to the United States was 24,134, and to Canada 2,260. Two hundred and eighty-five went to Australia.

"I knew you were Scotch by the way you gave evidence," said Mr. Troutbeck, a London coroner, to a witness. "Scotch people generally give better and clearer evidence than English people."

The bakers in Dumfries are honest men. An inspector called on all the bakers and grocers there, and found that in every case the 2lb. loaf was heavier than the denominated weight.

A papal encyclical has been read in the Catholic churches of Warsaw admonishing the Mariavitz (the new Catholic sect) that they are following the ways of error and should return to the fold.

It is 45 years since King Edward—then, of course, Prince of Wales—bought the Sandringham estate for £220,000. He has considerably increased the beauty of the estate by planting innumerable trees.

The late Wm. Sutherland, Brora, was a regular visitor to all in trouble and when well never missed attendance at the funeral of a parishioner. For many years he had been one of the best known of "the men."



## HEALTH AND HOME HINTS.

A preventive measure, when a garment becomes to wear thin, is to put a piece of material underneath the thin spot and then run it on without letting the thread go through the goods. Darn it closely to the goods, at intervals of half an inch.

Touch the warts on your hands twice or thrice a day with castor oil or oil of cinnamon. Another very simple way to cause them to shrivel away is to anoint them with your own saliva the first thing every morning. A bunch of acetic acid is also effective.

Very young children should never be out after sunset or whenever the weather is damp. Neither should they be put to sleep in a cold room. But let them have plenty of fresh air and sunshine. Let them play in a room bathed in sunlight. Never mind the curtains fading; your child's health is of far more importance.

The white of an egg beaten light and put in a coffee cup with a little cold water and a small piece of butter is an excellent substitute for cream. Pour the coffee slowly over the egg, stirring so that it will not curdle.

The yoke of an egg beaten is also a very good substitute for cream in coffee. An egg will season three cups.

**Tomato Soup.**—Take small can of tomatoes, season with salt, pepper and butter, let come to a boil. Then put in a teaspoon soda, let it boil up and settle. Heat and add one quart of fresh milk and let come to a boil. This recipe differs from all others for cream of tomato soup in that it calls for boiling after the milk is added, while others specify particularly that the milk, to avoid curdling, is only to be added when ready to serve.

To improve the appearance of the hands and nails soak them every night in hot soapy water in which a pinch of borax has been dissolved. Rinse thoroughly and massage with the following skin food, rubbing each finger from the tip back toward, and the hand back toward the wrist.

Sufferers from insomnia will be glad to know of a preventive. I used to wake up regularly at a certain hour, so I arranged to have food brought to me an hour before the usual hour for waking. I took my little meal, lay down, and slept again till morning without waking at the fatal hour.

**Lemon Pudding.**—Six ounces bread crumbs, four ounces chopped suet, four ounces sugar, two ounces flour, rind and juice of one lemon, pinch of salt, a little milk and two eggs. Steam for two hours and serve with wine sauce or melted butter.

Although boiled sugar is preferred for cream candies, an uncooked cream may be quickly and easily made, and is very satisfactory. To prepare the cream, beat the white of two eggs to a froth, add as much water as there were eggs before they were beaten and gradually stir into this confectioner's sugar until it is a paste thick enough to be molded with the fingers and retain its shape.

**A Polish Pudding.**—One pint of milk, two eggs, two ounces of bread crumbs, two ounces of suet, two ounces of Demerara sugar, half ounce candied peel, five tablespoonfuls of golden syrup. Separate the white and yolks of the eggs, beat the yolks and mix them with the milk and syrup, mix together the crumbs, sugar, chopped peel and suet. Next add the milk, yolks and syrup to the crumbs, etc.; beat the whites of the eggs to a stiff froth, add them lightly to the other ingredients. Well butter a mold, pour in the mixture, twist a piece of greased paper over the top, stand it either in a steamer or in a saucepan with boiling water to come only halfway up the mold, cover the pan tightly and steam the pudding for two hours and a half. Turn out carefully and serve with any sweet sauce.

## A PERFECT SOAP—BUBBLE SOLUTION.

In his fascinating book, "New Games and Amusements," Meredith Nugent gives a scientific recipe for a soap-bubble solution which will produce remarkable bubbles. In the astonishing tricks which he describes and pictures, the bubbles are not blown with pipes but with funnels or cornucopias. Here is his recipe:

Fill a quart bottle half full of distilled or soft water, and sift into it four-fifths of an ounce of pure castile soap powder. Allow the powder to dissolve thoroughly, then add one-third of a pint of pure glycerin, mix thoroughly and let stand until all bubbles have disappeared. Use the solution in a temperature of sixty-five or seventy degrees. After the solution has been used a few times, or it fails to produce satisfactory bubbles, it may be freshened up by adding a little more glycerin. With this solution gorgeous bubbles can be made which will last from five to thirteen minutes. By heating the water in the first place the solution can be made in a very short time.

## AN INTELLIGENT DOG

The owner of an old sheep-dog tells a good story of his intelligence. This collie has been much annoyed by the conduct of a neighbour's dog, which is too lazy to bury bones for its own consumption, but greatly enjoys unearthing the treasures of others. When Dash had been deprived of several choice stores in this way he evidently meditated over the vexing matter, and at last a bright idea came to him. One day after dinner, when the neighbour's dog was out of the way, Dash began to dig a hole not far from where his master sat watching him, and in it he deposited a big and still eminently desirable bone. Then he covered it well with earth, disappeared for a moment, and came trotting back with a small bone, which had seen its best and second-best days, but was still good enough, in Dash's opinion, for a thief. This bone he laid on the earth which hid the big one, and scraped the earth over it with elaborate care. His master had the satisfaction of knowing that the ruse was successful, for the next morning, he saw the thief hastily leaving the premises with a small bone in his mouth. Later in the day Dash reared the reward of his wisdom as he sat munching the big bone at his leisure.

## CONNUNDRUMS.

What will turn without moving? Milk.  
What reptile is always welcome in a school room? A good adder.

How can you divide fourteen apples equally between nine boys if four of the apples are very small? By making them into saucers.

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

What is the strongest day in the week? Sunday, because all the rest are week (weak) days.

What is that which comes with a coach, goes with a coach, is of no use whatever to the coach, and yet the coach cannot go without it? Noise.

Why is a miss not as good as a mile? Because a miss has only two feet and a mile has 5,280.

Under what condition might handkerchiefs be used in building a wall? If they became brick (the cambric).

Why is bread like the sun? Because when it rises it is light.

In what month do men talk the least? In February, because it is the shortest month.

Why is a room full of married people like an empty room? Because there is not a single person in it.

What is that word of three syllables, which contains the whole twenty-six letters? Alphabet.

What is the difference between a bank runt and a feather-bed? One is hard on and the other is soft down.—The National Advocate.

## PALE, LISTLESS GIRLS.

Can Only Obtain Health Through New, Rich Pure Blood Made by Dr. Williams' Pink Pills.

Growing girls—girls in their teens—must have rich, pure blood. Healthy womanhood depends upon the vital change from girlhood to maturity. Every woman should most carefully watch her daughter's health at this critical period. If a girl at this period has headache, if she is pale, thin and languid, it shows that her slender blood supply is being overtaxed. She will always be ailing and may slip into a hopeless decline or consumption if her blood is not built up at once with Dr. Williams' Pink Pills. The rich, red blood, which these pills make bring health and strength to every organ, and make dull, listless, languid girls, bright, rosy-cheeked, active and strong. Miss Maggie Donahue, Emsville, Ont., says: "Before I began the use of Dr. Williams' Pink Pills I was badly run down, and it seemed as though my blood had turned to water. I was very pale, suffered from headaches and palpitation of the heart, and often I would pass sleepless nights. I found nothing to help me until I began the use of Dr. Williams' Pink Pills, and these have fully restored me and I can truthfully say I never enjoyed better health than I am now doing."

When Dr. Williams' Pink Pills replace bad blood with good blood they strike straight at the root of all common ailments like anaemia, decline, indigestion, kidney and liver troubles, skin eruptions, erysipelas, neuralgia, St. Vitus dance, paralysis, rheumatism, and the special ailments of growing girls and women. Be sure you get the genuine pills with the full name, "Dr. Williams' Pink Pills for Pale People," printed on the wrapper around each box. Sold by 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.

## GROWTH OF GREATER JAPAN.

The population of Japan is a rapidly increasing one. The "Hong Kong Daily Press" says that from the beginning of 1872 to 1905 the population of the Empire proper, excluding Formosa or residents out of the islands, increased from thirty-three millions to nearly forty-eight millions, or, as near as may be, 50 per cent. This, however, does not include the whole of the increase. During the last eight years the population of Formosa has grown by 600,000, of whom practically the whole were Japanese, while continually greater numbers have since 1880 been settling in Korea, and since the war in Liao Tung, and for the last two years since the fighting with Russia, the Japanese settlers in Kirin are becoming a by no means unimportant element in the population of Manchuria. This growth of an outer Japan is in effect one of the more marked developments in the Far East, and constitutes an element which politically cannot be lost sight of. In Shanghai, where but a few years ago the number of Japanese residents within the settlements was insignificant, the Japanese population now ranks next to the English; and as it is being recruited at a more rapid rate, it may be anticipated that it will soon constitute the largest element in the foreign population. Even in the densely populated districts along the Yangtze Valley, where it might be anticipated that room did not exist for a single inhabitant over and above the present number, the Japanese succeed in obtaining a foothold; and scarcely a town in the interior of China is too remote or too insignificant but that, under one form or other, a search will unearth a little colony of Japanese, each of whom, to the utmost of his personal ability, is engaged in promoting the influence and interests of his own country.



# CANADIAN PACIFIC

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

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

VIA SHORT LINE FROM CENTRAL  
STATION:

a 5.00 a.m.; b 8.45 a.m.; a 8.30  
p.m.; b 4.00 p.m.; c 6.25 p.m.

BETWEEN OTTAWA, AL-  
MONTE, ARNPRIOR, RENFREW  
AND PEMBROKE FROM UNION  
STATION:

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

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

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gian Bay and Parry Sound, 11.50  
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9.35 a.m.	Cornwall	6.24 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 p.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.39 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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except Sunday. Leaves 6.00 a.m.,  
arrives 1.06 p.m.

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



# THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

### ENTRY.

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

### HOMESTEAD DUTIES.

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

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

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

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

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

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

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

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1880.

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

### APPLICATION FOR PATENT

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

W. CORY,

Deputy Minister of the Interior.

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

## PRESBYTERY MEETINGS

### SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney, 27 Feb.  
Inverness, Whycomagh, 12 and 18  
March.

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

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

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

### SYNOD OF MONTREAL AND OTTAWA.

Quebec, Quebec, 6 Mar., 4 p.m.  
Montreal, Knox, 6 Mar., 8.30.  
Glengarry, Cornwall, 6 Mar., 1.30 p.m.  
Ottawa, Ottawa.

Lan. and Ren., Carl. Pl., 19 Feb.,  
7.30 n.m.

Brockville, Brockville, 29 Jan., 2.30.

### SYNOD OF TORONTO AND KINGSTON.

Kingston, Kingston, 12 Dec., 2 p.m.  
Peterboro, Cobourg, 5 Mar., 8 p.m.  
Whitby, Bowmanville, 17 Jan., 10  
a.m.

Lindsay, Lindsay, 19 Dec., 11 a.m.  
Toronto, Toronto, Monthly, 1st Tues.  
Orangeville, Caledon, 14 Nov., 10.30.

Barrie, Barrie, 6 Mar., 10.30.  
Algoma, Thessalon, 6 Mar., 8 p.m.

North Bay, Burks Falls, Feb., or Mar.  
Owen Sound, O. Sd., 6 Mar., 10 a.m.  
Saugen, Mt. Forest, 6 Mar., 10 a.m.

Guelph, Guelph, 20 Mar., 10.30 a.m.

### SYNOD OF HAMILTON AND LONDON.

Hamilton, Hamilton, 2 Jan., 10 a.m.  
Paris, Woodstock, 8 Jan., 11 a.m.

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

Stratford, Stratford, 14 Nov.  
Huron, Seaforth, 14 Nov., 10.30.

Maitland, Wingham, 19 Dec., 10 a.m.  
Bruce, Paisley, 6 Mar., 10.30 a.m.  
Sarnia, Sarnia, 12 Dec., 11 a.m.

### SYNOD OF MANITOBA AND NORTHWEST.

Superior.  
Winnipeg, Coll., 2nd Tuesday, 11-mo.  
Portage-la-P., Gladstone, 27 Feb.,  
1.30 p.m.

### SYNOD OF BRITISH COLUMBIA AND ALBERTA.

Calgary.  
Edmonton, Edmonton, Feb., or Mar.  
Red Deer, Blackfalds, 6 Feb.

Kamloops, Vernon, at call of M. Mo.  
Victoria, Victoria, 26 Feb., 2 p.m.

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