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The Path Through the Snow

DINAH MULOCH CRAIK

Bare and sunshiny, bright and bleak,
Rounded cold as a dead maid's cheek,
Folded white as a sinner's shroud,
Or wandering angel's robe of cloud—
Well I know, well I know
Over the fields the path through the
snow.

Narrow and rough it lies between
Wastes where the wind sweeps, biting
keen;
Every step of the slippery road
Marks where some weary foot has trod;
Who'll go, who'll go
After the rest on the path through the
snow.

They who tread it must walk alone,
Silent and steadfast—one by one;
Dearest to dearest can only say,
"My heart! I'll follow thee all the way,
As we go, as we go
Each after each, on this path through
the snow."

It may be under that western haze
Lurks the omen of brighter days:
That each sentinel tree is quivering
Deen at its core with the sap of spring,
And while we go, while we go,
Green grassblades pierce the glittering
snow.

It may be the unknown path will tend
Never to any earthly end,
Die with the dying day obscure,
And never lead to a human door;
That none know who did go
Patiently once on this path through the
snow.

No matter, no matter! the path shines
plain!
These pure snow crystals will deaden
pain:
Above, like stars in the deep blue dark,
Eyes that love us look down and mark.
Let us go, let us go
Whither heaven leads in the path
through the snow.

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BIRTHS.

At Franktown, Feb. 17th, the wife of Mr. Wm. Anderson, of a daughter.

On Feb. 9th, 1907, at 264 Albert St., Ottawa, to Mr. and Mrs. Geo. E. Mattice, a son. Both well.

At 3rd Lancaster, Feb. 13th, 1907, to Mr. and Mrs. Jas. D. McLennan, a son.

At Bainsville, Feb. 14th, 1907, to Mr. and Mrs. D. D. McQuail, a son.

MARRIAGES.

At the home of the bride's parents, Charles street, Carleton place, Feb. 14, 1907, by Rev. A. A. Scott, M.A., Joseph G. Eldridge, of Gananoque, to Bertha A. McIntosh, of Carleton Place.

At the home of the bride's father, Cedar Lawn, Beckville, Tuesday, Feb. 12th, by Rev. C. A. Woodside, M.A., assisted by Rev. G. T. Bayne, of Pembroke, Miss Edna Elizabeth Cram, youngest daughter of Joseph Cram, Esq., to Mr. James Stewart Lawson, barrister, of New York City.

At St. John's Manse, Cornwall, on Feb. 20th, 1907, by the Rev. N. H. McGillivray, Jessie Gertrude Reddick to William Henderson, both of Mille Roches.

DEATHS.

On Thursday, Feb. 21, at the residence of her daughter, Mrs. Arthur, Ravenswood, Davenport road, Susan, widow of the late James Austin of Spadina, in her 90th year.

In Carleton Place, Feb. 14th, Colin Sinclair, Esq., in his 77th year.

At Appleton, Feb. 12th, John Spliers, aged 71 years.

On February 15, at her late residence, 325 Jarvis street, Charlotte, wife of Fred. Diver, aged 48 years.

In Barrie, on February 25th, Matilda Mary Mann, wife of the late Nathaniel King, J.P., formerly proprietor of The Barrie Gazette, in her 75th year.

At Vankleek Hill, Ont., on Feb. 21, 1907, Duncan Morrison, lumberman, aged 70 years.

Aurora, on February 22nd, 1907, in his 85th year, David Johnston, a native of Lockerby, county of Dumfriess, Scotland.

In Bowmanville, on Feb. 25th, 1907, Mary Eleanor, relict of the late William Armour of Cuvan, aged 84 years.

Suddenly, on the 25th Feb., 1907, William Adamson of the British American Assurance Company, in his 75th year.

At Cornwall, on February 15th, 1907, John Bowie, in his 73rd year.

At the Manse, Uxbridge, on Feb. 20th, 1907, Annie Cryan, beloved wife of Rev. J. R. Fraser, aged 31 years.

At his late residence, 537 King St., East, Toronto, on Monday 25th February, 1907, George Morrison, in his 81st year.

At Glen Norman, on Feb. 14, 1907, James Cattanach, aged 85 years.

At Montreal, on Feb. 19, 1907, Sir William Hingston, aged 78 years.

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NOTE AND COMMENT.

Duke Carl Theodore, of Bavaria, is a nobleman and a physician. In Munich he has spent \$1,250,000 in building and maintaining hospitals, and as a practising physician he has acquired great fame in his native place. He asks no fee from any patient, and the poor are his special care. His wife is his best helper. Surely this is practical Christianity.

The cause of prohibition is making continued gains in the Southern States. The Tennessee Legislature has just passed a bill extending the provisions of what is known as the "Adams law," which will practically make Tennessee a prohibition State. The progress of prohibition in the South has been due chiefly to the desire to keep liquor away from the negroes.

In the city of Quebec there has been organized an anti-alcoholic league amongst laymen, to co-operate with the clergy in fighting intemperance in the city and district. At the meeting called for organization, Mayor Garneau presided. Chief Justice Laugelier is president of the league, and a number of members of the Provincial Government with other leading citizens, are giving their support to the movement.

At present there is one liquor shop for every thirty-three persons in France. In Paris, where there are 615 miles of streets, there are over 33,000 liquor-selling places—nearly fifty-four to a mile. One industrial center, Roubaix, containing a population over 100,000, has now one liquor-selling place for every fifty inhabitants. In all France there are 463,967 liquor shops, an increase of more than 100,000 during the last twenty-five years. It is no wonder that many of the most thoughtful and prominent people of that country are becoming alarmed at the awful ravages of the drink curse.

Prof. Goldwin Smith, in a recent article in *The Outlook*, makes an unusually happy statement of the distinction between religion in the Catholic church and the temporal power of the Pope, and of the Vatican. He shows the great power of Gregory the Great in the sixth century, though there was no claim to temporal or visible power. As a minister he rebuked princes with effect. The real change, Goldwin Smith declares, began with the ambition of Hildebrand, in the eleventh century, who founded the papal theocracy, "a power not less temporal, or more moral, in that it was based not directly on force, but on religious superstition, which placed force at its command."

The United Presbyterian of Pittsburg, Pa., has the following somewhat sulphureous reference to the famous (or infamous) Thaw trial now going on in New York: "There has been much affected horror at the old-fashioned doctrines concerning Satan and hell. The revelations which are made in the murder trial now in progress in New York City emphasize the need of a hell for some classes of perfidious creatures with which society is infested, and in comparison with whose diabolism now revealed the usual representation of Satan would make him an inoffensive, respectable person. The knavery and cunning of Mephistopheles are outdone." There seems to be an inviting field for a moral reform campaign among some classes of the "upper ten" in New York society.

The estimate has been made that \$1,000,000 is spent every day in New York City, for liquor, or more than half as much as is required to pay all the expenses of the government of the United States for the same, while the annual drink bill of the city is more than the annual revenue of the government from the tariff. The interest on this same sum, at four per cent., would almost equal the annual income of all the colleges and universities in the United States. These facts were cited in a sermon on "Why the Masses in New York are Poor," and they give the key to a large portion of poverty the world over.

Dr. D. L. Leonard's statistics of the Protestant missionary societies of the world for 1906, published in the *Missionary Review of the World*, show that "over \$21,000,000, with more than \$2,500,000 additional is given by the native churches in the foreign field," were contributed to the spread of Christianity among the heathen. "Of this sum nearly \$9,000,000 came from the United States, about the same amount from Great Britain, and \$1,500,000 from Germany. Four societies received over \$1,000,000 each, and two more almost reached that figure." From Europe and America 18,591 men and women embarked on the missionary work.

Mention has already been made of the death recently of the veteran missionary of the New Hebrides, Mr. John Paton, who entered into rest at the age of 82. Like Dr. John Geddie, Canada's first foreign missionary to the foreign fields—Aneityum, New Hebrides—Dr. Paton's name has become a household word among the friends of missions everywhere. Speaking of him the Central Presbyterian says: "In enduring hardships, in facing dangers, in persevering fidelity to the cause to which he had consecrated himself, in his strange unconquerable devotion to the savage people, who many times had all but taken his life, his career was eminent and almost exceptional in his day and generation. He was a Scotch Presbyterian, but he might well be claimed by the Presbyterian church at large, for surely he had the affection and prayers of the whole church, and his work was sustained in part by contributions from the churches of America."

The *Christian Work* and Evangelist publishes the following interesting incident:

"Dr. W. S. Sweet, missionary at Hangchow, China, leads a class of young men (natives) in mission study. When his class was studying the subject of missions in Mexico they took up an offering for the Mexican work, which amounted to \$10. This money was sent to Dr. Sloan in Mexico, and en route was in a wreck somewhere, and the letter containing the money was nearly destroyed by fire. But there was enough of the letter to take it to its destination with the money, and Dr. Sloan, in acknowledging the receipt of the money, said that it was the first money contributed toward the establishment of archeological seminary in Mexico. Surely God had intervened to save this offering for the great purpose for which it was made." This is a striking illustration of the influence of the Gospel message—those who get possession of the gift of salvation at once feel called upon to pass on the blessing to those who have it not. This is the genius of living Christianity—obeying the Saviour's command to the Gaderene demoniac whom he had healed—"Go and tell thy friends what great things the Lord hath done for thee."

Four noted explorers in Bible lands have left their homes in England to spend another season in Oriental research. Dr. B. P. Grenfell and Dr. Hunt, both of whom are connected with the Queen's College, Oxford, will spend their sixth winter at Behnesa, on behalf of the Graeco-Roman branch of the Egypt exploration fund. Last season these two explorers discovered papyri supposed to be of great value from their antiquity. Just before their departure for Egypt they made public the contents of one papyrus leaf, which contains an account of a visit of Jesus to the temple of Jerusalem, where he is approached by a Pharisee. The dialogue that ensues reminds one of other teachings of Jesus already recorded in the gospels. The two other great explorers who are continuing their researches this winter are Professor Flinders Petrie, of the University College, London, and Dr. A. H. Sayce, professor of Sanscrit and Assyriology in Oxford University. Both of these eminent men are quoted as saying in effect that their explorations have but deepened their convictions as to the absolute historical veracity of the early historical books of the Old Testament.

An American denominational journal gives the subjoined interesting summary of Sunday laws and practices as they stand in the various countries of Europe to-day, and which mark a distinct advance over the past, and are worthy of careful study with that fact in view: "Sixteen years ago Switzerland gave all railway employees fifty-two weekly rest days, seventeen on Sunday, and has gradually extended this privilege to nearly all employees and stopped all Sunday freight and excursion trains. Eight years ago Belgium stopped ninety-ninth of its Sunday freight trains. Recently Holland stopped ninety-nine per cent, and gave most employees one or two free Sundays a month. Germany has made great progress in recent years in giving employees Sunday rest, especially in stores and factories. Recently 1,600 commercial houses in Frankfurt demanded stricter Sunday closing. Many Sunday freights have been stopped and nearly all in Alsace and Bavaria. The Minister of Public Works in Prussia guarantees railway employees two rest days a month, generally on Sunday. In Austria no dispatch or delivery of freight is allowed on Sunday. In Hungary all in factories have Sundays free, if practicable, but must have one whole or two half Sundays free each month. In Norway, saloons are closed more tightly Sunday than anywhere else. There and in Sweden employees have one free Sunday in three, and factories are closed entirely. In Sweden no Sunday theatres or dancing are allowed, and no Monday lessons are given for Sunday study. France's Sunday law gives nearly all employees a weekly rest day, part or all on Sunday. Paris hotels now give all waiters and clerks weekly rest days. The railway officials met and arranged to grant weekly rest days to all employees very soon."

Sir James Barr, M.D., Liverpool, addressing a gathering of Lancashire medical men in 1905, on the use of alcohol, said that during the last 25 years he had prescribed almost none in the treatment of disease because his patients got on better without it.

The musical organizers of the Welsh National Eisteddfod has decided to make a determined attempt to revive harp-playing in Wales, and on the suggestion of Mr. John Thomas, the King's harpist, to offer valuable prizes for the best performances on the triple harp.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

MINISTRY OF ANGELS.

Extract from *The Spirit World*.

By Rev. Joseph Hamilton.

Speaking of angelic interference in human affairs, I may give here the substance of a conversation which I have just had with a very intelligent friend of mine. This man is a lawyer of forty years' legal experience, so that we may well suppose that he is not very credulous in regard to things pertaining to the unseen, yet he believes most firmly in the ministry of angels. He told me the case of a child that fell from a fourth storey window in New York, but that instead of being dashed to death on the pavement below, simply floated down, and alighted on the pavement without harm.

My friend asked me how I would account for such a marvellous escape. I replied: "How can it possibly be accounted for, except in the supposition that an angel took charge of the child, stayed it up, and broke its fall? And that just accords with what is written of angels. 'In their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.'"

My friend was decidedly of the same opinion. He added that he would like to follow that child's history, for he imagined that such a wonderful preservation meant that the child was destined for some great future. But I took rather a different view. I supposed that such cases might not be so unusual, but that it is only very rarely that our dull senses can apprehend them. Besides, it appeared more natural, and more human, to suppose that an angel was simply passing by and was moved by sympathy to save the child from death, without knowing or thinking anything about the child's future. This would but accord with human instinct in ourselves which would prompt us to plunge into a river to save a drowning child, without thinking for a moment of the child's possible future. I have said that such a compassionate interference on the part of an angel appears more human; and I use that word human deliberately, for I think, those elder brethren of ours are very human, only on a higher plane.

My friend and I then spoke of other cases of angelic action in Scripture history. We spoke especially of the destruction of the Assyrian host by an angel. In this case also we had a slight divergence of view. He supposed that that destruction was accomplished by some kind of a Miasma which in divine providence was arranged to strike just at the very time and the very place required. This seemed to me rather far-fetched, and involving far more of the nature of a miracle than the direct interposition of an angel. The record says that the thing was done by an angel, and we do not see any sense in lugging in an angel if no angel was there. Still, if we even allow that to be taken as a mere figure, consider the far greater miracle, and one far harder to believe, in the supposed Miasma. This involves a concatenation of causes and effects, stretching probably through thousands of years in the past, and reaching its destined time and place at a particular spot and a particular hour. How much simpler and easier it is to imagine that one of God's mighty angels was on hand to execute His will directly just as the history records. And this view is strongly sustained by that other case in which it is said that in one appointed night an angel slew the first born in every

Egyptian family. How would the Miasma theory work here? The Miasma would need not only to strike at the appointed time and place, but it would have to single out the first born, strike him, and spare all the rest. This would surely be too much to expect of a Miasma, but it would most easily and naturally be accomplished by an angel. This simple way of taking the record as it stands, would save us from many difficulties.

This case of my friend accepting this simple angelic theory in the case of the child, and rejecting it in the case of the Assyrian army, may be taken as a sample of much of the current thought about angelic ministry. You see my friend could imagine an angel in the one case where there is no Scriptural hint of one; but he discards the angel in the other case where the Scripture clearly affirms that there was an angel. It seems to me that what we need is more sympathy and reverence to accept the record as it stands, instead of explaining it away, or combining it with our vain philosophy.

We may repeat here a few things that should enlarge our views as to this intercourse between the angelic race and the human. We have seen that both men and angels are designated "sons of God;" and though we may occupy different planes of sonship, yet the fact that we have the same title brings us into a degree of affinity. We have also seen that the words man and angel are often in Scripture used interchangeably. Thus a man may really be an angel, and an angel may be a man. Then we have the fact that when angels appeared in this world, they usually appeared as men. Sometimes they appeared so entirely human that they were mistaken for ordinary men. At other times, when they but partly laid aside their celestial glory, their form and features were distinctly human.

Then we showed how probable it is that angels, like ourselves, had a time of probation. Others believe that, like ourselves, some of them sinned and were redeemed.

It is to be noted, also, that men and angels meet on the same plane in ministering to our Lord during his life here. On different occasions we find that angels ministered to his necessity, thus putting themselves on a level with those devout and faithful women who followed him even to the cross.

We ventured also the opinion that this human form of ours is the angelic form as well; and we instanced several considerations in favor of this view.

It would really seem, then, that we are but one family. We may have varying powers, and vocations, and spheres of life for the present; yet the divine Father may regard us as but one family, and we ourselves may better realize this close relation by and by.

We of the human race are the children of the vast family of God. Our elder brethren are the angels. They are "old in the years of heaven." They may have been singing God's praise ages and ages before this world was made. We know at any rate that at creation's dawn "the morning stars sang together, and all the sons of God shouted for joy." And those sons of God—our elder brethren—have been shouting and singing ever since. Those angels are our elder brethren and sisters. Yes, and we think we must look up to them as so much older and wiser than ourselves, for a long time, if not forever. It is humbling, but it is also re-assuring. It is humbling; for the infants know very little, are very feeble, and make many mistakes. But it is re-assuring; for we

infants are the objects of tender love and care and who can say but that we may rise to their position, one day, and be in our turn brethren and sisters to other weak children, it may be of some other world, but still children of the same universal family.

Unhappily, too, we are not only the children, but the sick children of God's great family. We are sick with sin, sorrow, and toil. But our elder brethren and sisters—these angels of God—are hovering round with unknown ministries of love, and exulting with joy when they see any signs of recovery.

I shall never forget an experience that gave me a very realistic impression of the joy with which an angel recovers a lost soul. I was aboard a steamer off the Pacific coast, when she lost her rudder, and drifted out to sea. Three days and nights we drifted unable to reach the golden gate of San Francisco. But the tugs were searching for us; and one bright summer morning the Wizard bore down upon us, threw a cable aboard, hitched us fast and towed us into the harbour. As I saw that little steamer bounding over the waves and bearing down upon us apparently with so much joy, I could understand something of the exultation of an angel in rescuing a lost soul.

NOTE AND COMMENT.

There is something peculiarly gratifying to Canadian pride in the distinction conferred upon Dr. Robert Bell, chief geologist of the Canadian Survey, by the American Geographical Society, says the Canadian Gazette, of London, Eng. Never before has the Cullum Medal been conferred upon a geographer who was not a citizen of the United States, and Dr. Bell is thus doubly honored, for only last year he received the patron's, or King's, gold medal of the Royal Geographical Society. Dr. Bell's name is a household word with Canadians. His surveys and explorations, extending 1,000 miles north of the United States boundary, have removed from the maps of the Canadian hinterland its former vacant appearance, and form the subject of a great many maps published by the Geological Survey of Canada in the last five years. It is a happy illustration of the brotherhood of science that the extent and value of Dr. Bell's work during the last half century should thus receive spontaneous recognition at the hands of the great geographical societies.

The Christian Advocate of New York city appreciates the importance of the Hudson's Bay route, as shown by the following editorial paragraph in its last number: "The Hudson's Bay route to Europe passed awhile ago out of the visionary into the possible, and has now entered the realm of the probable. Canada's railroad systems are pushing their lines towards the ports on the shore of the bay. It can be reached from the south, the southwest and the west, and they will convey the produce of the wheat fields and the cattle ranges. The Hudson's Bay route to Europe is shorter by from 700 to 1,000 miles than others, and it is open for four or five months each year. Grain and cattle from Manitoba, Saskatchewan or Alberta will require only one transfer on their way to Europe. The Canadian Pacific, the Canadian Northern, Grand Trunk Pacific and the Great Northern will soon have terminals in that bay."

If to-morrow should mark your entrance into glory, then live to-day as you will wish you had when you see Him.—Chapman.

A BRIEF BIBLICAL STUDY.

By Geo. W. Armstrong.

Luke xix:1-10.

The record of Christ's life is full of important lessons. His oral teachings are designed for all peoples in every age. "My words shall not pass away." "Never man spake like this man."

His wonderful words are also pregnant with lessons of infinite value if we read them aright—"Master we know that Thou art a teacher come from God for no man can do the miracles that Thou doest except God were with him."

The every day incidents in the form of narratives are also full of instruction, and none more so than this narrative of Zacchaeus. These ten verses contain in brief form the divine plan of salvation. They are the germ out of which we can gather the "Pilgrims Progress" from the city of destruction to the celestial city. What Bunyan took several hundred pages to narrate in verbal detail the Evangelist condenses into ten scriptural verses.

The narrative brings before us a man possessed with noble desires—He desired to see Jesus! All men have desires of one sort or another. Some desire fame, some learning, some commercial success and ambition—to sit in the world's highest seats.

All of which may or may not be good, but are certainly only transitory—of the earth, earthly. Not so with desires to know Christ, these are lasting and eternal abiding.

The character of Zacchaeus is implied in the narrative. He was a publican, as such despised and detested by the Jews because of his occupation, a tax collector; doubly loathsome to his own countrymen as he was a contractor with the Roman power. He was rich, made such by extortion. "How hardly shall they that have riches enter into the Kingdom of God?" Few rich men were desirous of seeing Christ. Nicodemus; the young ruler; Zacchaeus are the only ones mentioned in the New Testament. Rich men usually "trust in uncertain riches" and devote their desires to acquiring wealth.

Zacchaeus, however, availed himself of a great opportunity. Christ on His way to Jerusalem and Calvary was passing through Jericho for the last time. Neglect at this time might have been his eternal undoing. "How shall we escape if we neglect?" Difficulties generally surround and try to thwart great achievements. The Christian career is beset with them—old friendships, ridicule, prejudice, lack of sympathy. Zacchaeus found it so. His difficulties were twofold. Let the multitude; 2nd his own diminutive stature. Difficulties disappear like snow under the warmth of a noon day sun. "Overcoming" has the promise of reward; "into him that overcometh will I give." Zacchaeus overcame. "He ran before and climbed into a sycamore tree." In the Christian life faith and prayer overcome difficulties, and earnestness of purpose triumphs. What was Zacchaeus' reward? He desired to see, he secured a guest. With joyful obedience he obeyed the voice of Christ. He made haste and came down, and never man was so great and honored a host. "To-day I must abide at thy house." Wonderful condescension; glorious reward. Zacchaeus' joy created a murmuring multitude. The people murmured not because of their respect for Christ or because they appreciated his life and work; for they said of Him: "He casteth out devils by Beelzebub the prince of devils." "This man receiveth sinners and eateth with them." True; this was the great purpose of His mission. "I came not to call the righteous but sinners to repentance." "For the Son of man is come to seek and to save that which was lost." A seeking sinner; a found Saviour, forms a good companionship and is consummated in a bestowal of salvation. And what a testimony the converted sinner bears! Let us to bene-

volence—half of my goods I'll give to the poor. A niggardly Christian is an anomaly. A Christian should be like Christ—"He was rich yet for our sakes he became poor that we through his poverty might be made rich." 2nd He manifested the repentance of restitution. Restitution is the highest kind of repentance. It is repentance in action; and actions speak louder than words. Benevolence and restitution showed Zacchaeus' faith by his works. Salvation was not the reward of works but the works were the outcome of faith. Let Zacchaeus' conduct be an example to follow; and in every experience the same result will be realized.

London, Ont.

LIFE.

By Rev. Chester C. Thorne.

What is your earthly life?

As a transient vapor, rising from the sea.

What is your life in God?

Newborn, and lasting as eternity.

This life all may possess;

As a free gift of love it was designed.

For "whosoever will."

Of every race, and tribe, of human kind.

SPARKS FROM OTHER ANVILS.

Cumberland Presbyterian: Is it not possible that with churches as with individuals the explanation of failure will, at the last great day, be voiced in those familiar words, "Inasmuch as ye did it not unto one of the least of these?"

Herald and Presbyterian: It is announced as a discovery that "there was graft in King Hammurabi's time." This is not news. The history of Asiatic nations from Hammurabi to the present has been a history of graft, intrigue and violence. Things were worse every way in Hammurabi's time than they are now.

Presbyterian Witness: There is a lesson which we have not yet fully learned as a church. There are congregations and preaching stations that make no contributions to help the church in her enterprises. We ought surely to hear from every living congregation and every living member, every true adherent, in every congregation. This is only right and fair and orderly; and if we can attain to this, there will no doubt to hamper our operations.

Lutheran Observer: We were made for a higher sphere of interests and activities than this earthly one. We are native to the realm of the unseen and spiritual and, shut out from it, we are homesick and forlorn. Created for God as well as by him, we are, as St. Augustine says, "restless till we rest in him." No culture of the mind and spirit is complete or able to satisfy the cravings of our immortal souls that ignores religion. He that drinketh of only earthly wells, even the purest and best, will thirst again. But he that drinketh of the water that Christ gives shall never thirst, for it shall be in him a well of water springing up into everlasting life.

United Presbyterian: One way to make a critic of the Bible is to rule Christ out of his heart; but one hour in the bosom of Jesus will destroy the keenest critic of the holy Word. Meet Christ at the door of the tabernacle. Let Christ precede criticism. Let the gaze precede the grammar. Let the love precede the learning. Let the song precede the science. Let the heart precede the history. Let the prayer precede the probing. Let the spirit precede the scrutiny. Ask by all means the way to Zion; but ask with your face thitherward."

REVIVALS AND DRINK DEMON.

By Ulster Pat.

Shakespeare calls the "spirit of wine" devil, and Sir Benjamin W. rd Richardson rendered the name still more applicable as "the devil in solution." Now, this many years the people of God have been appealed to by the friends of those who suffer grievously from the malignity of this devil to cast it out. But they are as powerless in most cases as were the disciples to whom the distressed father brought his epileptic son. In these circumstances it becomes us to turn to Jesus and say: "Why cannot we cast it out?" And we need not wait for the reply. It is writ large in the scriptures. "Because of your little faith. This kind can come out by nothing save prayer." How difficult is the lesson of standing still waiting for the salvation of God. We are so convinced that we must "do something." And it is true we are not to be idle. But our "methods" are of our own devising. We offer the polluted bread of our own efforts upon God's altar. And when this is thrown down, we do not imitate the favour of God that He may be gracious unto us, but we set ourselves again to build the waste places—killing and re-killing the fire on God's altar in vain. Oh, that instead of saying, Behold what a weariness it is, the church of God, from the rising of the sun even to the going down of the same, would honour His name by offering unto Him, not our persons, our works, our devisings, "methods," and "attractions" to win the people, but the incense and pure oblation of persistent, believing prayer for an outpouring of the Holy Spirit. Our gracious Lord would not tarry in responding to such an appeal any more than He did in according to the prayer of the distressed parent for his afflicted son. Though the demon might cry out and tear, he must come out and, if only we have the faith to believe it, enter no more into the people. Then would Canada be indeed a delightful land, and all nations call her happy.

That a spiritual awakening is the most effective blow to the liquor traffic is shown by the records of all revivals of religion. Many of us read with pleasure and surprise that one of the first fruits of the Welsh revival a few years since was the falling off in the receipts of the liquor sellers from pounds to shillings. The same result has been observed in the case of every true revival, I believe. The Rev. Dr. Macfarlane, of Renfrew, Scotland, in his "revivals of the eighteenth century" quotes Turnbull, who says "that in two or three years thirty or forty thousand souls were born into the family of heaven in New England, besides great numbers in New York, New Jersey and the more southern provinces," and that eight or ten years after the religious excitement there was not a drunkard in the whole of his native parish, in "the town of Albany." By the way was the rebellion, with the troubles that preceded it, Satan's method of drawing away the minds of the colonists from the things pertaining to God? Certainly, the United Empire Loyalists included a large proportion of God-fearing men and women, many, no doubt, the fruit of that revival, and to whom Canadians owe a debt of gratitude for the heritage of righteousness and loyalty they handed down to their posterity.

To feel the eternal in the passing moment, to catch the rustle of God's garment now, not to be burdened with a vain regret, not to be peering forward through the curtain; all that, with the open eye and feeling heart, is to be childlike. And of such is the kingdom of heaven.—G. H. Morrison.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

ISAAC, A LOVER OF PEACE.*

By Rev. J. W. McMillan, B.A.

Isaac sowed, v. 12. This is more than Abraham had done, who had only pastured flocks and herds. A son ought to advance upon his father's labors. All good fathers expect their sons to be greater and wiser than they have been. For the son has the advantage of the father's experience, and of living later in the world. A dwarf on a giant's shoulders will see farther than the giant. We should never say, "What was good enough for the old folk (or for anybody else), is good enough for us." The apostle Paul tells us to "covet earnestly the best gifts." Only the best is good enough.

The Philistines envied him, v. 14. There was one possession of Isaac's which the Philistines did not envy. That was the covenant blessing. They under stood the value of cattle and camels; but the value of a prescriptive right to make all the families of the earth happier, they cared nothing for. Yet that was by far the most valuable possession Isaac had. After all, the people that envy do not know all that is to be known about values. The best property to own is cultivation of mind, strength of will, and trustfulness toward God. These things excite no envy, and cause no theft.

Isaac digged again, . . . v. 18. Our fathers had grand wells, wells of salvation, out of which they drew the purest clearest, coolest and most refreshing water. Some of them are getting filled up, and need to be re-digged. One is the Bible well, for their children do not read and study that divine book as they should. Another is the Family Worship well, which used to gush every day its living stream, and now, in many homes, is nearly dry. Another is the Strict Obedience well, for nowadays, even very young children seem to expect to have their own way. And you can think of many other wells for yourselves.

Isaac digged again, v. 18. Digging is dreadfully tiresome work, and digging a second time the same wells must have been disheartening. But it is the people who can dig and dig again that stand before kings. John Halifax, in the book of that name, when asked if he could escape through the knotted thorn hedge around the garden, replied, "Yes, I could break every one of these twigs, one after another, and get away." Let us all cultivate the capacity to keep on doing things!

Esek, v. 20. A gentleman who owned a favorite collie, noticed that, whenever he passed a certain house on the street, the dog would make a wide detour by the opposite sidewalk. He was surprised, for he knew that his dog was full of pluck. But when he discovered that a savage bull-terrier dwelt at that house, he acknowledged the collie's wisdom. A collie has no business fighting a bull-terrier; and a wise person knows that he ought to pass contention by. Quarrels are good things to leave on the other side of the street, whether we win or lose in the contest, we lose more than the cause of the contest was worth. Even if we gain the matter in dispute, we cheat ourselves of time and peace and happiness.

Fear not, for I am with thee, v. 24. It makes all the difference, who is there. When a child wakes up in the

night and hears some one moving in the hall, just outside the bedroom door and calls out in terror, "Who is there?" with what relief he hears his father's voice reply, "Don't be afraid, my son, it is your father." And, similarly, if ever you are placed as Isaac was, without a friend on earth and his neighbors showing enmity, you will find that it will hearten you and send you smiling to your day's work to hear your heavenly Father's voice saying, "Fear not, for I am with thee."

LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Beer-Sheba—Was a small village or settlement near the cluster of wells on the edge of the southern desert, which marked the boundary of the Promised Land. In some of the valleys near it, where there is moisture, the soil is very rich, and crops of wheat and barley are still grown. But the principal use of the surrounding country is for grazing, and towards evening the flocks and herds gather around the wells, as they did in Isaac's day. There are seven wells there now, but several of them are dry most of the year. The principal well is 45 feet deep, and is lined with hewn stone to a depth of 28 feet. The blocks round the edge are deeply cut by the ropes of successive generations drawing up the water, and great circular blocks of marble, that have been hollowed into drinking troughs, stand all round it. Just after the rainy season, for a month or two the country is covered with verdure and flowers; but from the middle of summer everything is burned up, and only the bare chalky rocks burning in the sun meet the eye. In the early Christian centuries the region was thickly populated; but the conquest of the country by the Mohammedan Arabs made it a desert again.

SATISFIED.

By M. P. B. Cook.

We want! we want! this is the cry
Of human joy and agony,
And even high, ecstatic bliss
Still craves for something more than
this.

If sickness clouds a mellow sky,
And fearful shadows over fly,
The soul sighs upward in its grief
For kinder omens and relief.

If hunger and distress press sore,
Gnawing the heart-strings more and
more.

Until both strength and courage fail,
While faintness and despair prevail.

So that the little ills we meet
Both hurt our hands and trip our feet,
Till every trusted prop has gone,
And nought remains to lean upon.

We then confess the nothingness
Of all the wealth our hands possess;
The littleness of boastful pride
And all we have of earth beside.

Then constant faith unwearied tries
To rest in God's great promises,
And finds for all the wretchedness
A healing balm and perfect peace.

I once saw a dark shadow resting on the bare side of a hill. Seeking its cause I saw a little cloud, bright as the light, floating in the clear blue above. Thus it is with our sorrow. It may be dark and cheerless here on earth; yet look above, and you shall see it to be but a shadow of his Brightness whose name is Love.—Alford.

PRODUCING TROUBLE.

By C. H. Wetherbe.

The history of many a church shows the fact that when certain professors of religion assume that they have reached a much higher plane of piety than is possessed by the most of the members of their church, they are very apt to produce trouble in the body. Many a division in a church has had its beginning in this way. Of course the producers of the division insistently deny the charge that they are at fault. It is always others who do the harm. They themselves are only seeking to make the church better. In their estimation the church, as a whole, is awfully corrupt, while they, themselves are entirely free from wrongness. It is this assumption however coupled with the determination to have others adopt their views and practices, that lead in many instances, to trouble and even disruption in the churches to which such ones belong.

From an editorial in The Standard of Chicago I take the following words: "Here are men who stand, so they claim, for a type of piety distinctly higher than that found in the average Christian. They are ostensibly contending for fuller trust in God, more absolute dependence upon the Holy Spirit, yet, in their alleged pursuit of these high ends, they do not hesitate to disrupt churches, and thus bring reproach upon the cause of Christ. Does it ever occur to them that discord and antagonisms are displeasing to God? If necessary, in order to gain their ends, the good name of a church for concord and brotherly love is sacrificed, as if it were a thing of no value whatever."

This fairly states the facts in a large number of instances. Among the most intolerant people on earth are those religionists who assume that they are far advanced in spiritual life. They have the idea deeply ingrained in them that it is their duty to regulate the lives of other members of their church by their own notions of piety, and if others will not submit to their dictation, then they will vehemently denounce them, making it most uncomfortable for the others to remain in their company. But some of this class are not contented with even such a result. They will use all diligence to get members to leave their church and flock with the zealous reformers. The apostles had much trouble with just such people and churches in those days suffered from them. The church that is afflicted with those pietists ought to exclude them with promptness.

HABITUAL KINDNESS.

There is no gift of grace that goes further toward making one beloved than the art of simple kindness. Just to be kind, in smile and word and deed, is the shortest, surest road to power over other lives. It is better to be kind than brilliant; one brings affection and loyalty; the other usually brings in its train only envy and bitterness. This adornment of simple kindness is one within the reach of everybody. There is no person so untalented as to be incapable of habitual kindness. The grace is one that grows in any soil, and beneath clouds or sunshine, snow or rain. It has taken centuries for men to grow into anything like an appreciation that is adequate of the wondrous excellencies of Jesus Christ; but the humblest peasant by the Lake of Galilee or upon the hills of Judea, could instantly discern and understand his simple kindness; for kindness is the universal language.—Westminster.

*S.S. Lesson March 10, 1907. Genesis 26: 12-25. Commit to memory vs. 16, 17. Read Genesis, chs. 20 to 25. Golden Text—Blessed are the peacemakers: for they shall be called the children of God.—Matthew 5:9.

ONE THING NEEDFUL.

By Rev. Principal John McNicol, B.D.

It has been truly said, that "the supernatural value of our actions depends on the degree of our union with God at the time we do them." This vital principle has a searching application to the work of the Sunday School teacher. The effectiveness of his work is determined by the depth and intensity of his spiritual life. Without doubt, therefore, the teacher's spiritual life is the most important part of his equipment. It is the one thing needful. He should devote himself to its cultivation with earnest and resolute care.

The conviction of the reality of spiritual things will soon grow dim, if one's spiritual life is neglected. We are not likely to bring others to believe in the reality of Christ, if He is not an abiding reality to ourselves. The fatal weakness of much of our work is unreality. It is not an easy thing always to maintain a profound and clear consciousness that the facts of the Christian faith are real. The drift of the world about us is all the other way. Many of the forces that operate upon us every day, are selfish and materialistic. Unless we set our faces towards God continually, to live the life hid with Christ in Him, we cannot expect that spiritual facts will remain real to us, much less hope for that power which will enable us to make them real to others.

He that would train others up in the knowledge of Christ must himself be conformed to the image of Christ. We cannot lead others to a higher level than that on which we are living. The important thing, therefore, for the teacher is to see that his own inner life is yielded to the will, and molded by the Spirit of Christ. He should cultivate that wholesome habit of the soul which is taken up with beholding the glory of the Lord. It is thus that we are transformed into His likeness. Henry Drummond tells of a young lady whose beautiful, winsome life was the wonder of all who knew her. The secret of it was discovered by a friend in these words, engraved in a locket she wore, "Whom having not seen, ye love."

Furthermore, the work that tells is that which is backed by intense, persevering prayer. In his little book, *Secret Prayer*, Bishop Moule tells of a teacher who had been the means of bringing scholar after scholar into a new life of genuine conversion and devotion to Christ. After her death, her diary was found to contain, at some intervals, these three entries: "Resolved to pray for each scholar by name"; "Resolved to wrestle in prayer for each scholar by name"; "Resolved to wrestle for each scholar by name, and to expect an answer." It is a life like this that moves the springs of supernatural power.—*The Teachers' Monthly*.

Bible Training School, Toronto.

PRAYER.

O God, may Thy Holy Spirit in all things direct and rule our hearts, and guide us into all truth. Put upon us the whole armour of God, so that we may so pass through things temporal that we finally lose not the things eternal. In dark and cloudy days, as well as in life's sunny hours, may we hear Thee say, "This is the way, walk ye in it." Endue us with the knowledge of Thy will, and give us grace to do it. Defend us in all assaults of our enemies, that we, surely trusting in Thy defence, may not fear the power of any adversaries. Let Thy blessing rest upon all who are near and dear to us wherever they may be, and keep us Thine for ever, for the sake of Jesus Christ our Redeemer. Amen.

WHO GETS THE CARNATIONS?

As he stepped down from the pulpit, the people crowded around him. "O, Doctor, that was a precious sermon!" "That did my very soul good!" "God bless you, Doctor, that strengthens me." "I thank you from my heart!"

Anything wrong about these expressions? No; they seemed sincere, with no taint of flattery in them. If the hearers felt thus, it is very proper for them to say so.

The Sunday before there was just as good a sermon. But nobody took the preacher by the hand. He stood alone in the altar, with a sad hunger in his eyes as he watched the people—his own people,—turn their backs on him and go out. Then he took his Bible and hat, and followed, his feet heavy with disappointment, fearing that he had delivered the message so poorly that it had helped nobody.

However, it had been enjoyed, it had done good. But the preacher was only the pastor, and no one seemed to think it worth while to speak a word of appreciation to him. The "doctor" was a visitor. That the only difference.

That's like a young man buying dozens of fragrant carnations for young ladies in others' homes, and never giving a single one to his own dear mother and sisters, who cook his food, wash and repair his clothes, keep his room, and make him a pleasant home.

Certainly, say the sincere word of appreciation to the visiting minister; everybody appreciates appreciation. But don't give him all the carnations. Don't starve your own dear, hard-worked pastor. If he helps you, do tell him so. It will do him good; will make him a better preacher. Try it next Sunday. Will you?—Selected.

THE MOTHER'S PRAYER.

Starting forth on life's rough way,

Father, guide them!

O! we know not what of harm

May betide them;

'Neath the shadow of Thy wing,

Father, hide them;

Waking, sleeping, Lord, we pray,

Go beside them.

When in prayer they cry to Thee,

Do Thou hear them;

From the stains of sin and shame

Do Thou clear them;

'Mid the quicksands and the rocks,

Do thou steer them;

In temptation, trial, grief,

Be Thou near them.

Unto Thee we give them up,

Lord, receive them;

In the world we know must be

Much to grieve them,—

Many striving oft and strong

To deceive them;

Trustful in Thy hands of love

We must leave them.

—William Cullen Bryant.

Never trifle with one sin. It is like a little child which, as the poet has said, may hold a hurricane in its grasp. The next sin you commit may have a mighty effect in the blighting of your life. You do not know the streams that may flow from the fountain; for sin is a fountain—not a mere act, but a fountain of evil.—Andrew A. Bonar.

"None of the best things in life can be proved. Love defies analysis and God hides himself from speculation. There is no path to the highest experiences through the intellect alone. A man repents not of his wrong thinking but of his emotions gone astray."

The mysteries of God are beautiful to the believing soul, like tender lights and shadows of the dawn which promise growing day. They are tokens of inexhaustible riches of acquaintance with our Father in his house for evermore.

THE TRUTH THAT TRIUMPHS.*

For all that men have trusted Christ in the past we may trust Him to-day. Every triumphant Christian, every martyr, every hero of the faith, and the Church of God itself are all witnesses to the truth that our Lord is to be unwaveringly trusted for everything needful.

Who trusts in God's unchanging love
Builds on the rock that naught can
move. —Anon.

"And Abraham went out, not knowing
whither he went."

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

—Whittier.

It is the trustful eye that sees farthest
into the heart of God. Ways that are
dark to wisdom are bright to faith.

No one man did a greater work for the
race than Abraham. God is calling us
all to a life of such faith as will enable
us to exert an influence for blessing
through the years. But to live it we too
must heed His command to "come out
and be separate" from the life of sin.
Have we the spirit of Abraham?

A sacred burden is this life to bear:
Look on it, lift it, bear it solemnly;
Stand up and walk beneath it stead-
fastly;

Fail not for sorrow, falter not for sin,
But onward, upward, till the goal ye
win. —Kemble.

The secret of faith, the secret of en-
durance, the secret of success in the
Christian life, is "seeing Him who is
invisible." We get all our faith by
keeping the eye firmly fixed upon Him
in whom faith has its beginning and
end. Would you trust more? Then look
at Jesus more.

Marvelous and sad though it is, most
of us are more willing to lean upon
broken sticks of humanity than upon
the unfailing staff of Omnipotence. We trust
men daily and forget Him who alone
is to be trusted.

They who seek things eternal
Shall rise to light supernal
On wings of lowly faith. —Gounod.

There is a difference between a trust-
ing heart and sure circumstances. Our
faith may be calm and sure though
home and friends and possessions and
prospects be utterly taken away. Wars
and calamities cannot disturb the ser-
enity of the heart which knows that
God is God and that God is love.

A Prayer for Faith: Bestow upon us
a vision of Thyself, O Christ, that our
wavering faith may be strengthened.
May nothing disturb us. Forbid that
we should lend our lives to the little-
ness of the world's way, when the great-
ness of the eternal life may now be ours.
Impart unto us the faith that fails not
in stress or storm. So keep us constant
in loyalty to thy service and to thy-
self, in the name of our Master. Amen.

Good prayers never come creeping
home. I am sure I shall receive either
what I ask or what I should ask.—Bis-
hop Hall.

God, who created the Light, will pro-
vide for the children who walk in its
beams, and God, who made the twilight
and the darkness, is Father also of the
children of twilight and of darkness.—
Dorothea Price Hughes.

*Christian Endeavor Topic for March
10, "Lessons from the Patriarchs," II.
Abraham; Heb. 11:8-19.

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C. BLACKETT ROBINSON,
Manager and Editor.

OTTAWA, WEDNESDAY, MAR. 6, 1907.

Southern Presbyterian: God made mothers before he made ministers. The progress of Christ's kingdom depends more upon the influence of faithful, wise and pious mothers than upon any other human agency.

The *Review Mercury* has again taken up the publication in its columns of "The Story of Renfrew," after an intermission of four years. Rev. Dr. Campbell, formerly minister of St. Andrew's church, is the historian. In his capable hands the work will be well done.

A handsome booklet has reached our table, entitled "The Heavens Declare the Glory of God," by Rev. D. B. Marsh, Sc. D. F.R.A.S., of Springfield, Ont., who is himself an astronomer of no mean attainments, and writes most interestingly on this fascinating subject. The booklet is illustrated by several views of the sun, moon, etc., from photographs taken by the author.

It is announced that Sunday school institutes are to be held at Port Hope, Peterboro' and Campbellford, on the 13th, 14th, and 15th instant, respectively, conducted by Rev. Alex. Macgillivray, S. S. Convener for the Presbyterian Synod of Toronto and Kingston; Rev. A. E. Camp, S. S. Convener for the Presbytery of Peterboro', and Rev. J. C. Robertson, General Secretary for Sabbath schools.

We are indebted to the courtesy of Rev. W. J. McKay, B.D., editor of the *Canadian Baptist*, for a copy of the *Baptist Year Book*, (fifty-fourth years of publication), for 1906. It is a complete digest of the religious activities of our Baptist brethren, as carried on in Ontario, Quebec, Manitoba the new provinces and British Columbia, as well as a report of the annual convention held at Peterboro; and while giving much interesting reading to an outsider, must be invaluable to members of the Baptist church.

SUNDAY OBSERVANCE.

Rev. J. G. Shearer and his associates have done a good thing in ridding Canada of the sale on Sundays of the U. S. Sunday newspapers. There appears to be a world-wide significant movement in favor of better observance of the Sabbath. In England a parliamentary committee has brought in a recommendation to the effect that the general principles of past Sunday legislation in England need to be not annulled but enforced. But the committee says that the penalties imposed by the law of Charles II's time are seriously inadequate to secure present observance of its requirements. They believe that a new bill should be framed, recognizing that modern conditions of city life, among greatly congested populations, require some modification of the restrictions which were placed upon trade in 1677, but what those modifications should be ought to be left to the proper authorities of each municipality affected. Every shop assistant, however, should be guaranteed one whole day of rest in ea a seven, and no person should be subjected by his employer to any penalty for declining Sunday labor on conscientious grounds. Any employer who requires of any assistant any Sunday labor without providing for such helper rest upon some other day, should be subject to severe penalties. The proposed bill would, if so framed, follow closely upon the lines of recent French legislation, legislation secured by the determined action of the laboring classes themselves.

LAYMEN'S MISSIONARY MOVEMENT.

In the United States, the Laymen's Missionary Movement, the newest development of joint church action in these aggressive and fraternal missionary times, has already presented several unusual propositions for advancing missionary work. One of the most striking was that which was offered at a dinner of prominent laymen in New York. Ex-Mayor Seth Low, who presided, explained the plan—the organization of one hundred American business men who at their own expense will travel around the world in a body, visiting the missionary lands of Asia and inspecting in every country the chief missionary stations. They will inquire into the effectiveness of the work,—especially into the visible moral results in the transformed lives of converts and in the bettered social tone of communities which the gospel has strongly affected. Matters of administration will also be inquired into. Laymen whom might contemplate joining such a party are invited to forward their names to the executive committee of this movement through their own denominational mission boards. After returning the party will issue a report outlining its experiences and emphasizing its conclusions as to the usefulness of the mission enterprise. The Laymen's Movement is to employ a secretary. The position has been offered to Mr. J. Campbell White, who organized the men for missions in the United Presbyterian Church, and his acceptance is anticipated.

RECEIPTS FOR SCHEMES.

The appended statement shows the amount received for the year ending February 28th. There has not been time to adjust the amounts received for interest on the reserve funds of the several Schemes but without doubt there will be a considerable deficit in Home and Foreign Missions. The Augmentation Fund is very far behind. This may result in very serious hardship to many of the ministers in struggling congregations. It will effect ministers in the West very seriously, for in many of the congregations the farmers have not been able to market their grain and so contribution to congregational funds will be lacking in many places. Surely men of wealth and strong congregations in the Presbyterian Church will see to it that the whole deficit is met and that promptly.

	R'pts. to Estim- Feb' 28 ated Re- 1907. quire's.	\$
Knox College	5,769	13,000
Queen's College	3,604	8,000
Montreal College	1,841	5,000
Manitoba College	4,097	11,700
Home Mission	137,969	150,000
Augmentation	31,974	45,000
Foreign Mission	95,111	112,000
Widow's & Orphan's.....	19,448	16,000
Aged & Infirm Min.....	14,015	20,000
Assembly	5,174	8,000
French Evangelisation	18,725	20,000
Point-aux-Trembles	19,948	16,500

JOHN SOMERVILLE,
Interim Treasurer.

THE INSURANCE INVESTIGATION.

The report of the Commission on the subject of abuses and dangers in connection with life insurance companies, has been laid before the Dominion Parliament. The chief abuse seems to be that too many of the insurance companies have regarded the policyholder as a being to be plucked and exploited for the benefit of managers, officers and stockholders. The huge sums of money handled and in many cases exploited by insurance company managements are in reality the trust funds of policyholders. They represent a great deal of self-sacrifice on the part of the persons who pay the premiums; and it is too bad if they are made to pay too much, or if the accumulating profits to which they are entitled are eaten up or whittled down to a vanishing point by extravagant management. The first duty of the Dominion Parliament and the Provincial Legislatures is to protect the policyholders.

SINGING WITH UNDERSTANDING.

The great triumph achieved in New York by Mr. Vogt, conductor of the Mendelssohn choir, of Toronto, is gratifying to Canadian feelings, and indicative of the fact that the Dominion is taking hold not only of things material, but of the higher things—the things of the spirit. His successful rendering of great choruses, after all, consists mainly in getting his carefully-picked and carefully-trained singers to sing with the understanding, manifested by careful shading according to the sentiment. That is the great need of many of our church choirs.

Between a noisy bellowing and singing with the understanding, there is a great gulf. To get the choir first, and then the congregation, to sing with the understanding, would help much to spiritualize the people.

CONCERNING LEADERSHIP IN THE CHURCH.

By Knoxonian.

The passing of Principal Rainy raises questions in regard to ecclesiastical leadership. One of these questions goes straight to the root of the matter. Is leadership, such as that exercised by Principal Rainy, a desirable and necessary thing? Dr. Robertson Nicoll—no mean judge—in a recent article in the British Weekly says no: "There will be no successor to him, and no successor is needed. The Church has her living Lord, and it is far better that her energies should be guided by the free and frank and democratic action of the rank and file. Men of special power will have special offices given to them, but for our own part we are most deeply convinced that our Nonconformist churches are most wisely guided by the judgment of the average man. Just as the world is wiser than any philosopher, so the church is wiser than any churchman."

Principal Grant used to say that the General Assembly is wiser than any one man in the Assembly an opinion which coincides exactly with the opinion of Rr. Robertson Nicoll. Manifestly the Assembly of the Free Church of Scotland did not always think in that way for Wr. Nicoll says: "So great did his power become, that on one occasion, we remember when some question had to be decided, and it was discovered that Rainy was not in the house, the assembly quietly adjourned to wait for his opinion."

The pleasant fiction about the parity of Presbyters seems to have been taking a holiday on that "occasion". No doubt the "quiet adjournment" was a marked tribute to Rainy's skill and power as an ecclesiastical leader, but was it not a little hard in the theory that the Presbyterian form of government is essentially democratic. The incident somewhat painfully suggests an Anglican Synod waiting for a Bishop, or a Roman Conclave waiting to hear from the Pope.

Far be it from us to say that the quiet adjournment was not the right thing to do. Perhaps Rainy's opinion was much needed. Possibly the Assembly could not go on without his guidance. All we venture to suggest is that adjourning to wait for the opinion of any one man does not seem to be in accord with what the text books say about Presbyterian church government. And apart altogether from considerations of church government, though leadership with such power did not in the least degree inspire Principal Rainy, it would ruin forty-nine ecclesiastics out of fifty. The lust of power is quite as dangerous and deadly as any other lust, and nowhere it is more offensive than in a church court.

Ian MacLaren draws a pretty picture of Principal Rainy leading the General Assembly:—"The leader of the opposition—an imposing figure of large proportions and leonine face, Dr. Begg, no doubt,—is speaking to some point of procedure, and it is an excellent opportunity of studying Principal Rainy's face. His head is thrown back, and through half-closed eyes he is watching his opponent. His commanding fore-

head, clear-cut profile, firm chin, his air of culture, and his aristocratic bearing, mark him out as a member of the ruling caste, who are born to direct and command."

A pretty picture no doubt, drawn from a master pen, but candidly now does it not suggest parliament more than it suggests Pentecost? Does it not remind one of Gladstone watching Disraeli across the table? Does it not suggest Sir John watching the movements of Blake or Mackenzie? Does it not remind one of Sir Oliver sitting in front of his Grit battalions looking over his spectacles at the leader of the Opposition? Perhaps Presbyterian church business is better done by having a government and an opposition in the Supreme court, but that arrangement does seem a little worldly.

How about leadership in the Canadian General Assembly? Our own opinion is that we must have it if we have a Rainy. In any deliberative body the man who can lead will lead. And there are some marked advantages in having a recognized leader. If he is a Rainy, or anything like a Rainy, he may save the church from much crude legislation, from ill-considered, reckless movements that are sure to bring trouble. Just here some reader may be inclined to ask where was the advantage of recognized leadership when the United Free Church was allowed to go up against the House of Lords and lose all its property in a single day. That question need not be answered. Perhaps before our union question is settled we may find our own church making a mistake equally great without a recognized leader. Two things are clear—the man who can lead, will lead; and one man that nature built for a leader is millions of times better than a dozen ambitious little clerics striving for leadership who are not fit to lead a kindergarten.

"Old Ebony," a name by which Blackwood's is familiarly known, well maintains its record as a purveyor of able articles on timely subjects, as well as of stories of considerable merit. The February number contains, among other things, "Fiscal Policy in France and Britain," by Sir R. Hamilton Long; "Nabob Castle, A Legend of Ulster," by Andrew James; "A Forgotten Precursor of Savonarola," by Mary Love; "The Treatment of Sedition in India," and two or three chapters of "Daft Days," by Neil Munro. In "Musings Without Method," a number of topics are treated in an interesting way. Leonard Scott Publication Co., New York City.

Business failures in the Dominion of Canada and Newfoundland in 1906 number 1,239, a considerable decrease from the number in 1905. In that year there were 1,430 and 1,175 in 1904. The total assets amount to \$4,305,076, as compared to \$6,584,191 in 1905; the liabilities were \$9,450,063, whereas they amounted to \$13,879,700 the previous year. Lack of capital is given as the cause of failure in 626 cases out of the 1,239 and 203 are set down to incompetence.

THE TERM SERVICE ELDER.

Much may be said in favor of the introduction of the term-service into the eldership. The strong city charge or equally strong town charge have many eligible men from whom to choose, and can make their choice in a leisurely way. The recently erected mission charge and the rural charge must take what material offers. In the majority of cases the men who are nominated realize their inability to fill the important office, and would fain escape from serving but loyalty to their little congregation overcomes personal scruples. Were it possible for many of these men to say—"I will do my best for a term of five or seven years,"—they would gladly take up the work and do their utmost to meet all its demands.

There are members of Session who have grown arrogant since they were chosen by their fellow members for this responsible position. Of his fitness for the work of the eldership such an elder never has a doubt, though many a misgiving crosses his mind when he thinks of his associate elders. Such a man is a thorn in the side of every other member of session and especially is he a salutary discipline for the Moderatorship. He has opinions on everything, and what does not square with his opinion is—an unsafe practice. It would be a most salutary discipline for such a man to leave him in the ordinary pew at the end of the term.

It has been said that better material could be obtained were elders elected for a term only. Some good men, who can not give time for the remainder of their life would give it freely for a brief period. That is, to our mind, a destructive argument. We believe the elder is called to his important work whether he be a teaching or a ruling elder. That call he disobeys at his peril. If other business interferes with it, the other business must give place. If he be called for a term only, the way will be opened for his retirement when that term is completed, and he ought to retire. The command to lay aside his work will be as distinct as was the command to enter upon it. But the command does not come from man, nor is the term limited by the dictum of man.

We believe that here may be found the true solution to this perplexing question. By whose authority does a man receive a call to the eldership? By Him alone may that call be set aside. We come at His bidding, we take up the burden He assigns and, at His word, and at no other, we lay it aside.

The seventh annual meeting of the Canadian Association for the Prevention of Consumption and other forms of Tuberculosis will be held in Ottawa the 13th and 14th of this month. A public meeting of the members of the association and of the citizens generally, at which His Excellency will preside, will be held in the Assembly Hall of the Normal School here on Wednesday evening, March 13th., at which Dr. Sheard, the chairman of the Ontario Provincial Board of Health, will deliver a lecture upon "Home Treatment of Consumption."

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

NOTICE TO QUIT.

CHAPTER I.

Young ladies at College who can boast of "attending lectures" are not "little girls," except perhaps in the sense in which fathers and lovers use the phrase. Their frocks are at least well done up in spruce little knots right on the top of their heads. Which means that they are of an age to wonder why an interesting bachelor past thirty has not yet found a wife.

Professor Woodward deeply interested the young ladies at Weltenham College. For five years he had been their lecturer in classics and literature. When asked why he sought no wider field for his abilities his answer was, "Anything for a quiet life."

Allan Woodward, M. A., was tall, good looking and thirty-seven. His shrewd, clean-cut face betokened strength of mind, which was seen in the discipline of his classes. Even "young ladies" are not always easy for a man to keep in order. Men respected him, small boys liked him, his girl pupils fairly worshipped him.

His lectures gave the girls ample scope for quietly quizzing him on the subject of love; but he refused to be drawn, a momentary tightening of the lips was all that gave him away. One day however, he took a miss of twenty to task for her thoughtless flirting. His advice was too kind, his manner of giving too delicate, to offend, but it let her know what misery may be caused by trifling with a man's affections. The girl jumped to conclusions, as only a girl can jump. The misery so feelingly described by Allan Woodward must have been at some time his own, he must have been the victim of an unfortunate love affair.

Side by side, about a mile from the town, were two detached villas, one called Glengyle, the other Fernleigh. Allan Woodward had bought them when he started teaching at Weltenham; Glengyle he occupied himself, Fernleigh was still untenanted.

With the social life of Weltenham Woodward had little to do. His mornings were filled by his lectures, the rest of the day he spent at home. A great deal of reading was needed for his classes; many an article in the leading reviews came from his pen. His only recreation until dusk was found in his pipe and his garden.

One morning the college girls said that their tutor was worried. His lecture had not been up to the mark, it contained too much repetition for clearness.

Allan Woodward was worried. A letter in his post bag that day seemed to threaten his seclusion. A clergyman in London asked him to let Fernleigh to a widow, who wished to settle in Weltenham with her little girl.

He replied politely in the negative but the earliest train possible brought Mr. Ripon to see him. A week before the latter had passed by Fernleigh, and thought what a desirable residence it would be for his parishoner. A closer inspection, which Woodward could not very well prevent, strengthened his determination to secure it.

"The fact is," explained Woodward, "I have enjoyed my privacy so long that I dread having it disturbed. The land opposite to and on either side of these houses is mine. I bought it to insure immunity from unpleasant neighbors. Mrs. Walton has a child, you say, a noisy child is apt to be a nuisance."

"I understand a student's feelings so well," replied Mr. Ripon, "that I will make a suggestion in their favour.

Suppose you let the house to Mrs. Walton for a month on trial, then if she does not suit you can get rid of her. But such an arrangement will be only a matter of form, for Mrs. Walton is most amiable, and will prove a charming neighbour. I feel sure that in a month you will be only too pleased to grant her a longer tenancy. Then, you must remember that a house deteriorates if left empty too long. To be aired only for a month will do Fernleigh good."

Mr. Ripon had not held his own for years in a large parish for nothing. When he wanted a thing he knew how to get it. His persuasiveness was too much for Woodward, and the agreement was settled.

CHAPTER II.

Next week saw men from Maple's making Fernleigh habitable. As he watched the removal of furniture from the van to the house Woodward almost repented of his bargain. It seemed a sign that his quiet hours of work in his garden were gone forever. One day, during his lunch, his housekeeper told him that Mrs. Walton had arrived. He groaned—after that, the deluge!

Nevertheless, he thought it his duty to call that same afternoon. In any case, the lady was his tenant, and there might be something which she wanted done. But he did not see her; the servant explained that she was lying down. So he scribbled a brief note, with apologies for his informality, begging her to command him if she required any service.

Next morning, to his astonishment, came a letter from Mr. Ripon informing him that his tenant would not stay. She had wired that she would remain the month, but not a day longer. "I am sorry," wrote Mr. Ripon, "but I cannot explain it. I see that even my experience does not include all the whims of women."

Though Mrs. Walton did not return his call Woodward made another attempt to see her; but, though she was in the house, she was "not at home."

He could only conclude that, being dissatisfied with his house, she had no wish for his acquaintance.

His fears of being disturbed proved in the event so groundless that he laughed when he looked back on them. Mrs. Walton never appeared, even at a window; had he not seen her servant with his own eyes he might never have known that she had one. The only inmate of Fernleigh to enter the garden was the little girl Maisie. Woodward watched the child at her solitary play with absorbing psychological interest.

At first she struck him as being a little "guy." Her clothes were many sizes too small, her frocks had only a bowing acquaintance with her stockings. Her awkward stage of growth—between little girlhood and early youth—made her look all arms, legs and ankles.

But the first glimpse of her face arrested his deeper attention. She was in a day-dream, too intent on her thoughts to perceive that she was observed.

What a wistful face it was, the face of a "dream child," a child that lives in a world of its own, where no other children play. Maisie's games were pitifully pathetic in their lonely "make believe." The only voice heard in them was her own as she talked to herself or Rebecca Mary.

Rebecca Mary was an overgrown doll with affectionate brown eyes and jet black hair. In her way she was quite as interesting as Maisie herself. Her olive cream face, though sweetly pretty, wore a strained, nervous look, like that of a child who is put to lessons too

early.

"Hullo! It's you, is it? I wondered who was making so much noise."

Maisie jumped up in shamefaced confusion. She had been caught in the act of spanking Rebecca Mary.

Woodward looked at the shy, crimson, little face and smiled.

"This child is so troublesome," explained Maisie after a pause. "She won't even try to learn her ABC. I told her what she might expect if she didn't know it. And I took so much trouble to teach her."

"Is that the only child you have to play with?" asked Woodward between two puffs of his pipe.

"Yes; there is no one else."

"Poor little beggar!"

Maisie looked up at him with big, wondering eyes. The epithet sounded hardly complimentary, but its note of sympathy won her confidence.

"Let me come over there and play with you?"

For a moment Woodward reflected, but the child's manner was so winning. "Come along," he said.

In a trice she had climbed on to a box and was astride the wall. Woodward lifted her gently down to the ground beside him.

"What shall we play at?" he asked. "You will have to teach me everything."

"Oh, you will be the Giant and I'll be Jack the Giant Killer. You must look fierce and make a noise, but then I shall have to kill you. But you musn't let me kill you—you have only got to fight. And I shan't really kill you, you know. It's only a game."

Such a game it was. The sedate, thoughtful professor entered heartily into the fun, and did his very best to amuse the child. His fury was so real, his resistance so spirited, he roared so terribly, and fell with such a thud when his death blow came, that Maisie bubbled over with merriment. For the first time Woodward noticed dimples in her cheeks.

"Now I will be Sleeping Beauty," she said, "and you must come and wake me. You look ever so much more like a prince than Rebecca Mary does. The poor child means well, but she is so stupid."

She ran to the end of the garden, threw herself on the ground, and pretended to be asleep. At her signal Woodward walked right up to her—then he stopped. Good Heavens! how like that face, with its frame of curls, was to—

Maisie opened one eyelid and began to laugh. "Wake me quick," she cried with giggling impatience, "for I shall wake by myself."

Woodward stooped down, slipped his hands beneath her, raised her in his arms, and—kissed her.

"Why did you do that?" she asked with a blush of shy surprise. "Rebecca Mary never wass me like that."

"You reminded me," he said hurriedly "of someone who was very dear to me long ago."

"A little girl like me?"

"Yes, a little girl like you, but—older than you."

A shrill scream from the direction of Fernleigh caused them both to look around. "Maisie! Maisie! Where are you?"

A moment later the servant came running down the garden and peered over the wall.

"You naughty girl," she said. "Come indoors at once. You know what your mother told you."

Greatly confused Woodward lifted his playmate on to the wall, and the irate domestic grabbed her from him.

"Your mother," he heard her say,

"told you never to speak to that man. She is dreadfully angry."

CHAPTER III.

It was a week later. Woodward was again in his garden; Maisie stood on the box near the wall.

"No, no," the former was saying, "you can't come over here any more. Remember what trouble you got yourself into last time."

"But no one," the child insisted, "will see us to-day. mamma is lying down and Susan has gone out shopping."

"Your mother objects to your coming. That is enough."

"But she never said," persisted Maisie, struck with a new idea, "that you were not to come over here. Do come over and play with me. It wouldn't matter much if she did see you, she couldn't whip you."

Woodward laughed. The child's inconstancy was too ludicrous.

"You must come," she said, stamping her foot. "If you don't I will throw myself in there. See if I don't."

Hopping down from the box she ran to an ornamental pool, which in days gone by had been stocked with carp and goldfish. It was quite three feet deep, and in the centre was the worn out spray of a fountain. Roguishly she perched herself on the narrow stone edge and pretended to carry out her threat.

Of course, it was only pretence—that coquettish pretence which is inborn in all things feminine. But the stone was slippery and she overbalanced herself. Splash into the water she fell and entirely disappeared. First a leg and then an arm was seen above the surface, but she could not right herself. Once or twice her curls appeared, but only to go down again. She had lost all self-possession. If not soon rescued she must be drowned.

This certainly left Woodward no alternative. He climbed over the wall and fished her out.

Blue in the face and half choked Maisie lay unconscious. Almost cursing himself for his delay Woodward carried her to the house.

As Susan had not yet returned Mrs. Walton answered the bell.

"You!" he exclaimed with a gasp as the door opened. Light as was his burden he fairly staggered under it, and almost dropped it on the ground.

Again Laura Desmond had come into his life. He had loved her years ago, and she had jilted him.

But there was no time to lose over explanations. Maisie was very ill and in urgent need of a doctor. At once Woodward went for his bicycle and summoned Dr. Pratt.

On examining the child the latter looked very grave. The pool had not been cleaned out for years; it was foul with the debris of dead leaves, and the liquid which the child had swallowed was rank poison. Moreover, Maisie was so nervous and excitable that the shock was producing brain fever.

Serious as the case was Woodward received no encouragement to remain. Without being actually rude the widow let him see that his presence was distasteful to her. Her very manner of thanking him for his trouble implied that she would rather have been under no obligation to him. So he had to depart and conjecture for himself how things were going. Once or twice he contrived to waylay the doctor, whose reports greatly disturbed him. He began to feel that Maisie's life was of some consequence to him.

"I fear she will die," Dr. Pratt had said, "but I cannot tell yet. The crisis must come to-morrow at the latest."

Towards evening the following day he received a frigid little note from Mrs. Walton requesting him to call. It reminded him that her month's tenancy terminated that day.

The doctor, grave and anxious, received him at the door. "I thought I

might ask you," he said, "to stay up with your little friend to-night. All through her delirium, which will soon be at its height, she has been calling your name. That child must love you dearly."

Softly, nay reverently, Woodward entered the sick room. Beside the bed sat Mrs. Walton, her head bowed with grief. "I cannot bear it," she cried, "I cannot bear it." But she shed no tears; the dryness of her eyes showed that her heart was breaking.

Till daylight the man and the woman watched the raving child. Now Maisie was Jack the Giant Killer, now Sleeping Beauty, once or twice she was spanking Rebecca Mary. All her thoughts about her loneliness, which she could never have expressed in health came out in her delirium—craving for love, yearnings for sympathy, hunger for something to fill the void in her little childish heart. Then she would scream, "Mr. Woodward, Mr. Woodward!" till the house rang again, and Woodward would rise and fold his arms round her. But as the first rays of dawn began to show through the blinds she gradually grew more calm; the touch of Woodward's hand on her fevered brow seemed to soothe her more easily. When the doctor arrived he found her in a tranquil, speechless slumber. He nodded his head approvingly and pressed Woodward's hand.

"If you can spare me now," said the latter, "I will step home for a cup of tea. I shall not be fit for much lecturing to-day."

At mid-day he returned, to find Maisie awake and unconscious. Her little wan face lighted up with a smile, and she stretched out her hands towards him. Tenderly he bent over her, and she drew his face lovingly down to hers. He returned kiss for kiss with affectionate warmth, and then looked round for Mrs. Walton. She had disappeared.

He found her crying at the foot of the stairs.

"I thought it my duty to mention," she said through her tears, "that we ought to have left this house yesterday."

"How could you go under present circumstances? The child will not be well for some time."

"That is just what I was about to say. But after the past I hardly know how to ask any favour of you. Still, you have put me under so many obligations that one more seems nothing. You have taught me how much I have failed in my duty to Maisie."

"Of course, I have always really loved her," she explained, "because she is my child. But when I think of her as her father's child—the child of the man who stole my love from you, and then killed it by neglect and cruelty—I almost hate her. And sometimes—very often, I fear—I have treated her as if I did hate her."

"You were surprised, I suppose, to find that I was your landlord?"

"Of course. Believe me, I would not willingly have come near you. Mr. Ripon made all my arrangements, and it was not till I saw your note that I learned the truth. Then I felt bound in self-respect to give you notice and go without letting you see me. I assure you I never dreamed of finding you here. Weren't you appointed to a Regius Professorship at Cambridge?"

"I was, but I gave it up when you left me. I broke away from my old life so completely that I never knew even the name of the man you married."

"Well, I am sorry that I have re-awakened these old bitter memories, but I won't trouble you longer than I can help. As soon as Maisie can be moved I will go. But before we part might I ask you to— to forgive me? It will be I know, but—"

"To forgive is easy, as long as one still loves."

HEALTHY BABIES.

Healthy babies are good babies—it is only the sick child that cries all the time. Mothers, if you want to see your little ones smiling and happy give them Baby's Own Tablets—there is a smile in every dose. The Tablets cure all the little ailments of childhood arising out of a disordered condition of the stomach or bowels. They are good for all babies and are sold under the guarantee of a government analyst to contain no opiates or harmful drugs. Mrs. F. D. Kirk, Dumfries, N. S., says:—"I always use Baby's Own Tablets for the ailments of my little ones and find them a splendid medicine. A few doses always restores them to perfect health. I would not be without the Tablets in the house. The Tablets are sold by druggists or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont."

"Allan!"

Firmly but tenderly the man drew the woman to him, and kissed her on the forehead. Then he tilted her head back, ever so little, and kissed her lips.

Susan, who opened a door at that moment, thought the world was coming to an end.

"What about your notice?" asked Woodward playfully, after some minutes had elapsed.

"Can't you think of it," was the reply, "as if it had never been sent?"

"Very well, but I must now give you notice—notice to quit Fernleigh as soon as Glengyle is ready for you. Perhaps Mr. Ripon will perform the ceremony."

Rebecca Mary, the doll, is dead. Her mental labours had so shattered her frame that she fell to pieces. The cremation of her remains was performed with due solemnity and pomp by Maisie and her baby half-sister. The baby's name is "Rebecca Mary," Maisie insisted on that—and the two children play the same old games in the old-fashioned garden at Glengyle.

Poverty bought our little lot,
Flooded with daisy blooms,
Poverty built our little cot,
And furnished all its rooms.

Yet peace leans over Labour's chair,
Joys at the fireside throng,
While up and down on Poverty's stair
Love sings the whole day long.

CLEVER DOG.

Fritz Scheff is fond of dogs, and tells the following pretty story, apropos: "An old lady rented a furnished villa for the summer, and with the villa a large dog also went. In the sitting-room of the villa there was a very comfortable arm chair. The old lady liked this chair better than any other in the house. She always made for it the first thing. But, alas! she nearly always found the chair occupied by the large dog. Being afraid of the dog, she never dared bid it harshly to get out of the chair, as she feared it might bite her; but instead she would go to the window and call 'Cats!' Then the dog would rush to the window and bark, and the old lady would slip into the vacant chair quietly. One day the dog entered the room and found the old lady in possession of the chair. He strolled over to the window, and looking out appeared very much excited, and set up a tremendous barking. The old lady rose and hastened to the window to see what was the matter, and the dog quietly climbed into the chair."

Right is might. Virtue is victory, and it prepares the victor for new victories. He who wears the armor of righteousness, fights with a beaten foe. His Captain has conquered every enemy, even the last, and he bids us share his victory.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

This (Wednesday) evening will be commenced in Erskine church a series of special services to last two weeks. The pastor will be assisted by Rev. D. J. Craig, who is devoting himself to evangelistic work under the direction of Ottawa Presbytery. The anniversary services and lecture realized about \$1,000.00.

The collection taken in Stewarson Presbyterian church for the building fund at the opening services on February 17 and 24, were \$561.50 on the former day and \$275.05 on the latter—in all \$836.55. Add to this sum the regular collections and it will be found that the total collections for the two Sundays were over \$1,000.

Rev. Dr. Herridge's book of essays, "The Orbit of Life," is accorded the distinction of a leading article, entitled, "The Christ of Experience," which appears in The London Spectator for last week. "The book abounds in common sense," the reviewer writes, "and is full at the same time of religious and ethical suggestion. The most modern reader could not say that Dr. Herridge was behind the time; but unlike so many men of wide sympathy and wide contemporary reading, he has managed to steer clear of that fog-belt of religious and moral confusion wherein so many writers of to-day lose their way."

The Ministerial Association received with pleasure at their monthly meeting on Monday the report that the Men's Rescue Mission is proving most successful in accomplishing the objects for which it was founded. Rev. Messrs. Milne and Anderson were appointed a committee to make arrangements for the annual interchange of pulpits. Rev. Dr. Fraser of Toronto, editor of the Sunday school publications of the Presbyterian church, was introduced and gave a brief address. Rev. J. H. Turnbull read an excellent paper upon the teaching of Rev. Frederick Robertson and its influence upon the theology of the present day. Revs. Dr. Cameron, Dr. Armstrong, Cousens, Campbell and Milne took part in the discussion.

On his way from the city, after preaching and lecturing in the new Stewarson church, Rev. R. E. Knowles was caught in the railway accident near Guelph, in which three of his fellow passengers were killed. A special to a Toronto paper represents him suffering from a broken shoulder and collar bone, as well as an injured knee and ankle, and lacerated hand, all of which are on the left side. His back, too, is giving him considerable trouble. Dr. Vardon reporting that he has undergone concussion of the spine. At the morning service in Knox church on Sunday a resolution of sympathy and affection was adopted by the congregation by a standing vote, and a delegation appointed to convey it to Mr. Knowles on behalf of the congregation. Rev. Principal Ballantyne of Toronto conducted the services in Knox church last Sunday.

When the Presbyterian church of America united with the Cumberland Presbyterians, a few of the latter refused to enter the union. These appealed to the Law Courts on the score of trust deeds and property rights in the State of Texas. But, unlike our Lord Chancellor, the American judge decided in favor of the combined church, and held that there was not any sufficient divergence in doctrine to justify the recalcitrant minority. That was so in the Scottish Church case also, no sufficient doctrinal divergence, but how different and how disastrous the legal judgment!

WINNIPEG AND WEST.

Rev. Thurlow Fraser, of Portage la Prairie, has uttered a strong protest against the unmanly brutality and personal spite too frequently exhibited in athletic games, tending to debar the most desirable class of men from participating in these sports, which he claims are right, and almost necessary for all.

At a meeting in Winnipeg of the conveners of the Sabbath school committees of the presbyteries of the synod of Manitoba, those present: Rev. John A. Cromie, of Oak Lake, convener of the synod committee on Sabbath schools; Rev. G. W. Carter, Superior presbytery; Rev. D. N. MacRae, Brandon; Rev. E. Mason, Rock Lake; J. Russell, Portage la Prairie and Rev. Dr. Munro, Dauphin. The presbyteries at reported an increasing interest in the Sunday schools of the church, and arrangements were made for the putting forth of a vigorous effort this summer to further increase the efficiency of the schools and the system. It was decided to carry on institutes and summer schools in all the presbyteries reporting. These will be carried on in charge of the local committees and under the direction of the general committee. The places suggested were: Rainy River, Dauphin, Neepawa, Killarney and other points. The Sunday schools among the Galicians, of which there are several, were discussed, and it was decided to supply them with religious literature free of charge.

Of the minister who has just taken charge of the mission, corner of Home and Livinia streets, Winnipeg, it is said: The Rev. H. J. Robertson comes from Chilliwack, B.C., and he has behind him a splendid record for pioneer missionary work in British Columbia. He is the hero of many stirring adventures and he has been the organizing and inspiring force behind many notable achievements. His work in the mountains was such as used to delight the grand old superintendent's heart. Robertson had the courage and the responsibilities and opportunities of western life. His achievement at Rossland was notable. Appointed by his committee to another field, Robertson heard about the new mining camp being opened at Rossland. The facts that came to him of the crowding in of men and the horrible moral conditions determined Robertson to act at once. He bought a tent, grub-staked himself and set off for the new camp. Roundly criticised by his committee, he went on with his work. Within a year it was the great joy of the superintendent and the present minister of St. Stephen's to open a new church in Rossland where a vigorous, fighting congregation had rallied round their courageous if somewhat guerilla leader.

Mr. Charles McArthur has been appointed police magistrate at Burke's Falls. The appointment is a good one, and very popular in the neighborhood.

Large congregations greeted Rev. Mr. Woodside when he preached his farewell sermons. His removal from Carleton Place, with his esteemed partner, Mrs. Woodside, is very deeply regretted.

The death is announced at Maxville of Mr. David Munro, a good citizen, an active temperance advocate, and for many years a respected elder of the Presbyterian church. Deceased was in his 64th year.

WESTERN ONTARIO.

The Kemble, Sarawak and Lake Charles congregations have united in a call to Rev. Mr. Smith.

The United Presbyterians, of Galt, are trying to effect a union of their congregation with the Canadian church. The chief difficulty is the question of property.

The induction of the Rev. Geo. Kendall to the pastorate of Amos church, Dromore and Knox church, Normanby, took place on 26th ult., at Amos church, Dromore. Rev. Mr. Little, moderator, presided, Rev. Mr. McNamara, of Drayton, preached, Rev. W. Farquharson, of Durham, addressed the minister, and Rev. J. P. McInnes, of Cedarville, addressed the people. Mr. Kendall assumes an important charge under happy auspices, and his many friends will wish him and the congregations all success in spiritual things.

Knox church, South London, celebrated its quarterly communion service on Sabbath last, which was the most numerously attended in its history of the past quarter of a century; and further, the most gratifying in its results, there being a harvest of youth added to the Saviour's garner house—twelve young men and three young women from the Sabbath school being added to the church roll, and seven persons "from other churches." The preparatory service was conducted by the Rev. Mr. Mitchell, of the New St. James' Church, and it was very profitable and impressive.

The six senior elders of St. Andrew's church, London, who, as noted in these columns at the time, recently celebrated the twentieth anniversary of their ordination and induction, and, together with their wives and the present pastor (Rev. Dr. Ross) were hospitably entertained by Elder and Mrs. Somerville at their residence. The six elders, Messrs. C. R. Somerville, Alexander Fraser, Robert Allan, Thomas Blair, A. S. Macgregor and George W. Armstrong, were subsequently brought under the power of the camera and a most artistic group was the result. A copy of the photograph was framed and has found a place in the Session Room of St. Andrew's church.

We see it stated that the total enrolment of students in the Bible Training School, Toronto, for this session is over 300. Of these 63 are regular students in the day classes, representing eleven Christian denominations. Most of the students are Canadians, but the United States, England, Poland, Germany, Russia, Italy and China have also their representatives in the classes. Three or four who have finished their course of study are expecting very soon to go to South America, Northern Nigeria, and another foreign field. This useful work is now under the charge of Rev. Principal McNeil, formerly minister of our Aylmer church.

Plans have been adopted and tenders called for the erection of the new Sunday school addition to Knox church, Owen Sound. The plans show a building wonderfully complete and well equipped for the purpose for which it is intended. Commencing with the basement the plan shows a social room 48x72 feet, class room 17 1/2x12 1/2, toilet rooms and pantries, with entrance from kitchen to the rear. On the ground floor the main vestibule leads into a hall 17 feet wide with wide staircases leading to the Sunday school and also to the gallery of the church. On the main floor of the new addition is an auditorium 36x47 1/2 feet, primary class room 24x27, choir room 17x32, library 9 x12, pastor's study 11x13, and ten class rooms arranged in semi-circular form.

EASTERN ONTARIO.

Rev. D. M. Martin, of Knox church, Cannington, has tendered his resignation.

The Rev. Archibald McKenzie, B.D., of Douglas, was the preacher in Kemptville and Oxford Mills churches last Sunday.

The next regular meeting of Lanark and Renfrew Presbytery will be held at Carleton Place, May 23rd., at 10.30 a. m.

At the recent social held by the young people of Mc Donald's Corners congregation, in aid of the new church building fund, the sum of \$122 was realized.

Rev. G. A. Woodside was presented with a purse containing \$150 and an address by the members of his church in Carleton Place prior to going to his new charge at Owen Sound.

Rev. G. R. McLeannan, B. A., of Norwood, was the preacher last Sunday at the second of the anniversary services in connection with Mill street church, Port Hope. On Monday evening the tea and concert entertainment held in the town hall was a great success.

The lecture on "Raphael" one of the Public Library Series, by Rev. D. Strachan, of St. John's church, Brockville, was a masterly effort and stamped the lecturer as an ardent student of the works of the famous painter and his life.

Mr. Cyril J. L. Rickwood has resigned his position as organist and choir leader of Knox church, says the Perth Courier. Mr. Rickwood has accepted a similar position with the Methodist church Pembroke. Many in town will regret to see him go away. The Music Committee of the church will secure a successor as soon as possible.

The annual report of St. Paul's church, Bowmanville, shows a prosperous year. The total receipts were \$1,958.75. Members of session are Rev. Hugh Munroe, B. A., Moderator; P. Murdoch, Clerk; John McClellan, Representative elder. John McMurtry, James Beith, Dr. Alex. Beith, Jas. Smith and Thos. Tod. The Sunday school reported collections of \$101; the W. F. M. Society \$139.48; Ladies' Aid, \$133; and for Queen's University was raised the sum of \$255.00.

Referring to a recent visit to Port Hope of a former pastor of Mill street church, the "Guide" says: Rev. Professor Laird, M.A., received a royal welcome from his many Port Hope friends. Mr. Laird was one of the most esteemed pastors Mill street church ever had and all were delighted to hear him again after an absence of seven years. A noticeable feature was the opening of both services by psalm selections. St. Paul's and Mill street Presbyterians seldom sing the Psalms; but the good old fashioned Presbyterians still think that the service is not complete without a few verses from the psalter.

On last Sunday week the twenty-first anniversary of the occupancy by Calvin church of their present building was commemorated by special services. The sermon in the morning was preached by Rev. J. T. Taylor, Presbyterian missionary of Mhow, India, who is home on furlough. His text was taken from Acts iv. 20: "For we cannot but speak the things which we have seen and heard." and his sermon was of a missionary character. In the evening his address dealt with mission work in India. He showed the rapidity with which the national patriotic movement was progressing in that Eastern land, the desire for home rule by the natives being intense. He also dwelt on the movement which the native Christians were starting to conduct mission work along purely native lines. The union of the different Presbyterian Missionary societies in India was also alluded to and the necessity for more men and money to carry on the work was pointed out.

ITEMS OF INTEREST.

Central Baptist: It takes more laws to control the saloon than are required to regulate any other institution among us. It is very singular that liquor dealers themselves do not see that their pestiferous and persistent lawlessness is hastening the day of prohibition.

"Foreign Mission Tidings" for March gives the following list of new life members: Mrs. Robt. H. Gamble, Y. L. M. B., 1st Presbyterian church, Brockville, Ont.; Miss L. A. Gordon, Westminster Auxiliary, Toronto; Mrs. A. P. Ledingham, Westminster Auxiliary, Toronto, India; Mrs. R. Morton Hamilton, W.M.S., Knox church, Galt, Ont.; Mrs. David Carlyle, South Side Presbyterian church Auxiliary, Toronto; Mrs. Kate Campbell, Swan Lake Auxiliary, St. Davids, Ont.; Mrs. James Greer, Centreville Auxiliary, Centreville, Ont.; Miss M. Struthers, Central Auxiliary, Galt, Ont.; Mrs. Wm. Addie, Sherbrooke, W.F.M.S., Sherbrooke, Que.; Mrs. James Davidson, Sherbrooke W.F.M.S., Sherbrooke, Que.; Mrs. Fred. Ross, Avenue Road Women's Foreign Missionary Society, Toronto; Mrs. James Bain, Knox church Auxiliary, Woodstock; Mrs. Chas. J. Masson, Knox church Auxiliary, Ottawa.

An Episcopalian clergyman (in England) published the following claim for his Communion, that "She sets before men the whole of God's revelation in a fuller degree than any other Christian Body in this country, and that she has done, and is doing, more for the material, moral, and spiritual well-being of all classes." The Nonconformist minister of the same place replied—"Half the attendants at public worship in this country are found in the Free Churches because they deny the claim advanced by the rector. They dissent strongly from the sacerdotal teachings of the Church. As for the rector's other claims, they are sufficiently met by quoting the words of the late Dean of Wells (Dr. Plumtree) that 'on questions essentially moral' the votes of the bishops 'had for the most part been given on the wrong side,' and the sober statements of Lecky, the historian, that Puritanism has preserved the union of religion and liberty in England, whilst since the Reformation the Established Church has 'invariably cast her influence into the scale of tyranny.'"

In answer to the question—"The non-church-going, or the non-going church—which?"—the Herald and Presbyter makes the following pertinent comments: "The secret of our failure to reach the non-church-going must ultimately rest with the non-going church. We are not desperately in earnest. The winning of these to Christ has not yet become with us a burning passion. Believe, a going-church will make a church-going community. When young Moody went to Chicago from Boston, he joined the Pilgrim Congregational church, rented four pews, and filled them every Sunday. When he asked for a class in the mission Sabbath-school they told him he would have to furnish the class, as they were overstocked with teachers. He went out and furnished the class and when the school got too small, he established a larger one, and it has grown into what is known far and wide to-day as the Chicago Avenue church, with its hundreds of members and one of the strongest in America. He was a going man, and he made a church-going community wherever he went." We do not think this presentation of a serious problem can be effectively controverted. It is the "going" church which will most easily and effectively reach the non-church-going people.

Courage is heart-age. Heart strength is in proportion to purity. "My strength is as the strength of ten because my heart is pure."

BRITISH AND FOREIGN.

The Earl of Wemyss is opposed to Holyrood Chapel being restored.

Increasing business in insuring earthquake risks is being done in England.

An Atlantic liner must earn £16,000 a trip before she can count on any profit.

Rev. Dr. MacGregor, St. Cuthbert's, writes a letter in favor of the proposed restoration of Holyrood Chapel.

Preparations are being made to celebrate the 50th anniversary of the proclamation of Rome as the capital of Italy.

The Established Church Presbytery of Auchterarder has been for some time known as the "historic" Presbytery.

Elgin Established Church members are petitioning against "Ritualistic" practices in the church of St. Columba's.

The King has appointed the Rev. Dr. Wallace Williamson, St. Cuthbert's church, to be one of his Chaplains in Ordinary in Scotland.

Over the country January was much colder than in 1906, and slightly colder than in the four preceding years, but warmer than in 1901.

An account of Mr. Chamberlain's health published in London declares that the former Colonial Secretary is a complete physical wreck.

At U. F. Presbytery meetings a Rothsay minister still stands at the prayer, though all his brethren, both lay and clerical, are sitting.

Southend Parish Church, Campbelltown, is to be renovated. The Duchess Dowager of Argyll will defray the cost of painting and decoration.

The real rights of women, said Lady Bute at a meeting of Rotheray Nursing Association on the 7th ult., were to relieve suffering and comfort those in pain.

In Indian military circles it is rumored that when Lord Kitchener's tenure of command expires next November General Sir Ian Hamilton will succeed him.

The highest suspension bridge in the world is at Fribourg, in Switzerland, where one is thrown over the gorge of Goteron, which is 317 feet above the valley.

Home Mission Committee.

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

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

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

JOHN SOMERVILLE, Convener

Augmentation Committee

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

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

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

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

HEALTH AND HOME HINTS

Rice possesses more nutriment than wheat, oats or barley. It will sustain life longer than any other starch-producing plant.

When shutting up a house for a long period pack the silver in dry flour, and keep the knives, forks and spoons together arranged in layers, with flour in between. The silver will remain perfectly bright and untarnished in this way.

The very best thing to relieve the pain of a sprain is immediately to envelop the injured part in a piece of thick flannel, which has been wrung out of boiling water. Formentations of this kind should be kept up until the pain lessens.

Very fine old lace can be beautifully cleaned by being sewn in a clean piece of linen and laid all night in salad oil. Next day boil it in a large pan of soapy water for a quarter of an hour, and rinse it in several waters. Dip into sugared water, and pin on a strained cloth to dry.

Here is a test for butter so simple that any housewife can put it into successful practice. A clean piece of white paper is smeared with a little of the suspected butter. The paper is then rolled up and set on fire. If the butter is pure the smell of the burnt paper is rather pleasant, but the odour is distinctly tallowy if the butter is wholly or in part made up of animal fats.

How to become thin.—Fat should be reduced by improving the general health and exercising the muscular tissues of the body rather than by change of a radical diet. Strengthen the muscular tissues by increasing the meat foods. Keep the blood in good normal condition by cutting from the diet all sweets, severe acids, wines, alcoholic and malt liquors. Use sufficient pure cool water to give free action to the skin and kidneys. Eat sufficient food but only twice a day. Do not nibble between meals.

Baked Benenas.—Mix together half a cup of sugar, a teaspoon of cornstarch, and one-quarter teaspoon of salt. Stir into this one cup of boiling water, and cook until the sauce boils. Add the juice of half a lemon, or two table-spoons of currant jelly. Butter a baking-dish; remove the skins from half a dozen bananas, cut the bananas in half lengthwise, then again across. Put a layer of bananas in the baking dish, pour over a little sauce, and so continue until both are used. Mix together half a cup of crumbled crumbs and one-quarter cup of melted butter, and spread over the top. Bake until the crumbs are browned.

Mixed Soup.—Three quarts of water, quart of shredded cabbage, one pint of sliced potato, half a pint of minced carrot, half a pint of minced turnip, half a pint of minced onion, one leek, two tomatoes, two tablespoonfuls of minced celery, two tablespoonfuls of green pepper, two tablespoonfuls of butter or drippings, three teaspoonfuls of salt and half a teaspoonful of pepper. Have the water boiling hard in a stewpan, and add all the vegetables except the potatoes and tomatoes. Boil rapidly for ten minutes, then draw back where it will boil gently for one hour. At the end of this time add the other ingredients and cook one hour longer. Have the cover partly off the stewpan during the entire cooking. This soup may be varied by using different kinds of vegetables.

Those are in a sore strait who have to lead children to God where parents are pulling in an opposite direction.—Edward Garrett.

Turn your sorrows outward into our rents of sympathy and deeds of kindness and they will become a stream of blessing.—Cuyler.

SPARKLES.

Jennie: Did you hear of the awful fright Jack got on his wedding day?

Clive Yes, indeed—I was there and saw her.

Overheard at the Art Gallery—They were making the usual round of exhibitions.

"O!" he exclaimed, "do look at that beautiful Apollo Belvedere!"

"Sh!" she returned. "Don't say 'dear' so loud. Everybody'll know we're just married."

A woman who had failed to receive from a large patent medicine firm a sample of pills for which she had applied went to the post-office to inquire why the letter (which she believed to have been duly posted) had not reached her. She was served with the customary form on which particulars of her grievance must be stated, and after the words "nature of complaint" she ingeniously wrote "biliousness."—American Home Monthly.

To-day is short.

Yesterday has passed.

To-morrow may not come, hence you have no time to waste. If you contemplate doing something, better be at it.

In English parliament an Irishman once arose to discuss his country's wrongs. "Ireland's cup of misery," he said, "has been overflowing for ages and it seems not to be yet full."

It is the custom of a well-known vicar to point his sermons with either "dearly beloved brethren," or "now, my brothers." One day a lady member of his congregation took exception to this.

"Why do you always preach to the gentlemen and never to the ladies?" she asked.

"My dear lady," said the beaming vicar, "one embraces the other."

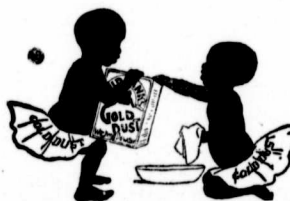
"But not in the church!" was the instant reply.—Cassel's Saturday Journal.

Sandy's Pleasure—An old farmer who lived by himself sent for the parish grave-digger and explained to him where he wished to be buried. "And here, Sandy," said he, "are ten shillings for digging my grave. Ye see, ye wadna may be he sae sure o' the peyfter I'm awa'." "Deed, sir," replied Sandy, overcome at such unwonted liberality, "it wad be a great pleasure ta me ta dig yer grave for naething o'ne time."

When we get to see things in their true light those things which we now call trials and hardships will be counted as precious privileges.

Except we build upon the foundation of "As ye sow, so shall ye reap," we labor in vain to establish a higher, or even to maintain the present civilization.

Let the GOLD DUST twins do your work



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WEAK AND WORN OUT.

Dr. Williams' Pink Pills Give New Strength to Overworked Women.

The life of a domestic is a hard one. She toils from early morning till late at night; her work is never done. Often she is too busy to get out of doors for a breath of fresh air. Unless her blood is kept rich and pure this close confinement wears on her health. Her strength will fail; she may lose her appetite, become pale and dyspeptic. In fact she is in danger of a general breakdown. Such was the condition of Miss Marie Anne Fleury, of Ste. Anne de la Perad, Que., before she used Dr. Williams' Pink Pills. She says: "For a number of years I have been a servant. Up to a year ago I always enjoyed the best of health, but suddenly I was seized with pains in my side, my appetite left me, I became dyspeptic and lost all strength. I consulted a doctor who told me I was suffering from general debility. I was forced to stop work and for three months I followed the doctor's treatment, but without benefit. I was advised to try Dr. Williams' Pink Pills, and as I had often read of the cases they cured, I decided to do so. I only took eight boxes before I was cured and to-day I am stronger than I ever was. My digestion is good and I can now go about my work without fatigue. I owe a debt of gratitude to Dr. Williams' Pink Pills for what they have done for me and I strongly advise other weak sickly girls to give them a trial."

Miss Fleury's case is one of many that Dr. Williams' Pink Pills have cured after doctors' help had failed. The success of these pills lies in the fact that they strike right at the root of the trouble—the blood. Other medicines simply act on the symptoms of a trouble—and may relieve but they do not cure. Dr. Williams' Pink Pills make new rich blood—that is why they cure dyspepsia, rheumatism, anaemia, heart palpitation, headache, backache and the ills of women; all these are caused by bad blood—Dr. Williams' Pink Pills cure them all because they make new blood. For sale at druggists or by mail at 50 cents a box or six boxes for \$2.50, from The Dr. Williams' Medicine Co., Brockville, Ont.

To any one wishing to keep in touch with European affairs—literary and political—no better means can be suggested than a personal monthly of a first-class periodical like The Fortnightly Review. The February number contains an unusual number of attractive papers. We mention a few of them: "The Situation in Egypt," by A. B. de Guerville; "A New House of Lords," by Alfred Russell Wallace, L.L.D.; "Conditions of Franco-German Peace," by Baron Pierre de Combertin; "Kaiser or People," by J. L. Garvin; and chapters IV-VI of "The Stopping Lady," by Maurice Hewlett. Leonard Scott Publication Company, New York City.

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Consultation or correspondence invited.

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

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

a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.; b 6.00 p.m.

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

GEO. DUNCAN,

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

Grand Trunk Railway System

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MONTREAL 3 HOUR TRAINS

5 p.m. (daily)

New York and Boston Through Sleeping Cars.

8.35 a.m., 12.10 p.m., 5.01 p.m. (Week days)

Pembroke, Renfrew, Arnprior and Intermediate Points.

12.10 p.m. (Week days)

Algonquin Park, Parry Sound North Bay

Through Cafe Sleeping Cars to New York Daily.

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New York and Ottawa Line.

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And Arrive at the following Stations Daily except Sunday:

3.09 a.m.	Fitch	5.47 p.m.
9.33 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.
12.50 p.m.	Tupper Lake	9.25 p.m.
4.87 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.
7.80 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 p.m.

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

Ticket Office, 55 Sparks St. and Central Station. Phone 16 or 124.

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NOTICE TO ARCHITECTS

Designs for New Departmental and Justice Buildings, Ottawa.

EXTENSION OF TIME

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

By order,

FRED. GELINAS,

Secretary.

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

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

"There is No Excuse"

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

The Living Age

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PRESBYTERY MEETINGS

Synod of Montreal and Ottawa.

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

Synod of Toronto and Kingston.

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

Synod of Hamilton and London.

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

Synod of the Maritime Provinces.

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

Synod of Manitoba.

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

Synod of Saskatchewan.

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

Synod of Alberta.

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

Synod of British Columbia.

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

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

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W. W. CORY,

Deputy of the Minister of the Interior.

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

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

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J. D. McLEAN,

Secretary.

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