

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, WINNIPEG.

APRIL 18, 1906.

Single Copies, 5 cents.

## Tout Connaitre, C'est Tout Pardonner

Has some friend seem'd false, neglectful? Shrouded in the mist of ages is the story  
(was it not just seeming so?) of this line,  
Has another judged you wrongly? (why On its origin the records all are silent—  
not let the matter go?) give no sign,  
Do you thing some one has blundered? But its message speaks out clearly to all  
(well, perhaps, but do you know?) hearts, to yours and mine,  
Think of this each day you live: Ever let the saying live:  
If you know, you will forgive. If you know, you will forgive.

Time is short, the days are passing, petty  
things are not worth while,  
Even if you have been injured, can the  
outward things defile?  
Down below our hidden causes, trust, for-  
get, and wear a smile.  
Ever let the echoes live,  
If you know, you will forgive.  
—British Weekly.

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**BIRTHS.**

At Galt, Ont., on March 31, the wife of F. A. Brodie (nee Laura Smyth), of a daughter.  
 In Roxborough, on April 1, 1906, the wife of Alexander McIntosh, of a son.  
 At Bonnie Belar, McCremon, Ont., on March 19, 1906, the wife of William McLeod, of a daughter.  
 In Roxborough, on March 20, 1906, the wife of Angus D. McMillan, of a daughter.  
 On April 5, at 74 Grenville street, Toronto, to Mr. and Mrs. William G. Jaffray, a son.  
 At Riverside, Cal., on March 30, 1906, the wife of Dr. A. D. Cameron, formerly of Lancaster, of a daughter.  
 At Wetaskiwin, Alberta, on April 2, to Mr. and Mrs. J. K. Burgess, a daughter, Kathleen Miller.  
 On April 6, a son to Mr. and Mrs. A. T. White, 110 Belmont Place, Westmount.

**MARRIAGES.**

At the home of the bride's parents, 155 Shaw street, Toronto, on April 3, by the Rev. Mr. Goggie, of Parkdale, Mr. F. B. Filsinger (accountant), Toronto, to Maud, only daughter of Mr. and Mrs. J. H. Morrow.  
 At Calgary, Alta., on March 28, by Rev. John A. Clark, Barbara Jean King, Kirkfield, Ont., to William Murray McIntosh, Tongue Creek, Alta., formerly of Toronto.  
 On Jan. 24, 1906, by the Rev. James Murray, William Caven Taylor, of Toronto, to Alice Crawford, daughter of A. F. Maclean, Esq., of Toronto.  
 At the Presbyterian Manse, Chesterville, on March 21, 1906, by Rev. W. F. Crawford, Isa'ah Wellington Harper to Miss Mabel Dillabough.  
 At McCremon, Glengarry, on March 27, 1906, by Rev. Allan Morrison, John James McLeod to Sarah Jane, daughter of H. McIntyre, all of McCremon.  
 At Duavegan, on April 4, 1906, by Rev. K. A. Gollan, Farquhar McLeod to Bella R., daughter of Alex. N. McLeod.

**DEATHS.**

At his residence, "Glenholme," Dundas, John Bertram, a native of Peshiehire, Scotland, in his 77th year.  
 In Hallowell, on April 4, 1906, Henry B. MacDonald, in his 80th year.  
 At the residence, Ellis avenue, Swansea, Toronto, April 8, Janet, widow of Alexander Gemmel, aged 91 years, a native of Maybole, Ayrshire.  
 At the Manse, Napanee, on April 1, Annie Dorothy, youngest daughter of Rev. J. B. and Mrs. Conn, aged 1 year and 11 days.  
 On April 6, at 29 Admiral road, Henry Foulds Sharpe, son of the late John Sharpe, of Hastings, Ont.  
 In Perth, on March 30, Catharine Cameron, aged 78 years.  
 On April 5, 1906, at the residence of his son, T. F. Clarke, Montreal, Frederick York Clarke, in the 82nd year of his age.  
 On April 1, 1906, at Stoughton, Sask., Ralph L. McKay, druggist, only son of John L. McKay, Linwood, Ont.

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## NOTE AND COMMENT.

A Children's branch of the North India Bible Society has been formed. Last year it paid for printing 16,000 copies of the Gospel of St. John.

The Free Church of Scotland has addressed to the King, through the Secretary for Scotland, a protest against the forthcoming marriage of Princess Ena of Battenberg to the King of Spain.

The Rev. Dr. Hasley of the Presbyterian foreign mission board, after visiting the missions in West Africa, denounces Leopold of Belgium as "the most iniquitous monarch that ever sat on a throne."

A congress of representatives of Russian trade associations has chosen twelve men to sit in the council of the empire. Permission has been granted to the Poles to use their own language in all schools and colleges.

The largest empire in the world is that of Great Britain, comprising 8,557,050 square miles—more than a sixth part of the land of the globe, and embracing under its rule nearly a sixth part of the population of the world.

The man who put in circulation a story that a plot existed among the members of the New York police force to assassinate Rev. Dr. Parkhurst, and then confessed that it was a lie, was on the 4th instant sentenced to seven years and six months in the penitentiary.

The London (Eng.) Presbyterian says:—Mr. Meyer proposes definitely to resign the pastorate of Christ Church, Westminster Bridge Road, in May, 1907. He will then be sixty, and hopes to give the rest of his days to preaching, free from pastoral ties.

A native pastor in Kamerun, Africa, wrote to Dr. Halsey these words: "When you will be homeward bound and crossing the vast Atlantic Ocean the sons and daughters of Africa will be raising their hands to you and shouting together with one voice: 'Help! help! to drive out this great darkness.'"

At Chamba a beautiful church building connected with the Church of Scotland Mission has been erected and dedicated to the worship of God, the gift of the late Rajah of Chamba, who died one month after the dedication. He laid the corner stone of the building before his death. The site is the finest in the capital.

In the New Zealand Parliament, where the Maories have separate representation, interpreters translate the speeches of the Maori members into English, and as the natives are very fluent the process becomes somewhat tedious at times. The record for sustained verbosity in the New Zealand Parliament is held by a Maori member named Sydney Taiwhanga. In one debate on native affairs he held the floor for nine solid hours.

By the recent death of James Primrose at Carlton Place, Blantyre, in his 86th year, there has been removed, says the Scottish American Journal, one of the few remaining links with the early life of David Livingstone in Blantyre. "Jamie," as he was popularly designated, was born in James street, Glasgow, but while he was only a child his father removed to Blantyre, where Jamie started work as a lad, and had the now world-famed African missionary as his neighbor in the Blantyre weaving mills. The deceased was a real Scotch character, plain in style, and always spoke in braid Doric.

A conservative estimate of the Mohammedan population of the world was given as 200,000,000, by Dr. Zwemer, of Arabia. The Koran can be read by one-fourth of that number, while the Bible has been translated into every language spoken by the followers of the False Prophet.

It is stated that Rev. John Watson, D. D., will spend next year in Pittsburg, Penn., and will deliver a course of lectures at the Western Theological Seminary. And the Presbyterian Standard adds: "It is hoped that this work will not consume all of his time, and that the South may be privileged to have him within her gates."

The Prince of Wales has sent a letter to Lord Minto, the Viceroy of India, in which he says the Princess and he left India with profound regret. The welcome to them throughout India had given the most intense pleasure, and he pays a warm tribute to the loyalty and affection of the Princess, and to the splendid condition of the Indian army.

Great Britain is the only State, so far as we know, that has steadily refused to maintain diplomatic relations with Serbia since the outrageous assassination of King Alexander and Queen Draga at Belgrade three years ago. And England says she will not resume those relations so long as the army officers who were guilty of the assassination are kept in the service.

Rev. Dr. Cunningham Geikie died at Bournemouth on the 1st inst. He served in Canada from 1848 to 1880, and received the degree of D. D. from Queen's College in 1871. He was the father of Rev. Mr. Geikie of Toronto, the author of several books; and his brother, Dr. W. B. Geikie, has been the dean of Trinity College Medical Faculty, Toronto, for many years.

In Melbourne, Australia, there is a magnificent hotel, having accommodation for over 500 guests. It is the largest and finest place of public accommodation in Australasia and is run on strictly temperance lines. Not only is there no barroom, but no liquor is served to guests or in any way, and still people will gravely tell us that the hotel business can not be successfully carried on without a "bar."

The Congregationalist, noting that the Home Missionary Society is spending this year \$150,000 less for its work than it spent ten years ago, says that "this record of our denunciation if continued means a decline of its prestige and influence, a weakening of its educational and foreign missionary work in strange contrast to the faith and sacrifice of its early history." That admonition applies to more than the Congregational body.

Dr. Campbell Morgan's latest enterprise is a Holiday Conference at Mundesley, Norfolk, on the lines of the now world-renowned "Northfield Summer School," and already Dr. Morgan has taken up occasional residences there in preparation for the conference, which will take place from June 18th to the 29th. The programme will consist of Bible lectures given every morning by Dr. Morgan, and missionary and workers' conferences.

The first place of worship in Western Australia was unique in two respects—the materials of which it was built and also the several purposes to which it was devoted. This remarkable building was made at Perth by soldiers, shortly after their first arrival in 1829, and was composed almost entirely of bulrushes. In addition to its use on Sundays for Divine worship, it occasionally served as an amateur theatre during the week and during the whole time as a barracks.

As the south winds call the slumbering violets from the earth, so shall the cemetaries awaken into bloom when the eternal God breathes upon them.

The division of the Presbyterian Church in the United States into North and South was caused by the slave-holding question. Since the war which secured one united Government, efforts have been made to procure one united Church. A meeting was held recently in North Carolina to promote reunion. On this important matter the "Interior" says—"On both sides of our unhappy sectional division line the feeling of the mass of the membership for wiping it out and getting together grows stronger every day. There is a very rapid change working in the South; the ecclesiastics and doctrinaires who have been trying with a thousand sophistries to persuade themselves that separatism is the way to help on the brotherly kingdom of God, are yielding to the steady tide of the people's common sense setting toward union."

We have several times called attention to the N. Y. Christian Intelligencer, to the work of the Spirit in India. In many of the mission revivals are reported near akin in their features to what was experienced last year in Wales. What we desire to emphasize in connection with these evidences of the Holy Spirit's presence is the prominence prayer has in the meetings. Emotional fervor declaring itself in prayer and praise and testimony has predominated, and addresses have been thrust into the background. The Spirit works where and as He listeth, and rules cannot be prescribed for His operations. The type of praying in India is joyful thanksgiving for sins forgiven and victory over sin; and the intercession for the unsaved. May there not be in this suggestion for us? More praise and prayer and less preaching and exhortation might infuse new life in many of our prayer meetings and secure a more abundant blessing.

The Southwestern Presbyterian rises to remark: "Why is it that subscribers who ask a paper to discontinue, as we see our subscription has expired, usually do not see this fact until about two to six months after the fact, and then fail to see that they owe anything to the paper?" We have also been perplexed by the same problem. Occasionally subscribers to the Dominion Presbyterian ask a discontinuance of the paper without remitting arrears, and are surprised, sometimes annoyed, that their request does not meet with immediate compliance. See that arrears are paid up when asking for stoppage of paper to your address, and then there will be no trouble about the removal of your name. Never adopt the mean style of "refusing" paper at post office, especially if you are in arrears. To do so is not only mean—it is dishonest.

An exchange says: "The daily press of Wales has been making an investigation of the results of the great revival. The inquiry includes two questions, whether the converts had held out and whether there had been a real effect on the moral condition of communities. In both respects the investigation proved satisfactory. It showed that the number of backsliders has been very much less than was anticipated. It also furnished 'numberless proofs' of the deep influence of the revival over the individual conscience. Old debts have been paid, 'conscience money' has been returned to railways and other corporations. Long-standing feuds have been buried, drunkards have become as regular at prayer-meetings as they used to be at saloons, persons notoriously immoral are now faithful in Christian duty, and men and women once subjects for the police are now with the pastor.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## JACOB'S LADDER.

As the "Highway" of the Thirty-fifth Chapter of Isaiah.

(By Anna Ross, Toronto.)

Abraham had the covenant with God, and he rested on it. Jacob had the same covenant with God, but he learned to wrestle on it and prevail. The faith on God that wrestles for others and prevails, is beyond the faith that merely personally rests. What the world pre-eminently needs now is intercessors who know how to wrestle on the covenant as Jacob did. "Ye that are the Lord's remembrancers, take ye no rest, and give Him no rest, till He establish, and till He make, Jerusalem a praise in the earth." These remembrancers "climb up the ladder," "These prevail with God and their 'return to Zion with song and everlasting joy upon their heads.'"

Abraham did not understand this interesting wrestling. He tried it for Sodom, but the covenant did not enter into that prayer. He pleaded neither the blood of a sacrifice for those sinners, nor the promises of God. He pleaded only the supposed righteousness of ten men in the city, and the justice of God; and neither of these arguments could have any priestly power for the men of Sodom. There are many men and women who have the resting faith like Abraham, who yet do not understand how to prevail for others like Jacob. Is it not worth while to get any light possible from the story of this "prince" in intercessory prayer?

God prepared him for this work by giving him a special picture lesson on the subject. While he was lying on his stone pillows, his heart still beating quick with solemn joy at the new possession of his covenant heritage, he slept but his heart was awake, and he saw a ladder with its foot resting on the ground beside him, and its top reaching up to heaven. Messengers of God were going up on the ladder, and then coming down again. (notice, first ascending and then descending), and "the Lord stood above it." He was not sitting, as He is usually represented; but as Stephens saw Him later, "standing at the right hand of God." He stood, ready to receive those ascending messengers and to send them down again with "songs and everlasting joy upon their heads."

Then the Lord spoke, and renewed the covenant with Jacob direct, adding promises of personal tender care and blessing, closing with these strong words, "It will not leave thee until I have done what which I have spoken to thee of. "Was not the Lord, by these very words, teaching Jacob to hold Him to all that which He had spoken to him of? Thus God's covenant to the full extent of its spoken promises and implied privileges, was pointed out to him, while that ladder was still before his eyes, as his highway of holy and prevailing traffic with God. Whatever God had promised he could win by prayer.

Jacob's subsequent life shows that he understood this A. B. C. lesson on prevailing prayer, and that he practiced it till he early attained an uncommon proficiency. He matriculated with high honors into God's great experimental College of prayer that morning at Peniel when he received his new name, and the limitless "blessing" he had set his heart on, and the Master's hand-written comment on his work—"for as a prince hast thou power with God and with men and hast prevailed." He graduated from the College one afternoon in Egypt,

when he passed the covenant blessing to each of his twelve sons, now, in answer to his prevailing prayers, every one of them, men of humility, men of filial and brotherly love, men fitted in God's sight to be the founders of the twelve tribes of His sacred people, and to have their names kept in everlasting remembrance, written in the gates of the New Jerusalem itself. His whole twelve sons prayed into the kingdom—that was a graduation with a hundred per cent. Now he was surely more than a "prince" was he not even a "king and a priest" in this interesting work?

This ladder is ours to Christ as well as his. But are we understanding it as he did, and using it? If not, we may fall even to matriculate into the great prayer College.

That we may win his success, let us study his method. That is given with great simplicity in Gen. 32, 9-12—only four verses.

Jacob is fearing the wrath of his brother. After taking one precautionary measure, he turns to his ladder of prevailing traffic with God, and we can just watch his climbing up.

He first takes hold of the Lord's own chosen covenant name,—"O God of my father Abraham, and God of my father Isaac." We can use the same, for Abraham is the father of all them that believe.

Then he plants his foot upon a promise—"Thou hast said, 'Return unto thy land, and I will deal well with thee.'" "Thou hast said," that is an ever-recurring rung in this ladder.

"I am not worthy." O but that is an important rung to plant your feet upon. It seems a step down, but it really is a step closer to heaven every time. See it in the prayer of Nehemiah, in his first chapter; that is a "ladder prayer." Also Daniel's in his ninth chapter; and the 130 Psalm; these are all "ladder" prayers. "Not worthy of the mercies, and the truth," "Mercy" that gave the promise, and "truth" that fulfils it. These are the two sides of the ladder. Each precious promise in it springs out of God's mercy, and rests upon God's truth. Jacob lays a hand upon each, and mounts on.

"With my staff I passed over this Jordan, and now I am become two hands." Thanksgiving for blessings already received and promises already fulfilled—that is the next blessed rung. "Deliver me, I pray thee." Clear cut petition, that is the next. He tells the Lord in very few words just what he wants. "I fear him, lest he come, and smite the mother with the children." The outpouring of his fears, the nestling with his fears into the heart of God,—that is the next. *Ps. 62.8.*

"Thou hast said" that comes again, and then the covenant promise. O the power of that double plea!—power to awaken glad confidence in the intercessor—that is the power needed. There is no need for power to move the heart of God. He cannot let out His blessings upon sinners without a channel, and it is only believing prayer that can constitute a channel. Lord, teach us to pray, as thou didst teach Jacob.

Lord Kilmaine, who was 63 the other day, is both an Irish peer and a Scottish baronet, descending from Sir John Browne, who was created a baronet of Nova Scotia by Charles I in 1636. He owns 15,000 acres, more or less, in Westmeath and Mayo, and has been a Representative Peer for Ireland since 1890.

The recent forest fires in Australia were the most destructive on record there.

## DEATH OF DR. HUTCHINSON.

The Montreal Witness furnishes the following particulars about Rev. Patrick Hynds Hutchinson, M.A., D.D., whose death from an attack of pneumonia took place at the manse Huntingdon, on the 8th instant: The Rev. Dr. Hutchinson was born in Belfast, Ireland, and was educated at the Belfast Academy, and afterwards at the University of Glasgow. He was a distinguished student of the university both in arts and theology, but especially in the classical department, and winning one of the most valuable prizes open to competition, the Ewing Fellowship. As Ewing Fellowship he acted for four years as assistant to Prof. Ramsay, after which he was for eight years assistant minister at Cambuslang. On coming to Canada he was called to Huntingdon, where for eleven years he has since labored with great acceptance, winning the love and esteem of his congregation. The new church opened there last January, has been pronounced by all who have seen it, to be one of the handsomest in Canada, and the success of his ministry is attested by the erection of such a magnificent edifice, and will remain as a life monument of his work for the church. Only last week, at the annual convocation of the Montreal Presbyterian College, the degree of doctor of divinity (Honora Causa) was conferred upon him, and was marked with these emphatic words: 'In offering the highest degree to one of his stainless character, intellectual attainments and pulpit ability, the college is conferring an honor upon itself. He leaves a widow and five children to mourn the loss of a kind and loving father. The deceased was 53 years of age.'

The funeral of the late Rev. P. H. Hutchinson, M.A., D.D., took place on Wednesday 11th inst., and was very largely attended. The service in St. Andrew's church was led by the Rev. J. D. Anderson, moderator of the Montreal Presbytery. The clergy present at the funeral were the Revs. Professor McKenzie, Doctor Robert Campbell and M. S. Oxley, and Mr. Russell, all of Montreal, and the Revs. Dr. Morrison, Duclou, Whillan, Stewart, Kellock, and Corbett. C. E. Jenkins, rector of St. John's Episcopal Church, and the Rev. R. C. Peever pastor of the Methodist Church. The service opened with prayer and hymn 226, 'Now the Laborer's Task is O'er.' The Rev. Mr. Peever read II. Cor. v., and the Rev. Mr. Jenkins offered prayer. The choir sang 'Crossing the Bar,' and the Rev. Mr. Whillan read a portion of Scripture. The hymn, 'Jesus, Thy Boundless Love to Me' was sung, and touching eulogies were delivered by the Rev. Dr. Campbell and the Rev. Dr. Morrison. The hymn, 'Peace, Perfect Peace,' and 'Jesus Saviour, Pilot Me,' and the pronouncing of the benediction by the Rev. Mr. Anderson closed the services in the church. The coffin was then lifted by the members of the session, who acted as pall-bearers, and taken to the Huntingdon Protestant Cemetery. The long procession to the cemetery was headed by members of the session of St. Andrew's Church, the managers and trustees, the chief mourners the Bible class, the Sunday school, and the members of the congregation. The committal service at the grave was said by the Rev. Mr. Anderson. The floral tributes were most beautiful.

The Pilgrim, a magnificent monthly, is given as a premium for one year to any one sending us the name of a new subscriber to The Dominion Presbyterian, and \$1.50. The new subscriber also gets The Pilgrim for a year. Send on the new name to-day!

## LIFE'S LIMITATIONS.

We meet our limitations on life on every side. Some of them are common to the race, tied as we are to the surface of this planet, unable either to float in the air or live in the depths of the sea, ignorant of the peoples of every other world, and constantly baffled in our efforts to master some secret of this one. Our very conquests of earth's forces but emphasize our inability to make her entirely subservient to our uses. At the end of every advance we find ourselves facing a dead wall on which is written, "Thus far, and no farther."

Our individual limitations are equally pressing. "Which of you, by being anxious, can add one cubit unto his stature?" We may be so foolish as to allow our excess or want of height to torment us all our days, but there is no remedy. So of our mental stature. We see and would repeat the achievements of the great men of the race—of its Shakespeares, its Dantes, its Michel Angelos, its Newtons, its Gladstones—but we lack the force to realize our dreams of greatness. The epic may never be written, the grand discovery never made, the great picture never painted, the new social order never evolved. Our names may never hold a niche in any Temple of Fame. Therefore our happiness and our usefulness depend greatly upon our recognizing our limitations, and taking the lower place at the feast. Payson says he was struck with the fact that many eminently useful men in God's service never were of much use until they had given up the dream of becoming great.

Life itself is a story of limitations. It is given to us but a second at a time, and no other second comes till the first has been used and is gone. Thus we cannot reach back to the past in our control, nor forward to the future in our knowledge, and must content ourselves with the little circle in which we move onward at a rate that we cannot govern. We are only sure that the end will come, in that great change from which nature revolts because it seems not so much an ending of life as a contradiction of it. And except the great moral principles which give the life after death its character, and its continuity with the life that now is, we have nothing but meager hints of its nature, and of the discipline, the uses, and the delights which await us there. Those who have entered upon it return not. As David said of his dead child, we shall go to them, but they return not to us to lift the veil which hides that future. Life lies as a little circle of light between the unseen whence we came and the unseen to which we are moving.

There is just one sphere of life in which all this is reversed, and in which we are bidden to set no limits to our hopes and our expectations. It is that of spiritual growth, which we attain through communion with God. "Ye therefore shall be perfect, as your heavenly Father is perfect," says the Son. Human achievements may mock us, making us feel how small we are in comparison with the great on the roll of fame. The divine perfection draws us, inspires us, and bids us be content with nothing below itself. Goodness alone has this secret of infection. Once in an age the poetry of a Spenser or a Burne may awaken the dormant power of song in a Whittier. Every day the touch of the divine Spirit awakens the cold hearts of men to aspiration and resolve, and launches them upon a career of growth which will require eternity to finish, and whose goal is the holiness of God.

It is only on the Godward side that our nature is subjected to no cramping limitations. It is only in the greatest things that we all may be great. It is so because God gets nearer to us than great men can. They can show us their excellence, but they cannot impart it. He clothes us with his own perfections, and through his indwelling Spirit makes us partakers of the mind which is in himself. They touch us on the circumference of our being; he at the very center. It is his joy to win us back to himself, and to seeking the best in all the universe—a joy which lights up

heaven with a fresh brilliancy of glory—the "joy in the presence of the angels of God over one sinner that repenteth."

Cynics sneer and pessimists mock at the littleness of human life, its vanities, and its wonderful disappointments. But behind both cynicism and pessimism lies atheism. They leave God out of their estimate of human possibilities, and out of their count of what man has achieved while staying himself upon the divine help. Life has its disappointments, but those disappointments are the thorns with which God "hedges up the way" for us, to bring us back to himself. They are sent us to teach that we are not to be content with a part when the whole is for us—not to crave some paltry kid to make merry with our friends when all that the Father has is ours for the taking:

"For a cap and bells our lives we pay;  
Bubbles we buy with a whole soul's tasking;

'Tis heaven alone that is given away;  
'Tis only God may be had for the asking."

The limitations of life are constantly meeting us in the operation of the law of compensation, which Emerson has expounded in the most famous of his essays. Our seeming gains are bought at a high cost. What the world counts success inflicts on us the loss of the freshness, the animation, and the capacity for delight, with which we set out to search for it. Wealth may come, but rarely spares us the imagination needed to use it fruitfully. The heart is wearied in the hour of its triumph, and the victor deserves our pity more than does the vanquished. What we gain in one direction we more than lose in another. At best we are like the Irishman who tried to lengthen his blanket by cutting a piece from the top and sewing it to the bottom. No net gain seems possible to us.

Compensation is the mark of the finite, and it human life touches only on the finite its lot is sad indeed. We may, indeed, keep it on that lower level by making the things that perish in the using the measure of the success we live for. Every human life is pitched on one key or the other. Our Lord warns us that it cannot be on both. The wise man is forever seeking the things that are above, and getting out of the region of compensation to the solid and lasting gains which involve no losses to balance them. He is reaping the fruits of the Spirit, which are "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control against such there is no law" of compensation or any other. He has given up seeking to "add one cubit to his stature," that he may grow "unto a fullgrown man, unto the measure of the stature of the fullness of Christ."

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

The Regina Leader says:—Mrs. (Rev.) McKillop, of Raymond, Alta, was recently presented with a handsome suit with gloves and shoes by members of Mr. McKillop's congregation. This following at a brief interval the costly presents given by the same people to Mr. and Mrs. McKillop at Christmas, is a testimony to the esteem in which they are held by the non-Mormons of Raymond. Mr. McKillop has already witnessed at least one conversion from Mormonism since he entered upon his difficult labors in Raymond. A young woman of marked intelligence, a school teacher, recently renounced the Mormon faith. Diligent efforts were made by the Mormon bishops to win or force her back into the fold, but she still remains true to the gospel doctrine.

The man who knows what he is after usually knows how to get it.

## BRITISH AND FOREIGN.

The Irish Society has granted £1,000 for relief of distress in Londonderry.

King Robert the Bruce was crowned at Stone 600 years ago on the 27th ult. The population of the British Empire has now reached a total of over 400 millions.

A secret league has been formed in Switzerland to prevent the marriage of tuberculous persons.

The Callander and Oban Railway Company are to plant some hundreds of trees at Connel Ferry station.

A popular edition of the "History of Kilmacoolm" is being brought out by the author, Rev. James Murray.

Education in Ireland is in a languishing state, but how to improve it is a problem bristling with difficulties.

Rev. Hugh Alexander, late assistant, Cowcaddens U. F. Church, has been elected minister of Lamlash U. F. Church.

Lady Curzon's parting gift to the city of Calcutta is a fountain which is shortly to be erected in the public gardens.

The State of Maryland has undertaken to build a modern macadamized highway from Baltimore to Washington.

The State coach used by the King of Spain is drawn by eight pure white horses, with white plumes and white harness.

Sir William Howard Russell, better known as Dr. Russell, of the London Times, entered his 87th year on the 22nd ult.

There are four "all the year round" bathers at Scarborough, and every morning this winter they have taken their dip.

It is said that the life of Robert Owen will be described for the first time "in its entirety" in a forthcoming work in two volumes.

A community of nuns from Paisley intending settling in Greenock, and Alival House, Larkfield Road, has been purchased for them.

There being no criminal business for trial at the Limerick City Quarter Sessions on the 27th ult., Judge Adams was presented with a pair of white gloves.

It is proposed to employ elephants in India six hours a day generating electricity which will be stored in batteries and used at night for lighting streets.

In Australia there are 210 churches to every 100,000 people, a larger number in proportion than any other country. Britain has 141, and Russia about 55.

A startling decrease seems to have taken place in recent years in the number of candidates who compete for woman and girl clerkships in the London Post Office.

Gout is rarely known among the working classes of Ireland. Their immunity from this complaint is thought to be due to the fact that their food consists largely of potatoes.

Campbelltown Highland Parish Church is to have an American organ. It is curious that none of the Highland kirks have ever tried to lead the psalmody with the bagpipes.

The fact that Great Britain leads the world in fast railway runs is remarkable when it is taken into consideration that there is far more traffic on British than on American and Continental roads.

On the roll of the new House of Commons Mr. John Murphy, M. P., has signed his name in Gaelic. This is the first time that a member of Parliament has signed the roll in other than English characters.

Every horse in the British army is numbered and has a little record kept. The number is branched upon the animal's hind feet—the thousands on the near hind foot, and the units, tens, and hundreds on the off hind foot.

The British Museum has declined to purchase the Nelson memorandum outlining the plan of the Battle of Trafalgar, which was recently sold at auction for \$18,000 and offered to the museum by the purchaser at the same price.

SUNDAY  
SCHOOL

# The Quiet Hour

YOUNG  
PEOPLE

## JESUS, THE SINNER'S FRIEND.

By Rev. J. W. McMillan, Winnipeg.

One of the Pharisees, v. 36. He wanted to study Jesus. Wherever our Lord went, He set all sorts of people asking, "Who is this?" In any village He entered, there was a rush to the house where He was stopping. When He went to the temple, the scribes, those clever lawyers; started an argument with Him. Herod, the king, wanted to see him work a miracle. And when He enters into a life-to-day, He makes it a centre of interest. The world is forever crying the church. Your world, the little company of friends and acquaintances amongst whom you live, takes an immense amount of interest in your religion. What kind of a monument and beacon light ought you then to be for the guidance of others?

He went, v. 36. Jesus asked no questions as to the manner of His reception. When a door of opportunity opened, He entered. He knew this invitation was not out of respect. He might have said: "I will not be a guest, where I am not honored. I refuse to make an exhibit of Myself, for this man to wonder at and criticize." But our Lord was not self-important. His ministry—that was the important thing. For most of us the "I" is very big, and our work very small. Let us reverse that.

Sinner, v. 37. There are two classes of sinners, those who know it, and those who do not. You do not expect to find a man among the patients at a doctor's clinic, who, when asked, "What is the matter with you?" shall reply, "Nothing at all." That man may indeed have some secret and deadly disease, but if he thinks he is well, he does not seek the doctor's help. Now, it is the contrite sinner, whose sin has alarmed him, that finds Jesus. A magnet will draw steel filings out of a heap of dirt, leaving all the non-metallic stuff unattracted. The power of Jesus called to the need of repentant sinners, as the mother hen summons her hungry chickens. And no needy one coming to Him ever went away empty.

This woman, v. 44. She showed her love in the natural way. She gave up her most precious possession for Jesus' sake. If Simon Peter had bought an alabaster cruse of spikenard, he would only have made a fool of himself. What he did for Jesus was to forsake his fishing nets. That was the natural renunciation for Peter. What anyone is to do for Jesus, depends upon what he has and is. We do not expect boys or girls to act like grandfathers or grandmothers, in religion or in anything else, but just like themselves. Only love Jesus truly, and the love will find a fit and beautiful way of showing itself.

Forgiven, v. 48. In one of the state prisons south of the boundary, was a man serving a life sentence for murder. An old school chum of his, after ten years of the sentence had elapsed, was elected Governor of the state. One of his first acts was to write out and sign a pardon for the prisoner to carry it to him. He entered the cell, and without revealing either his rank or his errand, chatted pleasantly for some time about the old days. At last he said, "Bill, what would you do if you got out of prison?" A gleam of hate shot across the convict's eye. "I would do for that sheriff that ran me down," he growled. The governor departed and, when back in his office, tore up the par-

don. It was impossible to pardon that prisoner. And it was impossible for Simon to be forgiven, for he was not repentant. But the woman was forgiven.

## THE PREACHER A TEACHER.

The preacher is a teacher. But he is far more. For the function of the ministry is the development of character, and that is quite another thing from the mere inculcation of dogmatic truth. In reaching the will one may traverse simply the intellectual highway. He should never forsake it. But, if he is wise, he will not neglect those motive powers which strike the will even more than the blows of cold reason.

The teacher gives the pupil the benefit of the acquisitions of men who have lived and are dead. These he may find in books. But the preacher does more; he appeals to the intuitions of each living soul before him, and he holds up the possibilities of a present experience of the presence and power of our Saviour and Lord.

In short, the function of the teacher is instructive; the function of the preacher is inspiration. Thus Matthew Simpson said his ministry had been simply one of exhortation; and Spurgeon and Beecher and Guthrie and others without number, in the same order, were inspirational preachers.

The teaching preachers are not many; the inspiring preachers may be very many—as many as the entire number who are called of God to proclaim the gospel.—Central Christian Advocate.

## AN EASTER SONG.

(By Richard Le Gallienne.)

Arise, my heart and sing thy Easter song!  
To the anthem of returning bird,  
And sweetening bud, and green, ascending blade,  
Add thou thy word.  
Long was the winter and the waiting long;  
Heart, there were hours, indeed, thou wert afraid—  
So long the Spring delayed.  
Shut in the Winter's alabaster tomb,  
So white and still the sleeping Summer lay  
That dead she seemed;  
And none might know how in her magic side  
Slept the young Spring, and moved, and smiled, and dreamed.  
Behold, the wakes again, and, open-eyed,  
Gazes in wonder 'round the leafy room  
At the young flowers. Upon this Easter Day  
Awaken, too, my heart, open thine eyes,  
And from thy seeming death thou, too, arise,  
Arise, my heart; yea, go thou forth and sing!  
Join thou thy voice to all this music sweet  
Of crowding leaf and busy, building wing,  
And falling showers;  
The murmur soft of little lives new-born,  
The armies of the grass, the million feet  
Of marching flowers.  
How sweetly blows the Resurrection horn  
Across the meadows, over the far hills!  
In the soul's garden a new sweetness stirs,  
And the heart fills,  
And in and out the mind flows the soft airs.  
Arise, my heart, and sing, this Easter morn;  
In the year's resurrection do thy part—  
Arise, my heart!

From broken hearts we sometimes cry:  
"Who shall roll us away the stone?" and  
know not that already God's angels with  
flashing pinions are cleaving the blue air  
to perform the service.

## "AFTER THIS, JESUS SAITH, I THIRST."

By Rev. James W. Falconer, B.D.

Once before, Jesus had thirsted. It was when He sat by the well of Jacob and the woman of Samaria came to draw water. Then He turned from His craving and forgot His own want, in the eagerness to bless another heart. Knowing the spiritual thirst of a nature that had failed to discover God, He said, "Whosoever drinketh of the water that I shall give him shall never thirst." Thus constantly, in the mind of Jesus, did the spiritual needs of others rise superior to His own physical wants.

Once, also during the Passion, they offered Him wine mingled with myrrin, in order to allay the severe pain which He endured. But He refused the draught, determined to taste the extreme of anguish, and to keep a clear and wakeful mind:

"Thou wilt feel all, that Thou mayst pity all,

And rather wouldest Thou wrestle with strong pain

Than overcloud Thy soul."

But now at the end of the Passion, when one offers Him the vinegar, He accepts it, and cools the parching thirst that all along has distressed Him. "So they put a sponge full of vinegar upon hyssop, and brought it to His mouth. When Jesus therefore had received the vinegar, He said, 'It is finished.'"

"I thirst!" Is it inspiring enough as a message from the dying Son of God? We might have expected some more thrilling utterance, some memorable word to stir the hearts of His disciples, like the last sentence of a strong leader to his age. "I thirst!" It is at least the cry of a human. It is altogether natural. Here a real man speaks, with feelings like our own. And because it is the cry of one in deep agony, it still has power to calm and fortify those who are afflicted. "We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are."

But chiefly the time of utterance lends unwonted emphasis to these words. Personal needs come last with Christ. He had prayed for His enemies, He had provided for His mother. He had received the penitent thief to His kingdom, He had saved the world—all of this in the midst of mortal agony. Then only did He allow the private craving to assert itself. "After this, Jesus, saith, I thirst."

It is the perfection of moral beauty, when personal preferences are allowed their way, only after the wants of others have been met and satisfied. He who is selfish, satisfies his own thirst first. The follower of Jesus waits.

Halifax, N.S.

## PRAYER.

Almighty God, our heavenly Father, who didst send Thy Son, Christ Jesus, into the world as a little child, we pray to Thee on behalf of all the children in our homes. Touch them by Thy life-giving Spirit and lead them early to the Saviour. In the days of childhood let them follow in the steps of Jesus, who was subject to His parents and who loved supremely the things of God. Keep them safe amid the temptations which, all too soon, they must encounter. Let not the evil sights and sounds with which the world is filled have power to harm them; may they be so surrounded and defended by heavenly powers that they shall pass through these things unscathed and enter upon life's duties pure in heart and strong to do God's will. Bless the children and young of every land, that a generation may arise to serve Thee better than their fathers. Amen.

\*S.S. Lesson, April 22, 1906. Luke 7: 36-50. Commit to memory v. 47. Read Mark 2: 1-17; Luke 7: 18-35. Golden Text—Thy faith hath saved thee; go in peace.—Luke 7: 50.

THE PRAYER FOR GUIDANCE.

There is no prayer more blessed and more availing than the simple, unadorned prayer for guidance. There are so many turns in the road. Meeting the best, we may so easily go wrong. If we have a right to anything we have a right to an answer when we plead "Show me the way." It is possible so to realize the complexity of life that all prayers pass for the time at least into the city to be led. Is this prayer answered? Yes, assuredly, but often not answered as we thought it might be. There may be those who always understand the reason of God's dealings with them. There may be those who can turn back and think of every difficulty and every crisis, and assure themselves that the pillar of cloud and the pillar of fire were visible when they sought them. But there are many who think they see that, at this point and that they had made another choice, they would have had much more sunshine and much more peace. They see this great game and conflict of life go by them, and they are left in a corner unneeded. They have been kept from the soiled and shiny path of the passions, but they are over-shadowed by trials and troubles. They wrestle with hardness and poverty, and yet they have done their best. Were they guided? The answer is that often and often the fact of God's guidance does not become plain until years of pain and disappointment have passed away. Suddenly, it may be, a light flashes on the darkness of past and present. We see in a moment that if we had gone down that path we should have missed the consecration and crown of existence. This road which has been so rough has led us to a summit from which we can look round and know that we do not miss the way—that, darkling we are led all the while. Often the summit is not one of worldly triumph. It is far better than that. It is a nearer approach to God. We have found in the way of unwelcome duty a sure communion with Christ. —W. Robertson Nicoll, in "The Garden of Nuts."

THE HEAVENLY STAIRWAY.

Prayer is the stairway to heaven,  
 And whoever will may climb—  
 The child in its morning beauty,  
 The sage who is bowed by time,  
 The king in his royal raiment,  
 And the outcast clothed with crime;  
 Prayer is the stairway to heaven,  
 And whoever will may climb.

THE PURPOSE OF BAPTISM.

Baptism does not save people from sin and punishment. One is not a Christian because he is baptized, but is baptized because he has received Christ, and rests upon him for salvation. The infant children of believers are baptized, not to bring them into the Church, but because they are born in the Church. They are baptized upon the faith of their parents, who pledge to bring them up in the nurture and admonition of the Lord, and it is to be confidently expected that when they arrive at years of discretion they will accept Christ and devote themselves to his service.

OLD-FASHIONED VIEWS OF CHRIST.

"He holds the Bible to be the word of God. He likewise holds to old-fashioned honesty." An old man spoke thus of a young man about whom his opinion had been asked. The old-fashioned loyalty to the Bible and the old-fashioned honesty go very well together. Loyalty to the Bible without the honesty is an unreality on one hand, and on the other, we are much more likely to be sure of the honesty if we have the loyalty. We cannot do better in the matter of the Bible than to cling to the old-fashioned views of Christ. Those are nineteen hundred years old, but there are no better ones.

MISSIONS IN HONAN.

(By Rev. John Griffith, B.A.)

To those familiar with the Chinese language the names of all the provinces of the empire bear significant and often picturesque names. "Ho" means river, and "nan" means south, and the Province of Honan is so named because the major portion of it lies south of the great Yellow River, which rises in the table lands of Central Asia, and, after a long and tortuous course, flows through mountain gorges into the Honan plain, and thence across Szechwan Province into the Gulf of Pechili.

As a matter of fact not all of the Province of Honan lies south of the Yellow River. About one-fourth of it lies north of the river, and is of an irregular, boot-shaped outline, with the toe pointing to the west. This section, usually called by the North Honan, constitutes the mission heart of the Presbyterian Church in Canada, and within its bounds no other Protestant mission carries on work. Its size and shape are pretty accurately duplicated in that portion of the Province of Ontario bounded by the Georgian Bay, Lakes Huron and Erie, and a line drawn from Hamilton to Collingwood. Within this territory lives a population estimated at about eight millions.

The main portion of our mission field forms part of a great level plain of remarkable fertility, which stretches for hundreds of miles to the north and south and east. Along our western border, and extending far into the next province, are mountain ranges containing coal and iron in apparently inexhaustible quantities. Baron von Richtofen, a German mining expert, estimated these coal deposits as capable of supplying the world's demands for two thousand years to come. Alongside this coal are found mountains of iron ore. These and other natural resources are, as yet, practically untouched.

Historically, Honan is of great interest. It was the original "Middle Kingdom," the first Chinese settlement of the country having apparently been made along the banks of the Yellow River. Authentic Chinese history in Honan dates back for at least three thousand years. The Chou dynasty began in the year B.C. 1122, and lasted until B. C. 256. The end of the Trojan war, the establishment of Israel's monarchy under Saul and David, and the most brilliant period of Grecian history, all fall within these dates.

Though in the northern half of China, our mission fields is yet in the latitude of Southern California. Snow is seldom seen in winter, though very occasionally the mercury falls below zero. In summer the heat is often intense, reaching 105 degrees Fahrenheit, or even more, in the shade. Physically, the people are of about the same stature as ourselves, and in this respect are not to be judged by the Southern Chinese who come to this country. They are very industrious, too. Farmers produce fall wheat, barley, corn, beans (in great variety), millet, sorghum, buckwheat, sesame, cotton, sweet potatoes, peanuts, etc.; and the freedom of their fields from weeds and rubbish would put many a Canadian farmer to shame. Unfortunately, in many regions increasing areas are being devoted to the cultivation of tobacco and the opium poppy, the latter of which is making its blighting curse nearly more apparent among the Chinese people. Honan furnishes no small fruits, but produces plums, apricots, peaches, pears, grapes, persimmons, and a few apples. In quality and flavor most of these are much inferior to Canadian fruit. The forests disappeared centuries ago, and, as a rule, the only trees now seen are those growing about the streets of cities, towns and villages. Beautiful groves of bamboo are found in the vicinity of Hwai ching city. Wild flowers and singing birds are scarcely ever seen, excepting occasionally in the vicinity of the mountains.

The religions prevalent in Honan are Buddhism, Taoism, Mohammedanism and Confucianism, though the last named is really a system of moral maxims for the present life, rather than a religion taking cognizance of a future life. The Mohammedans are not numerous. Buddhist and Taoist priests (especially the former) are considerably in evidence, but are a degraded lot, and generally despised by the people. Their religious systems have only a nominal hold upon the people's hearts,—religious observances and ceremonies being most frequently performed because of fear that malignant deities will not fail to avenge slights by sending sickness, drought, famine, pestilence or poverty.

Our mission has been established in Honan for only about fifteen years. Its early success was hampered, not only by the sinfulness of its staff, the sickness of some of its members through poor housing, unsanitary surroundings and other causes, but also by the intense anti-foreign bitterness of the Honanese. And yet wonderful progress has been made in spite of all obstacles and difficulties. During the Boxer upheaval of 1900 the buildings of only one station, Chang Te, out of three, remained standing. The two destroyed stations, Chi-wang and Hsin-chen, have not been rebuilt, but somewhat better and more strategic centres have been secured in their stead, and to-day the mission is well established in the three prefectural capitals, the three most important cities in North Honan. The extreme stations are about one hundred and forty miles apart, and in relative positions the cities of Chang Te, Wei-hui and Hwa-chang might be represented by Mount Forest, Woodstock, and Canham, in the portion of Ontario which has already been compared with Honan.

At each of these main stations there are some substantial and suitable missionary residence (though three more are urgently needed), a church, a dispensary and hospital, (where between one hundred and two hundred patients are treated every day excepting Sundays), and some other necessary buildings. At Chang Te there is also a separate women's dispensary and hospital, and a good boarding school for boys. In six or eight towns the Christians have bought or erected, either partly or entirely at their own expense, buildings large enough to accommodate their Sabbath congregations. Some of these buildings are used as Christian day schools during the week.

Though only a fraction of the population of North Honan is yet prepared to listen to the gospel, yet even one-tenth of eight millions gives a multitude to whom it is utterly impossible for six or eight missionaries and their Chinese helpers adequately to minister. If our present staff were multiplied many times over, every man and woman would have all the willing people to whom they could preach or teach the gospel of God's love and salvation. The Honan missionaries try to be very careful about the character, knowledge and motives of those whom they record as candidates for baptism, and yet the number recorded in each year since the Boxer troubles has been almost double that of the preceding year. The professed conversions during 1905 have probably reached about four hundred, but this number could be vastly increased, were the church to send anything approximating the force needed to meet even the present demands of our great field.

DAILY READINGS.

M.—Christ's programme, Isa. 61: 1-6.  
 T.—Salvation for the Gentiles, Acts 11: 1-18.  
 W.—An unwilling missionary, Jonah 1: 1-17.  
 T.—The message believed, Jonah 3: 1-10.  
 F.—Pity for the ignorant, Jonah 4: 1-11.  
 S.—A persecution, Acts 14: 1-17.  
 Sun. Topic—Missions in Honan. Acts 13: 1-5.

\*Y.P.S.C.E. Topic, 29th April, 1906. Acts 23: 1-6.

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OTTAWA, WEDNESDAY, APRIL 18, 1906.

The visit to the Capital of Prince Arthur A. Connaught has been the event of the week. He was warmly welcomed, and is the guest of the Governor-General at Rideau Hall.

The recently discovered Jersey and Kiffin record of English Baptists is reputed to show clearly that the earliest English Baptists were not immersionists.

Lord Aberdeen visited Belfast last week and received twenty-four addresses of welcome. The first address was that of the Corporation, and the second that of the Presbytery, to which His Excellency in reply made cordial and graceful reference.

It is said that Mr. Alexander's revival songs are now as popular in England as Mr. Sankey's were a generation ago. The "Glory" song—an especial favorite—has appeared in print about 17,000,000 times in three years. The London dailies often publish the words and music.

The party which will accompany Mr. Carnegie to the Capital on the 30th will include Col. J. J. Cook, the New York Attorney, Richard W. Gilder, editor of the Century Magazine; Dr. Nicholas M. Butler, president of Columbia College, and James Bertram, Mr. Carnegie's private secretary.

Premier Whitney deserves praise for his proposed legislation to raise the salaries of Ontario teachers, particularly in rural districts. These salaries have been injuriously inadequate for a long time past. The Province will give larger grants, contingent on the school trustees giving better remuneration. Thanks, Mr. Whitney!

We made reference a couple of weeks ago to the resignation of Rev. D. Stiles Fessenden of the manse of the Presbyterian Witness. It is now announced that Rev. George S. Carson, B.A., minister of Knox Church, Picton, will be manager and associate editor, while continuing in the pastorate. Mr. Carson has already proved his ability as a writer so that the editorial pages, always well up to the mark, will be still further strengthened, and the Witness made increasingly useful to its large circle of readers. Our contemporary and its long time editor Dr. Murray and his associate editor, have our best wishes in their important work.

### PRESBYTERIAN MINISTER AT WASHINGTON.

Press dispatches from Washington say that Justice John M. Harlan has told the Assembly and New York Avenue Presbyterian congregations in that city that if they will unite, he will retire from the supreme bench at once and devote his remaining active years to the task of raising the funds necessary for the erection of the great Presbyterian minister in the national capital on which the venerable jurist has set his heart. One principal objection made to the minister project when it was first advanced was the difficulty of determining its relation to existing churches in the city of Washington. The merger which Justice Harlan proposes would afford the local foundation for his ideal and remove the objection referred to. It is said that the churches to whom the proposal is made regard it favorably.

At a banquet of the Educational Department of the Central Y.M.C. Association, Toronto, last week, the Hon. G. W. Ross was given a great reception on rising to speak. In his inspiring address he urged the young men to keep up the general culture of the mind, even in these days when specialization was a feature in education. He hoped Canadians would learn to speak good English, and to do this they should keep their general conversation free from slang. He urged them to read history and to know the story of Canada thoroughly. History helped to make good, intelligent citizens. They should read poetry. By the poetry men read one could judge their character and their temperament. Poetry had a charm of its own, and exercised a refining effect on men, often beautifying their lives.

Mr. Ross exemplifies in his own person advice he gave the young men. In all his public utterances the ex-premier of Ontario shows habits of wide reading and careful study. No public man in Canada, so far as we know, can make happier literary allusions or more telling quotations than can Mr. Ross. And his English is always as good as the best.

Major G. W. Stephens, M.P.P., voluntarily spent three hours last week in a cell in the Montreal jail eight feet by seven feet, with one small window high up in a corner and containing five other prisoners. The building, he points out, is 70 years old, with walls crumbling, woodwork rotten, cell walls like punk, galleries leaning over, floors belching out impurities of 70 years' accumulation, and wards in total darkness from sundown to sunrise. But, worst iniquity of all, fifty-five prisoners, from ten to sixty-five years old, and accused of all manner of crimes, from stealing a loaf of bread, or wrongly accused, to the vilest specimen of immorality and crime, are all herded in one room, and likely to be there for probably six months at a time. It is a disgrace to the citizens of Montreal that such a state of affairs can be truthfully reported of their jail. Let them take immediate steps to have the stigma removed.

The death is announced of Robert A. Grant, barrister, of Toronto, which sad event took place on Monday night after a brief illness. It seems only a day or two ago since Mr. Grant was in this city, appearing before the Insurance Commission in the interest of a client. He was the eldest son of the Rev. Dr. and Mrs. Grant, of Orillia, who, along with the other relatives, will have the heart-felt sympathy of many friends in their bereavement. Mr. Grant was for several years an active member and office-bearer in St. James' Square Presbyterian Church, and although a young man had already won for himself a distinguished place in his profession. His wife pre-deceased him on December last, and he leaves two boys, scarcely old enough to realize the great loss they have sustained in the removal of father and mother.

### THE REASON IS CLEAR.

A correspondent of the British Weekly, commencing an article which appeared in that journal on "Roman Catholicism and Liberty," says: "Although this is a subject of first importance to Great Britain at the present crisis of educational affairs, the apathy of the Press as a whole is deplorable. Ever since the Oxford Tractarian movement began there has been a subtle and insidious undermining of Protestantism going on in England which is dangerous to the nation in precise proportion as its progress is underground and unobserved. The blight of priestcraft has always proved one of the worst evils that can afflict a people; and in England, as elsewhere, it has more than once goaded us into sanguinary revolution. The reason is clear. Liberty and priestcraft are deadly foes. As national ideals they are utterly incompatible, and no nation can serve two masters. As you say, Romanism as a religion is one thing, but Ultramontaniam as a policy is quite another. "We are Catholics," said some Italian friends to me in Rome, "but we are not Vaticanites. The Pope is our chief pastor, but not our King." This is a distinction we English sometimes lose sight of, but it is vital. That able monarch, the present King of Italy, understands this, hence his declared policy is "respect the clergy, but keep them within their altar rails." It is in pursuance of this policy that it became necessary both in Italy and in France to keep the priest outside the State school. We are confronted with the same necessity in England.

Here in Canada, as in Britain, the party press can not afford to speak out on questions affecting Roman Catholicism. It might cost votes. Hence the press on both sides is shackled.

### THREE STRONG OBJECTIONS.

Says the Pioneer: There are three independent facts to be considered in connection with the proposal now before the Legislature to make the polling of a three-ninths vote necessary to secure the adoption of a local option by-law. They are the following:

1. It takes away from the people of Ontario rights which they have enjoyed for many years and which have never been abused, and confers upon the liquor traffic special new protection and power which have never been given to it before.
2. It emphatically and definitely declares that in law-making power the vote of a man interested in liquor-selling must be counted of more weight and effect than the vote of a man who does not favor the bar-room system. Sixty-seven liquor sellers and their friends will be enabled to outvote any hundred citizens who vote to have the traffic restrained and its evils minimized.
3. It will block the progress of temperance reform that has been going on steadily for many years, and prevent the closing up of bar-rooms in many municipalities in which a substantial majority of the best citizens desire to have them closed for the protection of their families and their homes.

"There is every evidence that the Government means business as regards the bill," said Rev. J. G. Shearer to a Toronto newspaper reporter, with reference to the Lord's Day Act now before the Dominion House. Mr. Shearer has just returned from Ottawa, and he says that there is strong likelihood of the bill going through all right. The dissatisfaction that arose at first among the Quebec members was due to a misunderstanding, and after hearing Mr. Fitzpatrick's speech on the second reading all their fears were removed. Mr. Shearer is very much encouraged by the speeches of the Premier, the Minister of Justice and other members, and as the bill is a Government measure, and the Opposition members are committed to it, its passage he thinks, seems certain.



**A RELIGIOUS NEWSPAPER.**

On this subject the Belfast Witness has a sensible article from which we quote the following paragraphs:—

A newspaper devoted to the interests of a particular church is of immense service to that church. For, in the first place, it gives expression to many desires and convictions that would else be quite inarticulate. Church members are necessarily scattered over a wide area, many thoughts and feelings are secretly cherished about matters of religion and church, but there are few opportunities, or none at all, for hearing such matters discussed. Into the home once a week the religious paper comes with a breath of life. It makes vocal what had been lying silent, it gives form and force to what had been only half conceived, brings to the birth what may have been long in gestation, confirms opinions previously cherished, or corrects misapprehensions and erroneous notions. The religious paper makes the church member feel that he is not alone, but one of a large society, a mighty Brotherhood. \* \* \* The printed page that brings us news of what our fellow-churchmen are thinking or doing in all lands is a great power, it makes for the communion of saints, and the solidarity of "the holy church throughout all the world."

The church paper helps to give religion its proper place and power in great public matters of political and social importance. The State and society are none too ready to recognize spiritual claims in any case. \* \* \* The church paper can fulminate with a force which the minister, by a self-denying ordinance, forbids himself. On the subject of education, for example, such a paper helps to create a sound public opinion, and then to enforce on statesmen and publicists the value of that opinion. On temperance, on commercial honesty, on social purity, on capital and labor, landlord and tenant, employer and employed—on all such matters there is a moral side which interests the Christian people, and which is better set forth and debated and defended by the religious paper than by any other means. And in many matters the interests of our own particular Communion are affected, the welfare of our own church members endangered, and then the denominational print becomes a necessity and a tower of strength. Specially is this important service rendered to men's spiritual interests in the present day, when there is a cold wave of rationalism and secularism chilling the very heart's blood of the nation. The making of money in order to enjoy the "good things" of this life, the craze for sport and pleasure, the old Epicurean maxim, "Let us eat and drink, for to-morrow we die"—this passion of the moment threatens to crush out religion and the things of God and the soul. The religious paper is of value in keeping our spiritual nature in sight, and the higher claims of spiritual morality. If man has no soul and no hereafter he is not so respectable as the horse, not so happy as the bird. If religion and God are eliminated out of human life, human life becomes a very poor business, a business that does not pay its expenses. The religious paper, whatever else it may fail to do, emphasizes the spiritual interpretation of the universe and man's first and chief necessity, the need of God and of our being "partakers of the Divine Nature," which is the work of the Christian faith.

In smaller ways also the church paper is very useful and worth its room. It is a vehicle for the exchange of ideas and sentiments amongst members of the same Communion. "We all remember Dean Ramsay's story of the Scotchwoman who "wadna gie the crack in the kirk yard for a' the sermon." The sermon is supreme in its own place—she, like all good Presbyterians, knew

that right well—but there are subordinate matters that have an importance of their own. Now the church paper once a week gives just this "crack in the kirk yard." It tells us what ministers have been "called" and "installed," and even such very human particulars as the minister's marriage, or address and presentation—all very good things to hear of and to know. It tells us of new congregations established, new church edifices erected, new preachers that have come to the front, and prints their best sermons for our edification. It allows correspondents to suggest reforms in this or that direction, and the varied readers everywhere see what the people think, and are stimulated to think for themselves. It blows a wholesome breath of controversy, ventilating religious or church questions, and so leading on to many improvements in church life. Instead of stagnation and apathy it stirs the mind of the people, and quickens their interest in every pin of the Tabernacle, society.

**OWEN SOUND PRESBYTERY.**

The Presbytery met in Division Street Lecture Room on the 10th of April and was opened with devotional exercises by Rev. Mr. Black, moderator. Circular letters were read intimating that Presbyteries were making application to the General Assembly for leave to receive the following ministers from other churches viz: Methodist, H. B. Beavis and J. R. Sanderson; Congregational J. R. Solandt, B.A., other churches, Messrs. Thomson, Nilsson and Anderson. Mr. Black reported that he had completed the report of Church Life and Work—that the following were the recommendations:

1. That the questions of this report be made the subject of discourse by the pastors.
2. That all members of congregations be urged to contribute to the support of ordinances and schemes of the church and that parents encourage their children out of their own earnings to have a share in supporting the cause of Christ.
3. That pastors and parents encourage the young who appear to be endowed with the necessary gifts and graces, to turn their thoughts upon the exalted calling of the ministry as their life work.

Mr. McNabb reported that the Heworth charge had increased their contributions so that their minister would receive the \$800 minimum stipend and manse. The moderator and clerk were instructed to sign and forward in behalf of the Presbytery, the petition to Parliament prepared by the Lord's Day Alliance. The Sabbath school report being still incomplete was left in Mr. Shepherd's hands to be completed, and all congregations which have not reported send their reports immediately to Rev. A. Shepherd, Markdale P. O. Mr. Barton was instructed to forward his report of Young People's Societies to Synod's Convener. Dr. Fraser submitted a resolution to Presbytery on the proposed amendments to the Temperance Act, which was adopted and ordered to be sent to the Hon. Mr. Hanna. A plan for the order of service in Allenford, Elsinore and Skipness was adopted. Presbytery approved the action of Mr. Eastman and the clerk in appointing the induction of Mr. Lemon in St. Vincent Church on Thursday 19th April at 2 o'clock—the moderator to preside, Mr. Barton to preach, Dr. McLaren to address the congregation. Presbytery adjourned to meet in Knox St. Vincent, April 19, at 1.30 p.m. and was closed with prayer. —J. Somerville, clerk.

The proprietors of St. Andrew, the Scottish religious weekly, are extending the scope of the paper. The new editor is Mr. William Seatter.

**ON SUNDAY SCHOOL "HELPS."**

Editor Dominion Presbyterian:

In the General Assembly of 1903 at Vancouver I moved the following resolution: "The General Assembly suggest to its Publication Committee as regards 'Sabbath School Helps' the consideration of the advisability of no longer printing the text of Holy Scripture in the 'Helps,' but simply indicating in clear large type the place in the Bible where the lesson of the day is found." (Minutes of Assembly, Page 38.)

This was adopted by a large majority, in fact the court was in a mood to pass even a stronger motion, enjoining the Publication Committee to make such a change in the their "Helps." But at the suggestion of some members of Assembly I put the resolution in the above form. Three years have passed since this motion was adopted by our Supreme Court, and what has been done? So far as the court at large knows, nothing. The "Helps" are still published with the text of Scripture printed in full, and if the committee has ever considered the recommendation of the Assembly it is known only to themselves.

Now what is the result? It can be told in one brief sentence. These "helps" are driving the Bible out of our Sunday Schools. This is a fact, an appalling fact which no unprejudiced observer can deny. Our scholars are taking these leaflets into the classes and are almost universally substituting them for the Book itself. I have spoken to ministers, superintendents, and teachers, and have hardly ever found one who has not agreed with me that such was the case. More than this, these "Helps," leaflets and monthlies are being used in the homes in place of the Bible to study the lesson, so that both in home, and Sunday School the complete Scriptures are being superseded by these fragmentary scraps of Scripture which are printed at the top of the lesson "helps."

I am perfectly aware the Publication Committee advise that the Bible itself be used in the school, but I am calling attention to a practical fact, and one which the action of the committee itself, in giving the lesson in this convenient method has made almost an inevitable fact.

If the scholars have the lesson text on a slip of paper, which can be put in the pocket, or folded up in "the library book," they will not, and as a fact are not carrying the Bible to Sunday School. The slip has created a baneful habit which it will take time to break. The text in the lesson paper, has become largely the Sabbath School Bible. The whole Bible is becoming an unfamiliar book in the hands of our scholars and even teachers, the practice of turning up references is now being discontinued because there are so few copies of the Scriptures in the class, the feeling of familiarity with, and the attachment to one's "own Bible" is becoming an obsolete sentiment, and the Word of God is associated in our children's minds with the shreds of Scripture printed on the leaflet. My own feeling on the subject is so strong that I say without hesitation that those who originated and those who are perpetuating the present system of Sunday school "Helps" are doing irreparable injury to our children and young people. Let us by all means have all the explanation, illustration, light which the "Helps" furnish, these are excellent, but for the text of Scripture send the learner to the Scriptures themselves. Let the place in the Bible where the lesson for the day is found be indicated in clear bold type at the top of the leaf, but nothing more.

J. F. DUSTAN.  
Grove Manse, Halifax.

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STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

### THE QUIETUS OF MISS JERUSHY.

By Charles Frederic Goss.

Miss Jerushy had been the direct or indirect cause of the dissolution of every relationship in the Wallingford Presbyterian Church during a quarter of a century. Why those twelve or fifteen able ministers of the gospel and that congregation of pious and sensible people had let this meddlesome old maid upset all their plans and destroy all their prospects, nobody could tell. Perhaps the reason lay in the essential goodness of Miss Jerushy's heart, for her devotion to the church was never called in question. It was this very zeal, no doubt, which made it impossible for her to put up with mediocre success. When, therefore, a new minister began to fall short of perfection, her righteous soul would swell with indignation. At first, she would berate the minister himself, and then, if he did not make good, begin to stir up the membership. The symptoms of Miss Jerushy's going on the warpath were unmistakable—the war paint, feathers, tomahawks and ghost dances of Indians finding a counterpart in her plain black Sunday bonnet; shiny, brocaded dress; faded green parasol, and wild dashes into stores, residences and church societies.

Whenever the congregation observed these goings-on, it knew that within a short time there would be another preacher's scalp suspended at Miss Jerushy's belt. Educated in an Eastern school and reared upon the Shorter Catechism the Westminster Confession of Faith, Calvin's Institutes, and above all, the English Bible, Miss Jerushy was a formidable critic, and more than one of the most cultivated of all this series of clergymen had confessed that when he felt her little black eyes riveted upon his face his ideas would vanish like a covey of quail. By these persistent assaults upon its peace the church had been gradually divided into warring factions. Good neighbors and faithful friends were separated by suspicions and misunderstandings. Occasionally, some deacon or elder had taken it upon himself to remonstrate with Miss Jerushy; but without success. Once or twice, a preacher, more belligerent than the rest, had tried to organize a rebellion against the tyrant; but had met his Waterloo.

Living entirely at home in a tasteful cottage upon a generous income, Miss Jerushy was rigid in her self-denial, generous in her benefactions and scrupulous in her dealings, and had acquired both influence and power. Had it not been for the facts that her wig was never quite straight upon her head nor spectacles upon her nose, and that her gold plate was loose in the roof of her mouth, she would have presented an attractive, as she did an imposing, appearance.

For the first six months the last minister in this long procession which had filled so rapidly through the church, succeeded in avoiding all the ordinary pitfalls into which his predecessors had stumbled. At the mature age of fifty years he was pleasing in person, tactful in methods, resourceful in emergencies, and Miss Jerushy had actually begun to think that the ideal man had arrived; but one Sunday morning a single sentence of his sermon not only contained a grammatical error but a theological heresy, and Miss Jerushy once more went upon the warpath.

To the astonishment of the congregation and even of the session the Reverend Joseph Rowland Gill was not disturbed. The information of the outbreak reached his ears on Friday morning and in the afternoon, having called upon his elders in rotation, he went straight to Miss Jerushy's cottage. Very few people had ever succeeded in travelling that pathway from the gate to the door without attracting the attention of the lynx-like eye of its

occupant, but it so happened that on this eventful afternoon Miss Jerushy was so absorbed in an argument with one of her neighbors over the unsound theology of the minister, that she did not discover his approach until she saw him standing on the porch.

The sudden vision of the kindly countenance of this very man whose influence she was trying to undermine, abashed and bewildered Miss Jerushy so completely that she committed a great sin and (what some people think is infinitely worse) a great blunder.

"I will not see him! You will have to tell him I am not home," she explained to her companion in a voice of suppressed emotion, and plunging into the parlor closet, shut the door.

If Miss Jerushy was bewildered by the minister's sudden appearance, her guest was not less so by this unexpected command. Hurrying to the door, she repeated the words of her hostess, but with a tell-tale face which the Rev. Joseph Rowland Gill was too keen an observer not to see.

"Well, I will just step in," he said, coupling the suspicions aroused by the woman's manner with a certain scuffling sound and the violent slamming of a door, as if someone in the house were trying to escape. Mrs. Lasher backed nervously into the parlor, seated herself stiffly on the edge of an old hair-covered lounge and beckoned the visitor to a chair.

"I am sorry that Miss Jerushy is not in, but as my business is very important, I will wait," he said, looking keenly into the flushed face of his hostess.

Mrs. Lasher did not reply. The situation was too terrible to admit of clear thinking by such slow wits as hers. Her naturally dull countenance became absolutely vacant.

"She will not be gone long, I presume?" the preacher asked.

"I—I don't know," Mrs. Lasher replied.

"You are waiting for her yourself, no doubt?"

"Yes—that is to say—I was—I mean am, but I must be—be going," she stammered, trying to overcome a feeling of paralysis in her limbs.

"It will be unfortunate if I can not see Miss Jerushy today," the minister continued, "as she stands in a very critical position in the church. The session is about to take an action that is of the utmost importance to her, and I called to forewarn her of the danger she is in."

Confident belief that Miss Jerushy's ears would hear these ominous words had led the Reverend Mr. Gill to make this brusque announcement in a loud tone of voice, and its effect was instantaneous. The weak underjaw of the terrified Mrs. Lasher dropped perceptibly, and there was a sudden sound on the other side of the closet door as if somebody had uttered an inarticulate expression of wrath.

The minister pretended not to hear, and addressing himself to Mrs. Lasher in the most impartial and unconcerned manner, said, "You see, Miss Jerushy has become to be a public nuisance. She has driven more than a dozen ministers out of this church in the last quarter of a century, and when I accepted the call, it was upon an express agreement that if she became cantankerous again, the session would try her for conduct destructive of the peace of the church, and if necessary, suspend her from membership."

This cold, matter-of-fact statement took Mrs. Lasher's breath away, and her two fat hands rose up in a gesture of despair.

"I tell you this," continued Mr. Gill, "because you are a friend of Miss Jerushy's and may be able to influence her. You are quite sure that she is not at home?"

Mrs. Lasher's agony had become all but unendurable. The perspiration stood in great beads on her retreating forehead.

"It's terribly hot," she said, wiping it away with her handkerchief.

"I thought the day was chilly," the minister replied.

"Oh, no! You are mistaken—I am burning up—I must get some air—and besides, I must be going home," she gasped, rising and moving unsteadily towards the door.

"Very well. Good-by. I will wait. It is extremely important that I should see Miss Jerushy. I shall try to point out to her how very unpleasant it would be to lose her membership in the church and be made an object of public scorn. I shall trust you to do the same. If you meet her, tell her that I am waiting."

By this time Mrs. Lasher had passed gaspingly through the front door, but seemed scarcely to find enough air to breathe in the whole outside world.

After she had gone Mr. Gill smiled toward the closet door, at which he also made a significant gesture with his forefinger, as much as to say, "The Lord has delivered you into the hands of the enemy, Miss Jerushy."

Clasping his palms under the skirts of his coat in the most complaisant attitude known to man, and whistling a Christian hymn, the preacher began to pace the room, thinking to himself, "It won't do any harm to give her plenty of time to think."

There can be no doubt that Miss Jerushy was making good use of a few brief moments which seemed more like aeons. The predicament which she found herself in was horrible. She had told a lie and involved a neighbor in its endless complications. She was imprisoned in a closet whose limited supply of air she had already breathed over several times. If she should permit her captor to go, she would undoubtedly die of strangulation, for there was no inside knob on the lock! If she should make her whereabouts known and appeal for release, the mortification of facing a minister of the gospel with a lie upon her conscience would certainly kill her dead! Perhaps she had better die! A church trial—condemnation—suspension—excommunication! It was horrible!

If Miss Jerushy had been out in the daylight, with plenty of fresh air to breathe, she might have risen above these dangers and fought her way to victory. But in that dark closet with that constantly diminishing supply of oxygen and the preacher pacing the floor outside, she lost her nerve. The bold and terrible charge to which she had listened struck home. She saw herself through the eyes of her neighbors and her friends.

Suddenly the minister heard a sob.

"What's that?" he said, pretending to be surprised.

"It's me," said a faint voice, guilty of its first and only grammatical error.

"Where are you?"

"In the closet."

"I thought you were away from home."

"I'm stifling! Let me out!"

The minister opened the door, and the figure which emerged was scarcely more than a shadow of the resolute and haughty Miss Jerushy. Throwing herself into a rocking chair she put a black brodered handkerchief to her eyes and wept.

"I'm sorry," she said at last, in an almost inaudible voice.

"That settles it," the minister replied, being a man incapable of vindictiveness.

"I'll be good."

"Nobody can be better, when you do your best."

"And there will be no trial?"

"None."

"And—you-won't-tell?"

"Not I! But what about Mrs. Lasher?"

"I'll-take-care-of-her."

Miss Jerushy's conversion was regarded by the public as a mysterious and even miraculous occurrence and the facts were never known until she told them herself after Dr. Gill had completed a successful pastorate of ten years and been honorably retired. She made her confession on the day when a united people gave him a house and lot to pass his days in, and thus lightened the gloom of the occasion with a tale that set the tables in a roar.—The Interior.

#### THE JAPANESE LANGUAGE.

The Japanese language has some features which puzzle beginners in its use. In English when one has learned the name for rice, that ends it. Not so in Japan. Begin with cooked rice, meshi. When eaten by a child it is called mame. In speaking to another person of eating rice you call it gozen. As a merchant sells it, uncooked, it is kome, and as it grows in the field it is ine. So a carpenter's foot, or shaku, is about twelve inches, but a tailor's is fifteen. A kin or pound of beef is fourteen ounces, of flour twenty-one, of sugar over thirty. The ri, or mile, varies in different provinces, and on the Fusiama ascent half a ri is marked a ri because it's so much harder work going up hill.

#### HE KNOWS.

He knows it all at set of sun,  
The little errands I have run,  
How hard I tried and where I failed,  
Where dreadful wrongs and sin prevailed;  
He knows the burden and the cross,  
The heavy trial and the loss  
That met me early on the way  
And lingered still at close of day.  
He knows it all—how tired I grew  
When pressing duties that I knew  
Were mine, I left in part undone,  
And how I grieved at set of sun,  
And could not rest till His sweet tone  
Of calming love had gently shown  
Me that He did not blame—He knew  
That I had tried my best to do.  
—Selected.

#### OUT-OF-THE-WAY NOTES.

A Russian is not of age until he is twenty-six years old. Until that time at least four-fifths of his earnings must go to his parents, if alive.

Smoking is permitted in the prisons in Belgium only as a reward for good behaviour.

Among women who become public entertainers very few attain success as ventriloquists.

A magistrate states that a schoolmaster has the right to search a pupil if he suspects him of theft.

If men were relatively as strong as beetles they would be able to handle with ease weights of several tons.

Eight hundred thousand pounds is spent every year on the food and clothing of indoor paupers in London.

The talipot palm of Ceylon grows to the height of a hundred feet, an dits leaf is so large that it will cover from sixteen to twenty men like an umbrella.

Naval officers are servants of the King, and should appear in the King's Courts in uniform, said a judge in the Admiralty Court, when an officer went into the witness-box as a civilian.

The "u" with which so many Japanese words end is silent. A Japanese word can only terminate either in a vowel or in certain consonants, and if neither of these occur a silent "u" is added.

According to a classified list of measurements, the men of the finest physique appear to be in the limestone districts of northwest Yorkshire, Westmoreland, Cumberland and the north of Ireland.

The human foot is becoming smaller. The masculine foot of twenty centuries ago was about twelve inches long. The average man's foot of today is easily fitted with a number eight and a half shoe, which is about ten and a half inches in length.

#### AUNT REMY ON LIVING WELL.

We hear it said of people so often nowadays: "They live so well," and it generally means that they have fine houses and clothes, and rich food and plenty of it—but is that really "living well?" I think it is doubtful to say the least.

You know I believe, Sam Henry, that the greatest battle that Christians have to fight nowadays is the battle to keep "their souls on top"—as the little boy said. You don't understand? Well, I'll tell you the story. I found it in an old paper, and it was headed: "A Little Boy's Sermon," and it was one to me, and it will be for you, too, I hope.

As the story goes, the little fellow was sitting quietly after dinner in his father's library. He had two apples, a red one and a green one.

Presently he heard the child say: "Thank you little Master."

Droppin' his paper, his papa said: "Who was here just now, Bertie? I thought that we were alone."

"Nobody Papa but you and I."

"I thought I heard you speak to some one," said his father. Didn't you say "Thank you little Master?"

The child didn't answer at first, but blushed and laughed.

Then he said: "I'm afraid you'll laugh if I tell you."

"No, I won't, or we will laugh together."

"Well, I had eaten my red apple and wanted to eat the other, but I remembered somethin' teacher told me at school. She said our stomachs would be glad if we did not give them too much to grind up and it seemed to me for a minute as if I heard mine say: 'Thank you little master,' but I know I said it myself."

"What has your teacher been telling you about eating?"

She taught us a verse about keeping our souls on top. That wasn't the words, but that is what it meant.

At this papa's paper went suddenly up before his face. When it dropped down there wasn't any laugh there, an' he said: "Were these the words: 'I keep my body under?'"

"Oh, yes, that was it, but it means just the same. If I keep my body under, of course my soul will be on top."

Now, Sam Henry, that little fellow had begun to learn one of the greatest lessons in life.

You watch and see. God does not seem to put any very devout soul, nor even any very bright mind in a pampered body. The soul can't stay on top then, and there's where it belongs.

We are all disposed to ponder too much to our animal natures. We give too much thought to what we shall eat and what we shall drink and wherewithal we shall be clothed. Luxuries are so cheap nowadays and that makes 'em so beguiling'.

We are so busy watchin' those who have more'n we have that we forget how many have less.

I do believe the devil is usin' these things to undermine characters he can't pull down by any other means, and so the "Holy War" we've got to fight, if we want to keep our souls on top, must be fought right here.

Honestly, if my Tommy was livin' I'd feed him as plain as they say the Spartans lived. What that boy's teacher said is true. If we give our stomachs too much food to grind our brains will suffer, an' our souls will not be on top.

I'd dress him plainly, too. You're laughin'. You say "that's not a sin men fall into." I don't agree with you. There's many a boy growin' up with extravagant ideas about dress, an' when he comes to workin' for his livin' it often means debt, an' sometimes dishonesty.

Of course I don't expect young people to see this as clearly as I do, but I wish you would begin to notice for yourself—for I surely do want to "keep your soul on top."

The King's breakfast never varies. It consists of tea, toast and one egg.

#### CHILDHOOD'S PERILS.

The so-called soothing medicines contain poisonous opiates that deaden and stupefy, but never cure the little ailments of childhood. Baby's Own Tablets are guaranteed to contain no opiate, they act on the stomach and bowels, and thus remove the cause of nearly all the ills that afflict little ones. In this way they bring natural, healthy sleep, and the child wakes up bright and well. Mrs. A. Weeks, Vernon, B.C., says: "I have used Baby's Own Tablets and can cheerfully say that I have found them all you claim for them." These Tablets are good for children of all ages from birth onward. Sold by all medicine dealers or sent by mail at 25c a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.

#### HOW TO ARRANGE FLOWERS.

A well-known landscape architect who has had much to do in laying out parks and supervising the arrangement of flowers in them says that women should make a serious study of arranging flowers in vases, and especially taking into consideration the proportion of the vase. The more simple the material and the form of the vase the better the artistic effect. Take for instance, the syringa. A straight terra cotta vase like a column holds these blossoms to perfection. Some vases of exquisite and elaborate workmanship are complete in themselves without the addition of flowers; the effect of the line of the vase is spoiled by covering it, and the simple, natural beauty of the flower is injured by the elaborate setting made by the vase. A single stalk flower is appropriate for a handsome vase, sometimes, but care must be taken that the effect is not like that presented by the spectacle of a small man in a big hat.—Exchange.

#### THE COST OF JOY.

Joy is a purchase, not a gift. Everything has its price. Freedom costs blood and tears and treasure. Legitimate wealth costs nerve and brain; illegitimate wealth costs souls. New life is won at the cost of patience and pain. Surrounded on all sides by these irrefutable facts, man still expects the joy of the Lord to be God's free gift. On the contrary, the attainment of this joy means careful calculation coupled with lavish expenditure. We must take much thought concerning it, and for it we must pay the price, the full price; self-denial, self-forgetfulness, self-immolation. Joy is not purchasable in counterfeit coin.—Sunday School Times.

#### BEAR FRIENDS.

Friendship is not uncommon among citizens of the Zoo, even between representatives of different species. In Central Park a big Polar bear and his distant cousin, a grizzly, were confined in the same pit, but it was considered expedient to separate them by a strong partition of bars.

Both were full-grown, husky specimens of their breed, and had they ever come together with intent to kill, it is probable that the entire force of keepers could not have separated them.

One day a small boy threw a paper box containing some sugared popcorn into the grizzly's side of the pit. It fell close to the partition, and in trying to shove it away with his muzzle the grizzly clumsily pushed it into a hole just under the partition bars.

The greater part of the hole was on the Polar's side of the house, and he could have pulled out the box, but he seated himself on his haunches and watched his neighbor trying to get his big paw down the opening of the hole.

The hole proved too small, and the box was too deep down. At last the grizzly gave it up and sat ruefully regarding his lost treasure.

Suddenly the Polar bear rose to the occasion. He waddled over to the hole on his side, rolled over on his side, thrust his paw down and shoved the box up into the grizzly's yard.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

At the last communion in Erskine Church, fifty new members were received. The new church edifice, large and spacious though it is, is rapidly filling up.

The Young People's Association of Bethany Church, Hintonburgh, held a very interesting debate in the Sunday school hall Monday of last week. The subject of discussion was Country Life vs. City Life, and the latter won after a hard argument.

Rev. Dr. Herridge returned on Saturday from Atlantic City and preached in St. Andrew's on Sunday. As is usual in this church on Easter Day the services were most impressive, the sermons and music being well suited to the occasion. The attendance was large.

A new church, to cost, exclusive of site, \$35,000, will be erected this summer by the congregation of Stewarton Church. The structure will be of stone, and the largest church of the denomination in the city. It will face on Argyle avenue, with four entrances—two on that avenue and two on Bank street. The present church will be utilized for Sunday school purposes. This is the "growing time" for Presbyterianism in the city. The new Glebe Church is already too small for the increasing demands for accommodation. Erskine is rapidly filling up; and now Stewarton is compelled to build or turn hundreds away.

The members of the Young People's association of MacKay street Church spent a most enjoyable evening Monday night of last week. An at home was held in honor of Miss Putnam, an active member of the association, who is leaving for Kamloops, B.C. In spite of the disagreeable weather a large number was present and a delightful time spent. The entertainment was under the management of Mr. T. B. Rankin, president of the society, and solos were given by Miss M. Ryan, Miss Mary Sinn, and Mr. P. Stewart. Mrs. F. E. Perney and Miss Mamie Dawson were accompanists. Refreshments were served at the close of the programme.

Sir John Stainer's sacred cantata "Daughter of Jairus," was presented Friday evening by the choir of Bank street Church. Under the direction of Mr. Jas. A. Smith, this very difficult, but at the same time beautiful work, was given a most finished rendering. The chorus work was excellent, the parts being well-balanced, the soprano being especially good. With a choir of thirty voices Mr. Smith obtained some splendid effects, notably the chorus, "Sweet and Tender Flower," again in "Awake, Thou that Sleepest," and "To Him Who Left His Throne." Preceding the cantata, a short programme of sacred music was given. Miss Clarke, who has a contralto voice of excellent quality, sang Sullivan's "The Lord is Risen." In the trio for ladies' voices an "Ave Maria" by Abt was heard, a most perfect bit of choral singing. Mrs. Kirby in this number, as well as the cantata, showed herself possessed of a soprano voice of great purity and sweetness. Miss V. Strachan has a mezzo soprano of splendid quality, full and rich, and sang most artistically Handel's "But Thou Didst Not Leave." Mr. J. S. Moir, a tenor, possessed of that rarest of voices, has recently come to Ottawa to reside. His voice is pure, true and of pleasing quality. He sings easily and without any mannerisms, and his solo, "If with all your hearts," was a most creditable piece of work. The new organ, which the congregation have recently decided to purchase, will be a most welcome addition to the church and add much to the good musical work Mr. Smith and the choir is doing.

## EASTERN ONTARIO.

On a recent Sabbath, at Watson's Corners, Rev. J. R. Millar preached a telling sermon on "Sabbath Observance."

Lindsay Presbytery will meet in St. Andrew's church, Sonya, on Tuesday, 1st May, for the induction of Rev. H. D. Leitch.

The congregation of St. John's, Almonte have decided on a unanimous call to Rev. C. H. Daly, of Lyn. It is expected that Mr. Daly will accept.

There was special Easter music in St. Andrew's church, Carleton Place, last Sunday. Rev. Dr. Bayne, of Pembroke, preached in exchange with Mr. Woodside.

Rev. Orr Bennett, of Almonte, returned from St. Luke's hospital, Ottawa, on Thursday last, and is so far recovered that he expects to be able to resume his pastoral duties.

The concert in the Napanee church last week was a great success, both as regards the attendance and the quality of the programme presented. The choir will clear about \$70.

Last Sunday week Mr. Farrell, of Ottawa and Rev. J. R. Miller, of Blakeney, conducted the services in St. Andrew's church, Almonte, in the enforced absence of Rev. Orr Bennett.

Commissioners to the next General Assembly were appointed by Lindsay Presbytery as follows:—Mr. D. M. Martin, Minister by rotation, and Messrs. A. U. Campbell, A. C. Wishart, N. D. Keith, Ministers and Messrs. H. Baldwin, A. Jackson, J. Gould and Wm. Hill, Elders by balloting.

As a result of the Queen's University Council elections the following have been chosen members: Dr. P. C. McGregor, Almonte; Revs. Dr. Elze Crumley, Toronto; Dr. R. S. Myles, Ottawa; J. McDonald Mowat, Kingston; Rev. John Hay, Renfrew; Rev. F. C. Brown, Toronto; Miss A. E. Marty, Ottawa.

The local Lord's Day Alliance officers for the ensuing year are: Honorary presidents, Rev. Montague G. Poole, Rev. D. MacVicar and Rev. W. A. Hamilton; president, George McLean; secretary-treasurer, Miss Jean McLean. Other members of executive committee, D. P. McKinnon, A. McMillan, H. Caselman, H. Nesbit and D. A. McMillan.

At the recent meeting of Lindsay Presbytery Rev. J. Wallace presented the report of the Special Committee appointed to examine a new version of the Psalter, which report was adopted as follows: Your Committee appointed to examine the new edition of the Psalter and to report on the advisability of adopting the same, beg leave to report as follows: In our opinion the Psalter now in use is so new and generally so satisfactory that the Canadian Church would at the present time view with disfavour a revision of the same. On the other hand we believe that a better version of the Psalms than the one now used is possible, and in the case of many Psalms very desirable such a version, however, can only come in process of time and cannot be made to order. If the Presbyterian Churches in the United States, Great Britain and Canada deem it wise to have a uniform Psalter which we consider would be a step in the right direction, a new edition of the Psalter, separate from the hymnal might be issued. As a basis for this new edition the version submitted for our consideration might be used, many renderings of the Psalms in it being much superior to the translations in our present Psalter, but in our opinion there are many translations that might still further be improved upon and such improvement can come through a sufficient length of time to leave scope for genius and inspiration."

Bowmanville Statesman: Rev. Dr. Talling, Toronto, an honored son of the soil of Durham, delighted the congregations at Newcastle and Newonville Sunday week by his eloquent and attractive discourses.

A series of pleasant Presbyterian social functions was brought to a close for the season by an unusual, but very acceptable event in the hall, Demorestville, on Tuesday evening last. The congregation of the village having invited the Crofton congregation to spend a social evening with them. The invitation was largely and cheerfully accepted. Short and suitable addresses were given by the Rev. C. E. Gordon-Smith, pastor, Dr. Cryan and others. The utmost cordiality prevailed, the guests evidently appreciating the effort to bring the two congregations into closer bonds of union and fellowship.

The bazaar recently held by the ladies of St. Andrew's Church, Picton, was a great success, realizing the handsome sum of \$402.19. The Times mentions the names of a number of ladies who contributed to the success of the enterprise, making special mention of Mrs. (Judge) Morrison, who, in her own inimitable manner presided in the tea room and delightfully entertained the ladies and gentlemen who nightly thronged that cosy apartment. Mrs. Knight, president of the society, is receiving congratulations from all sides, and certainly much still remains to be said when one considers her splendid executive ability, as evidenced in the highly successful issue of such an important undertaking.

The annual report of St. Andrew's church, Peterboro, (Rev. James G. Potter B.A., pastor), presents in attractive form the many Christian activities of this fine congregation. But it does not deal with congregational matters alone. Attention is directed to the great schemes of the Presbyterian church in Canada; the names and portraits of the men—such as Dr. Mackay, F.M.S., Dr. E. D. M. Laren, H. M. Gen. Secretary, and Drs. Hurdman and Carmichael, H. M. Superintendent—are given, as well as a kindly reference to the church weeklies and Sunday school publications. There are also portraits of Rev. Dr. Armstrong, moderator of the General Assembly, and Rev. Professor Kilpatrick, D.D., who will preach anniversary services on the 6th of May. In his preaching and pastoral work Mr. Potter never spares himself. He ministers to an attached people, and wields an influence especially among the young, that is entirely helpful and wholesome.

Referring to the lack of reverence shown by children to ministers, Sabbath school and other teachers, to people in positions of authority and honor, to the Bible and the church, Rev. Hugh Munroe, B.A., of Bowmanville, deplored the fact that there was so much irreverence existent. This condition of things is regrettable too true. May we be pardoned if we declare, that mainly, the fault lies in the homes. Parents do not teach their children to be as respectful to grown people as they should be; indeed many parents do not insist that proper respect be shown to themselves. From 95 per cent. of the children of to-day ministers, teachers, doctors, members of parliament, mayors, police magistrates and other persons who hold high and responsible official positions do not receive the respect and reverence that was shown them by past generations. Public school teachers could do much in teaching the children what they should do by way of showing proper respect to all older persons, official and otherwise.

A church debt is like any other debt. It must be paid, and the sooner the better.

## WESTERN ONTARIO.

Rev. Alexander Grant, of St. Mary's, has been preaching impressive anniversary sermons in Chalmers' Church, London.

Rev. Mr. Drummond, of St. Paul's, Hamilton, is announced to conduct anniversary services at Beamsville on the 29th inst.

Rev. Dr. Hunt of St. Paul's Church, Ingersoll, and Rev. Mr. Watson, of St. Andrew's Church, Thamesford, exchanged pulpits on a recent Sabbath.

The next stated meeting of London Presbytery will be held in First Presbyterian Church, London, on Tuesday, April 24th, instead of at Glencoe on May 1st.

Rev. S. Nixon, of Stanley street church, Arr. will shortly go to Edmonton, Alta. for a vacation and will supply the pulpit of Rev. Dr. D. G. McQueen, who is recuperating in the old country.

The sixty-second anniversary of Knox church was celebrated last Sunday when Rev. O. Logan Gezie, of Parkdale church, Toronto, preached at both services. The attendance at both services was very large.

The western secretaryship of the Lord's Day Alliance has been offered to Rev. Mr. Rochester, of Kenora, Man. He will accept as soon as he can be relieved from his pastoral duties. He will have jurisdiction from Winnipeg to the coast.

St. Andrew's Church, Hamilton, building committee is setting an example, which, if the church people generally follow, will make the financing of the new church comparatively easy. Without going outside, the members of the committee have already raised \$2,000.

At a meeting of St. Andrew's congregation, Cremore, \$100 was added to the salary of Rev. J. A. McConnell, who is under call to Norwich, and he was asked not to accept the call. Owing to his faithful labor the congregation is today in a prosperous condition spiritually and financially. Mr. McConnell is not only beloved by his own good people, but by all the other churches and the outside community.

The induction of Rev. Thomas H. Mitchell, B.D., as minister of new St. James' church, London took place last Friday evening. Rev. Dr. Munro preached the sermon; Rev. Dr. Ross addressed the pastor, and Rev. J. Collins, the people. The settlement of a new pastor over this prosperous congregation has taken place under happy auspices; and Mr. Mitchell enters on his work with every prospect of success.

Rev. Beverley Ketchen, of Hamilton, has been preaching with much acceptance to large congregations in First Presbyterian, Chatham. The subject of the evening sermon was Enthusiasm. The reverend gentleman dwelt on the lives of great men, whose great incentive and the thing which has made their names live in the hearts of mankind, was enthusiasm regarding some seeming hobby, some desire, or an all-absorbing inclination in their lives. The speaker cited the prevalence of enthusiasm in the lives of Paul and our Lord. Their enthusiasm, he said, was for saving souls, and the fervor of their zeal ought to be an inspiration to Christians at all times and everywhere.

Rev. Thomas H. Mitchell, B.D., pastor of New St. James' Church, London, in a sermon on "An Old Testament Motel Service," indicated to the people of the congregation what he expected of them. Among other things, he said: "Elders, do not be surprised if I ask you to come forward to the platform, and take part in the services. Want of reverence is a characteristic of the present time. Many do not even bow their heads or close their eyes during prayer. Presbyterians are too cold and dignified, and lack enthusiasm in their religious meetings. They show enough enthusiasm in municipal or political meetings, etc., but little or none in religious gatherings."

## WINNIPEG AND WEST.

Rev. C. E. Gallup, of Burford, who has relatives in Ottawa, is called to Knox church, Sakatoon, Sask., at a salary of \$1,500, and holidays.

The first sacrament of the Lord's Supper in the Presbyterian church at Hartney for more than a year, owing to internal troubles of the congregation, was observed on a recent Sunday.

Rev. S. Polson, after eight years' ministrations to the Presbyterians at Somerset, Man., has resigned and with Mrs. Polson has arrived in the city to take up residence in their old home in Kildonan.

The Rev. John Hogg, late minister of St. Giles' church, went to Neepawa, and addressed the congregation in the Presbyterian church there Sunday. Mr. Hogg will be in Neepawa for two months during the time Rev. R. F. Hall is studying post-graduate studies in Toronto.

Plans have been accepted for the erection of a new church at Lumsden, Sask. It will cost about \$10,000. The congregation is in excellent shape, under the vigorous pastorate of Rev. Wm. Patterson, B.A., recently of Buckingham, Que., and the town and neighborhood are settled by an intelligent and progressive class of people.

The congregation of the Presbyterian church at Douglas gathered at the manse on Monday evening, April 2, to spend a social evening with the pastor, Rev. G. E. Lougheed, B.A., and his wife, who will shortly leave. Mr. Lougheed having received a call to the congregation of McGregor. During the evening an address was presented to Mr. and Mrs. Lougheed, together with a handsome sum of money as a token of the esteem in which they are held by the congregation.

At the recent meeting of Winnipeg presbytery there were seven candidates for licensure, and five for license and ordination. The names of the former are J. P. Jones, B.A., and David F. Smith, B.A., and of the latter James Bennis, W. T. Hamilton, Geo. Walker, Willis Wright and John Wood. Dr. Wilson, the moderator of the presbytery, presided. Rev. Dr. Gordon addressed the newly ordained ministers from a portion of the 9th chapter of Mark, wherein is recorded the failure of Christ's disciples to heal the child possessed of a devil, when they had come down from the Mount of Transfiguration, and the subsequent treating of the child by Jesus himself. This incident, Mr. Gordon said, was a type of the Christian ministry of our day. It is similar work that the ministry is called upon to perform, to eradicate that which is evil in the world and in men. The disciples had failed, and their failure was complete, until Christ came and showed them why they had failed, and taught them that success must come by faith and prayer. So sometimes it is impossible for us to close our eyes to the failure of our ministry. We are seeing it in Winnipeg in the scenes we have been witnessing on the streets today. It is humiliating to find that after all our preaching there seems to be no solution to the difficulty that has arisen between capital and labor but the policeman's baton and the soldier's bayonet. If Christ really reigned here this would not be. You are going to a week full of discontent but there is one cheering thought, Christ is somewhat abundantly sufficient. Sometimes the cause of our failure is a lack of the real powerful spirit. Perhaps these disciples went to the task faintly trusting to their own sufficiency. They should have brought the bow to God through prayer. We are in the same way today, especially if we are in any way called to trust to ourselves and cover detail of our work as a Christian fail.

## TORONTO.

The penny banks in connection with Toronto's public schools are proving a great success. The spirit of money-saving amongst the children is steadily becoming stronger. There are 15,000 depositors and \$40,000 to their credit.

St. Giles church, Oak street, held a most successful congregational social last week. The rapid growth of the church during the past few months has been most encouraging to Mr. Herbison, the recently inducted pastor. The membership is now 425.

Rev. James Murray and Mrs. Murray were the subjects of an interesting presentation at a social at Eskine church. Mr. Murray was presented by Mrs. Perce and Mrs. Sims with a beautiful gown and Mrs. (Dr.) Todd and Mrs. Pease handed Mrs. Murray a cabinet of silver. Both presents are from the ladies of the congregation.

Already Knox College authorities are said to be receiving enquiries about the property on Spadina avenue; and should a removal be decided on there is little doubt of a ready sale. The intending purchasers, or at least those making the enquiries, were said to be from New York. One real estate agent was asked to make a valuation of the site for the departmental store people because if they purchased it the building would only be counted as second-class material for their purpose.

Principal Patrick, of Manitoba College, spent the week-end in the city, the guest of Prof. Kilpatrick of Knox College. He preached in Central Church in the forenoon and in St. James' Square Church in the evening. After attending a meeting of the International Sunday School Committee at Buffalo, N.Y., on Friday, he will sail for Scotland on a hurried trip, having been called to his old home on account of the serious illness of his mother. He hopes to return in time for the General Assembly, which will meet in London in June.

Presbyterians feel bound to keep up with the rapid growth of the city in providing church accommodation. The Church Extension committee has just bought a site for a church at the corner of Gerrard street and Reid avenue. The price paid was \$600, the contribution of one man. It was intended to locate nearer Queen street on Reid avenue, but as the Baptists have a site in this neighborhood the Presbyterians decided to leave them their field and build farther north. Building operations will commence as soon as possible, but it is probable that as soon as the weather permits a tent will be pitched and regular services begun, under the charge of Rev. D. S. Dix, M.A., one of the newly-ordained Knox graduates, and a number of volunteer workers.

In the death of Mr. Walter Smith, of Lachute. The Presbyterian church has lost a valued elder and the superintendent of one of its Sunday schools, that of Upper Lachute in which he took an abiding interest. Death came very suddenly. Mr. Smith took sick on Tuesday night and within twenty-four hours became unconscious, from which state he never recovered until he passed away on Friday about 1 o'clock in the morning. Deceased was universally respected and loved. That fact was made plain by the attendance at his funeral, which is said to have been the largest ever seen in Lachute, the procession containing over one hundred and forty seigns. The deenest sympathy of a large circle is extended to his widow and children in this great affliction under which they are suffering.

A clergyman owing allegiance to the Church of England in Canada cannot hereafter solemnize the marriage of a divorced person as long as the other party to the divorce is living. This is the decision reached by the General Synod of the Dominion of Canada, representing every diocese of the country. The bishops were unanimous.

## BRITISH AND FOREIGN.

When washing wood or paint, always begin at the top, so that dirty water may not drip down into the parts newly cleaned.

A delicious hot weather drink is made by preparing a quart of lemonade and adding a cupful of stewed rhubarb. Stand for ten minutes, then strain and ice.

To prevent knots in cotton while sewing always thread your needle before cutting the length of cotton from the reel. This will prevent both knots and twisting.

When it is desirable to store a pair of shoes for any length of time, they should, after being wiped clean, be rubbed over lightly with vaseline applied with a flannel cloth. This preserves the leather.

**Transparent Pie.**—One cup butter, 2 cups sugar, yolks of 8 eggs, whites 4 eggs. Beat yolks with butter and sugar, beat the whites last; whip in with the other ingredients. Bake without an upper crust. This makes 3 pies.

After removing the skin and coarse threads from bananas, cut in half, roll in egg and sifted breadcrumbs seasoned with salt and pepper, and fry for a minute and a half in deep, hot fat, draining on soft paper before serving.

**Prupe Pudding.**—Cook twenty-five prunes and remove the seeds and chop fine, whites of five eggs, well beaten, and three table-spoons of sugar. Beat all together and bake in a moderate oven. Let get cool and serve with whipped cream.

To keep bread and butter fresh and moist, put in a cool place, cover closely with a serviette or clean cloth wrung out of cold water, and many hours after it will be as moist as when cut. Sometimes it will be found convenient to prepare bread and butter for afternoon tea in this way.

**For Pancakes.**—Mix three beaten eggs, a pint of milk, a little salt, and sufficient flour to make a thin batter. Grease an omelet pan, pour in sufficient batter to coat it to the thickness of a penny, shake the pan to prevent its sticking. When one side is brown cook the other. Turn out on a paper, place sugar and lemon juice on it, roll up, and serve hot.

At the first indication of diphtheria in the throat of a child make the room close; take a tin cup and pour into it an equal quantity of tar and turpentine; then hold the cup over a fire so as to fill the room with the fumes. The patient, in inhaling the fumes, will cough and spit up the membranous matter, and the diphtheria will pass off. The fumes of the tar and turpentine lessen the trouble in the throat, and afford instant relief.

**Raisin Biscuit.**—Into one quart of flour stir one-half of a teaspoonful of salt and two teaspoonfuls of baking powder, then rub in two tablespoonfuls of butter. Add one cupful of seeded or sultana raisins, and lightly mix to a soft dough with sweet milk. Turn out on a floured board, knead for a moment and roll out two-thirds of an inch thick. Cut into round or square biscuit, place on greased tins, brush the tops with milk, and bake in a hot oven.

**Apricot Dumplings.**—Make a good, rich baking powder dough; roll out, cut into rounds with a large cookie cutter; have ready some stewed apricots; drain juice from same; place two halves within each round of dough; fold, press edges together and bake in moderately quick oven. For sauce, add water to juice to make required quantity of sauce; add generous lump of butter; take flour in proportion to amount of sauce, with sufficient sugar to make flour mix smoothly; boil and add a half cup chopped apricots.

## THE ELDER.

On this subject "An Elder" writes to the United Presbyterian as follows:

From the earliest ages the elder occupied an important place as an officer in the Church and State. Under the patriarchal dispensation the office of elder was the keystone of the social and political fabric. The earliest mention we have of elders is, when Joseph went up out of Egypt to bury his father. "And with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt." And there went up with him both chariots and horsemen, and it was a very great company including the courtiers of the throne of Egypt. It was a funeral of state, perhaps one of the grandest pageants on record. Here the elders of Egypt united with the elders of God's Israel in doing honor to the distinguished patriarch.

In Exodus, 24th chapter, we read of Moses and seventy of the elders of Israel being called up to the Mount of God. "And they saw the God of Israel, and under his feet as it were a paved work of a sapphire stone and as it were the body of heaven in his clearness." God made the place of his feet glorious in sight of the elders of Israel. What a magnificently glorious sight for mortal eyes to behold! what a distinguished honor to the elders of Israel!

The elders occupied an important place in the organization of the New Testament church. Paul and Barnabas ordained elders in every church. Paul directed Titus to ordain elders in every city. Paul, when at Miletus, sent to Ephesus and called the elders of the church. It may be a question whether the Ephesian elders were teaching or ruling elders. But it is plain that he was both pastor and preacher, and gave very emphatic instruction in the line of duty. Acts 20:23. "Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers."

It is therefore evident that the elder occupied an important and responsible place in the New Testament church.

Is it any less important in the present age of the Church? Is not the elder needed in the harness? They should be as wheel horses—good to pull or good to hold back. We once heard the venerable Doctor McElwee say from the pulpit that the older members were needed as a rough-lock to keep the church from going too fast down hill.

These things being so, what is the duty of the elder in the vineyard of the Lord? is it not—to every man his work? Neither Moses nor Paul sidetracked the elder. That was left for the modern Boanerges, the young sons of thunder. Our prayer, therefore, is that the dignity of the office be perpetuated, and that God may raise up able men qualified for the work who will stand pat."

## IN TOO MUCH HASTE.

A blackbird met a squirrel one day;  
"How do you?" said she;  
"But, indeed, I need not ask you that,  
You're well, I plainly see;  
For round as apples are your cheeks—  
Yes, round as round can be.  
But, pray sir, have you lost your tongue,  
Why don't you answer me?"  
The squirrel smiled a crooked smile,  
And then essayed to speak,  
When, lo! out fell a lot of nuts  
And grain from either cheek.  
"Well, I declare!" the blackbird cried,  
"As off she quickly flew,  
"I will not stop a moment more  
"With such a fraud as you."  
"Oh, oh," the squirrel said, "if she  
Had made a longer stay,  
She'd learn that squirrels carry home  
Their marketing in that way.  
A fraud, indeed!" And then he picked  
Up all the nuts and grain.  
And stuffed them in his cheeks until  
They grew quite plump again.  
—Margaret Eytinge, in New York Tribune.

## SPRING ADVICE.

**Do not Dose with Purgatives and Weakening Medicines—What People Need at this Season is a Tonic.**

Not exactly sick—but not feeling quite well. That's the spring feeling. You are easily tired, appetite variable, sometimes headaches and a feeling of depression. Or perhaps pimples and eruptions appear on the face, or you have twinges of rheumatism or neuralgia. Any of these indicate that the blood is out of order, that the indoor life of winter has left its mark upon you and may easily develop into morose and morbid trouble. Don't dose yourself with purgative medicines in the hope that you can put the blood right. Purgatives gallop through the system, and weaken instead of giving strength. What you do need is a tonic medicine that will make new, rich, red blood, build up the weakened nerves and thus give you new health and strength. And the one medicine to do this speedily and surely is Dr. Williams' Pink Pills. Every dose of this medicine makes new, rich blood which makes weak, easily tired and ailing men and women feel bright, active and strong. If you need a medicine this spring try Dr. Williams' Pink Pills and you will never regret it. This medicine has cured thousands and thousands in every part of the world and what it has done for others it can easily do for you.

Medicine dealers everywhere sell these pills or you can get them direct from the Dr. Williams Medicine Co., Brockville, Ont., at 50 cents a box or six boxes for \$2.00.

## SPARKLES.

The following story is an amusing instance of the way in which boys mix their stories, historical or scriptural:

"When asked for the reply of Naaman the leper to the command to wash seven times in Jordan, a boy gave the answer as:

"Is thy servant a dog that he should do this thing?"

Professor to Student—How would you punctuate this sentence: Miss Gray a beautiful young girl of seventeen walked down the street.

Student—I would certainly make a dash after Miss Gray.

Addressing a political gathering the other day a speaker gave his hearers a touch of the pathetic. "I miss," he said, brushing away a not unmanly tear, "I miss many of the old faces I used to shake hands with."—London Globe.

"Say Dick, what is this new fad they call phonetic spelling?"

"It's the kind, Jim, they used to flog you and me at school for using."

Some people will swipe anything they can lay their hands on, and yet they won't take a joke.

For six months after marriage a man addresses his wife as "darling," after that he says "Hy, you!"

Aunt Alice—I hope you were a little gentleman at the party yesterday, Arthur.  
Arthur—Well, I guess! Why, when Tommy Smart made a face at the girls I pushed him off the sofa on his head.

"What books have benefited you most?" asked the literary woman.

"I forgot the authors' name," answered Mrs. Trimm, "but they were mostly cook books."

Mistress—"Bridget, why didn't you finish winding the clock? You only gave it a couple of turns."

Maid—"Yeze must remember that I'll be laavin' yer to morry morn, and I'd not be after doin' anny of th' new gyurl's wor'rk!"

# CANADIAN PACIFIC

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

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

**VIA SHORT LINE FROM CENTRAL  
STATION:**

a 5.00 a.m.; b 8.45 a.m.; a 3.30 p.m.; b 4.00 p.m.; c 6.25 p.m.

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

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

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

**GEO. DUNCAN,**

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

# GRAND TRUNK RAILWAY SYSTEM

## MONTREAL TRAINS

Trains leave Ottawa for Montreal 8.20 a.m. daily, and 4.25 p.m., daily except Sunday.

Trains leave Ottawa for New York, Boston and Eastern points at 4.25 p.m., except Sunday. Through sleepers.

Trains leave Montreal for Ottawa: 8.40 a.m., daily except Sunday, and 4.10 p.m. daily.

All trains 3 hours only between Montreal and Ottawa.

For Arnprior, Renfrew, Eganville and Pembroke:

8.20 a.m. Express.  
11.50 a.m. Express.  
5.00 p.m. Express.

For Muskoka, North Bay, Georgian Bay and Parry Sound, 11.50 a.m., daily except Sunday.

All trains from Ottawa leave Central Depot.

The shortest and quickest route to Quebec via Intercolonial Railway.

Close connections made at Montreal with Intercolonial Railway for Maritime Provinces.

S. EBBS, City Ticket Agent, Bus and House Block, General Steamship Agency.

## New York and Ottawa Line.

Trains Leave Central Station 7.50 a.m. and 4.35 p.m.

And Arrive at the following Stations Daily except Sunday:

8.50 a.m.	Finch	5.47 p.m.
9.33 a.m.	Corwall	6.24 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 p.m.
8.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
6.55 p.m.	Syracuse	4.45 a.m.
7.39 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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



# THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 2 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

### ENTRY.

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

### HOMESTEAD DUTIES.

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

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

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

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

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1888.

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

### APPLICATION FOR PATENT

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

### INFORMATION.

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

W. CORY,

Deputy Minister of the Interior.

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

## PRESBYTERY MEETINGS

**SYNOD OF THE MARITIME PROVINCES.**

Sydney, Sydney, 27 Feb.  
Inverness, Whycoomagh, 12 and 13 March.  
P. E. Island, Charlottetown, 6 Mar.  
Pictou, 7 Nov., New Glasgow, 2 p.m. Wallace.  
Truro, Halifax, Halifax, 19 Dec., 10 a.m. Lun and Yar.  
St. John, St. John, 16 Jan., 10 a.m. Miramichi, Chatham, 17 Dec.

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Quebec, 6 Mar., 4 p.m.  
Montreal, Knox, 6 Mar., 9.30.  
Glengarry, Cornwall, 6 Mar., 1.30 p.m.  
Ottawa, Ottawa.  
Lan. and Ren., Carl. Pl., 19 Feb., 7.30 a.m.  
Brockville, Brockville, 29 Jan., 2.30.

**SYNOD OF TORONTO AND KINGSTON.**

Kingston, Kingston, 12 Dec., 2 p.m.  
Peterboro, Cobourg, 5 Mar., 8 p.m.  
Whitby, Bowmanville, 17 Jan., 10 a.m.  
Lindsay, Lindsay, 19 Dec., 11 a.m.  
Toronto, Toronto, Monthly, 1st Tues.  
Orangeville, Caledon, 14 Nov., 10.30.  
Barrie, Barrie, 6 Mar., 10.30.  
Algoma, Thessalon, 6 Mar., 8 p.m.  
North Bay, Burks Falls, Feb., or Mar.  
Owen Sound, O. Sd., 6 Mar., 10 a.m.  
Saugeen, Mt. Forest, 6 Mar., 10 a.m.  
Guelph, Guelph, 20 Mar., 10.30 a.m.

**SYNOD OF HAMILTON AND LONDON.**

Hamilton, Hamilton, 2 Jan., 10 a.m.  
Paris, Woodstock, 9 Jan., 13 a.m.  
London, London.  
Chatham, Chatham, 12 Dec., 10 a.m.  
Stratford, Stratford, 14 Nov.  
Huron, Searfoot, 14 Nov., 10.30.  
Maitland, Wingham, 10 Dec., 10 a.m.  
Bruce, Paisley, 6 Mar., 10.30 a.m.  
Sarnia, Sarnia, 12 Dec., 11 a.m.

**SYNOD OF MANITOBA AND NORTHWEST.**

Superior.  
Winnipeg, Coll., 2nd Tuesday, 61-mo. Portage-la-P., Gladstone, 27 Feb., 1.30 p.m.  
Arcoia, Arcoia, at call of Mod. 1906.

**SYNOD OF BRITISH COLUMBIA AND ALBERTA.**

Calgary, Edmonton, Edmonton, Feb. or Mar.  
Red Deer, Blackfalds, 6 Feb.  
Kamsbois, Vernon, at call of Mo.  
Victoria, Victoria, 28 Feb., 2 p.m.

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