

# Dominion Presbyterian

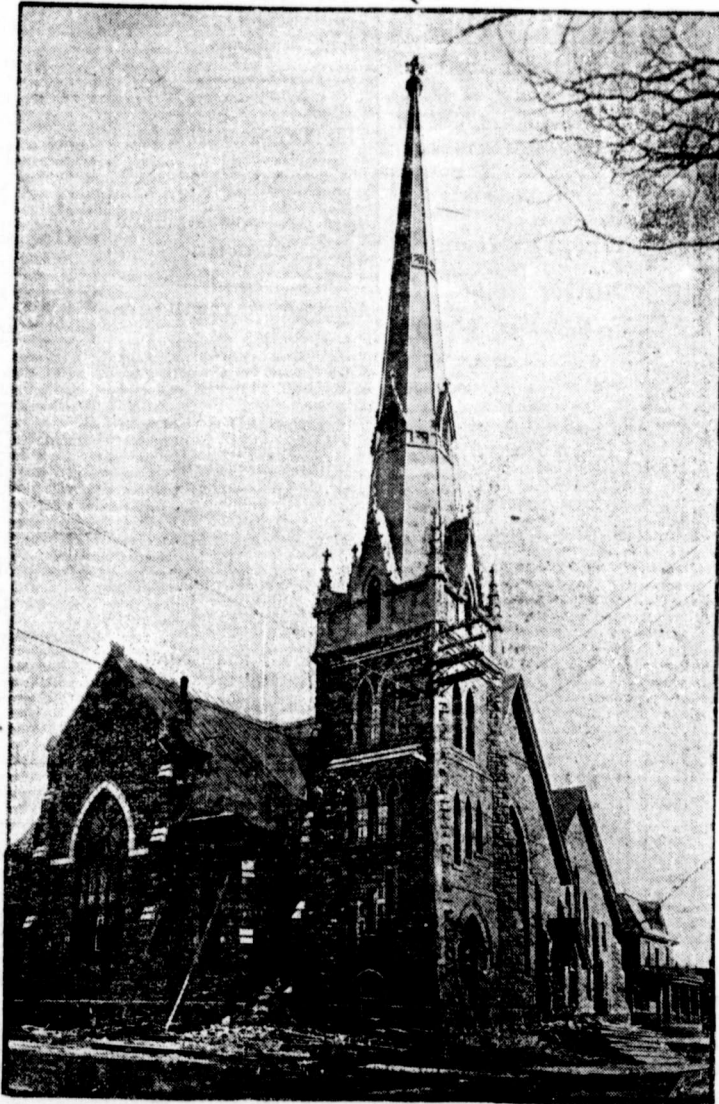
Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, WINNIPEG.

FEBRUARY 28th, 1906.

Single Copies, 5 cents.



The New Erskine Church, the Sunday School and the Manse.

By Courtesy of the Free Press.

## BIRTHS.

At Maxville, Ont., on Feb. 1, 1906, to Mr. and Mrs. Duncon Kippen, a son.

At Glen Norman, Ont., on Tuesday, Feb. 6, 1906, to Mr. and Mrs. Archibald B. McDonald, a daughter.

## MARRIAGES.

At University Place, by the Rev. Dr. MacGillivray, of Chalmers Church, Kingston, Ont., Miss Mae Thompson, eldest daughter of George Thompson, Esq., to Professor N. F. Dupuis, Queen's University.

At 55 Elliott street, on Feb. 14, 1906, by the Rev. J. McP. Scott, Lillian W., eldest daughter of Mr. and Mrs. F. H. Dryden, to Walter G. McFarlane, B.A., C.E., D.L.S., also of Toronto.

At Dalkeith, on Feb. 14, 1906, by the Rev. D. Mackenzie, of St. Columba Church, Alex. Rod. McLeod, of Fillmore, Sask., to Miss Catherine Ann McLeod, of Dalkeith, daughter of Mr. Alex. W. McLeod.

At Kirkhill, on Feb. 7, 1906, by the Rev. D. Mackenzie, of St. Columba Church, Duncan Frederick McCaig, to Miss Christie A. McGillivray, both of Kirkhill, daughter of Mr. A. D. McGillivray.

At Dalkeith, on Feb. 13, 1906, by the Rev. D. Mackenzie, of St. Columba Church, Mr. Grover Luther Howard, of Boston, Mass., to Miss Della Hennigan, of Dalkeith, daughter of Mr. David Hennigan.

## DEATHS.

At Ottawa, on Feb. 21, 1906, Hugh B., brother of Thomas Chambers, of His Majesty's Customs.

Suddenly, on Feb. 11, 1906, at Vancouver, B. C., J. A. O. Carmichael (Canadian Bank of Commerce).

At Allan's Corners, on Feb. 17, 1906, Dr. J. McCaig, in his 74th year.

At Rimouski, Que., on Feb. 17, 1906, Florence Muriel, beloved daughter of David Blair.

On Feb. 6, 1906, George Ross McKay, of Ottawa, in his 54th year, at Grand Lake, Victoria, Que., Transcontinental Survey.

At 2nd Concession, Lancaster, Feb. 8, 1906, John McCrimmon, in his 87th year.

At Grande Poudre, on Feb. 13, 1906, Jane Ingles, widow of the late Robert McGregor, aged 91 years and 9 months.

In Montreal, on Feb. 14, 1906, Daniel Wilson, aged 79 years.

On February 13, 1906, at the residence of her nephew, George Maxwell, Cedar Grove, Janet Hogg, widow of the late Thomas Grey, in her 84th year.

**J. W. H. Watts, R.C.A.**

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J. D. McLEAN,  
Secretary.

Department of Indian Affairs,  
Ottawa, 3rd February, 1906.

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TORONTO,

# Dominion Presbyterian

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## NOTE AND COMMENT.

The fund to perpetuate Dr. Barnado's noble work for English waifs has reached \$200,000.

The Chinese government has ordered the execution of the leader of the Chang-pu mission outrage and the punishment of his followers.

The Pope has issued an encyclical condemning the French separation law and calling on Catholics to unite in defense of the Church.

The late Marshall Field had conscientious objections to the Sunday newspaper, and never advertised in it. No one would imagine that he suffered any serious financial loss through following his conscience in this matter.

The recent ordination of seven additional elders in St. Enoch's, Belfast, brings the membership of the Kirk session up to twenty-four. This is the congregation ministered to for so many years by the late Dr. Hugh Hanna.

Sir Francis C. Burnand has resigned the editorship of Punch. He has been associated with it for forty years, and edited it for a quarter of a century. He will be succeeded by Owen Seaman, at present assistant editor.

The withdrawal of a prominent wholesale liquor dealer of Philadelphia from the business and his request to the court for a revocation of his license on the ground of his belief that the business is an evil one, "surrounded with trouble, deception and corruption," is a source of great encouragement to all temperance workers and friends of righteousness.

The funeral of King Christian of Denmark was remarkable for the character of the arrangements attending it. The room in which the body lay in state had no suggestion of mourning. Black was entirely banished. A description in a Copenhagen dispatch says: "The red walls, gilded window frames and the multi-colored flowers, among which the King's favorite Magna Charta rose predominant, completely removed the gloom of the usual death chamber. The white grouping rather suggested the glorious crowning of an honored life. This note was also struck by the prayers and sermons in the churches, in which King Christian was eulogized not so much as a monarch, but as a splendid pattern for every Christian." The grandest eulogy that man can be given, and possible for the poorest as well as for kings!

The full separation of Church and State in France is an accomplished fact. It does not mean a trend toward Protestantism, but merely a revolt on the part of a nation predominantly Roman Catholic, and so strongly so in its past history that for generations its monarch has borne the title of "Eldest Son of the Church." The antagonism of the Papal representatives to the republic and the persistent exercise of the church's political, educational and moral influence in opposition to the established government led to the action which has abolished the Concordat and reduced the State Church to a mere society on an equality with other religious bodies. Its support no longer comes from the State, but will depend on the voluntary contributions of its members. It is something for the Protestants to be put on a full parity with the Romantics, but in many ways the new legislation will bring greater burdens on them than on the much more numerous and financially stronger adherents of the Church of Rome.

Mr. Paul Sabatier, the eminent author of the "Life of St. Francis of Assisi," has issued a volume in which he deals with the question of the separation of Church and State in France. The writer takes a hopeful view. He admits that a section of the Roman Catholic church is dead, but he foresees a new era in religion in France. He gives credit to Protestantism for the awakening in France and expresses his high esteem for the Protestant churches.

The London Presbyterian says: "In reference to Princess Ena's perversion to Rome, the fact is recalled that, as she was born at Balmoral, she was baptized by Dr. Cameron Lees, of St. Giles', Edinburgh, who was one of Queen Victoria's favorite Scottish chaplains. Archbishop Bourne, it is announced, will shortly commence her instruction in Roman doctrine, and prepare her for "conversion." He is sure of his cardinal's hat in consequence.

The drink bill of England and Wales for the year 1904 was the enormous sum of \$844,935,000. That of the United States for the previous year was the still larger sum of \$1,242,943,118, and 1904 will show an increase even on this. Canada's bill for 1904 was over \$50,000,000. The whole of Protestant Christendom did not give more than \$20,000,000 to the cause of Christian missions in the year 1904. The idea that the Christian nations are making great sacrifices for the heathen nations does not seem to rest on a good foundation.

Notwithstanding the statement made a year or more ago that British forces in the West Indies were to be withdrawn, the Government has decided to maintain a white force of artillery and engineers in Jamaica. H.M.S. Indefatigable, with a specially large complement of marines, will be an additional safeguard of West Indian peace. It will cruise about and be ready to land anywhere at short notice. There are only police in the other islands, but the fact that within three days a naval brigade can be landed on any island of the group gives a feeling of security.

Mr. John Willis Baer, of the Presbyterian (American, North) Mission Board, who has recently visited Porto Rico, reports: "I expected to find it Catholic. I found it Protestant. You will find more natives in Protestant than in Catholic places of worship on Sunday. There is a great host of Porto Ricans apathetic of their religion, but of the people who are mindful of their religious obligations, more are now Protestant than Roman Catholic; and this in less than six years. The Presbyterians have now about fifty stations. Five years ago there was but one Protestant church on the island." Until recently the great host of children were without schools; now a transformation has been wrought.

The Tuamotu archipelago, in the South Seas, has become a possession of the Roman Catholics and the Mormons. Nominally these islands have been under the care of the Paris society, but for three years they have been without any Protestant pastor and the Protestants have practically disappeared. At Tubuai in the Austral group, about 500 miles south of Tahiti, Rev. M. Burnell of the Paris Society, reports his astonishment at finding a preacher, a young man not yet ordained, engaged in a strenuous effort to build up a new parish in the midst of a considerable population of Mormons. He has already drawn about himself more than twenty Mormons, who declare their wish to obey the teachings of the Gospel of Christ.

Because of failing health Dr. Rainsford has resigned the rectorship of St. George's in New York City. From an almost empty church he had drawn together, in institutional work, nearly 7,000 people. About thirty years ago, as a young man, he attracted a good deal of notice in Toronto.

Sir Wilfrid Laurier was the guest of honor at the recent banquet of the Literary and Scientific Society of the University of Toronto. In reply to the toast of "Canada and the Empire," he retold the story of early indifference to the value of the Imperial tie, but declared that that had been removed by the granting of responsible government. "We have no grievance," said Sir Wilfrid. "All our relations with Great Britain are perfectly satisfactory. If the institutions have to be changed, the change will be in the line of union—for the whole, coupled with autonomy for the parts."

The Rev. Dr. N. D. Hillis, of the Tabernacle, Brooklyn, N.Y., appears to be having remarkable success in the evangelistic mission which he is conducting in several of the states of the Union. The Congregationalist of February 10 quotes the following from a personal letter received from Dr. Hillis: "At Lawrence, Kan., I hired the theatre at my own expense, and, despite rain and wind, the building was crowded from street to roof. The banks and stores closed of their own accord. At eleven I had about 1,500 university students, and at twelve the townspeople. I preached a straight, evangelistic sermon on the need of man and the love of God. I find it possible to fill a theatre at any hour in the day and any day in the week in any kind of weather. The very air is full of expectancy; the people are plastic and eager, and have hungry hearts. It is a great opportunity."

Mr. Birrell has announced that the first effort of the new British government will be to deal with the education question. The present system admittedly helped greatly toward the victory of Liberals at the election. Mr. Birrell states his preference for some simple undenominational teaching in the schools, rather than the secular system. This is the programme of the Nonconformists, and would satisfy most Evangelicals. But Lord Hugh Cecil, who speaks for the great majority of the Church of England, writes in The Times that they will not be satisfied with and such arrangement. "Undenominational," he holds to be the same thing as "Nonconformist"; he says the Church which lives through millenniums can easily wait for five or six years, when he expects this Liberal Government will be turned out. We seem, therefore, to be about as far from a settlement of this education problem as ever.

One of the significant results in connection with the revivals which are taking place in India, is the movement among the native Christians—an Indian Missionary Association. This movement holds up missionary service as an essential duty of the Christian life. A writer in the United Presbyterian thus speaks of the movement: "It may be God's solution for the great problem of past years, the lack hitherto of an adequate native force. But its spirit goes out far beyond any professional engagement in mission employ. It means the setting up of the missionary life within the Indian Church as the normal Christian life for every individual. It was this standard of the Christian life which accounts for the rapid spread of Christianity in the early centuries of its history. What may it not mean for the evangelization of India." Professing Christians, it seems to us, need to get back to the spirit which animated the Lord's people in those early days of the church.

# ERSKINE CHURCH OPENED

## CROWDED CONGREGATIONS

CONDENSED FROM THE FREE PRESS

Out of uncommon vicissitudes evolving uncommon success, the members of Erskine Presbyterian church who opened their beautiful new church at the corner of McLaren and Concession streets last Friday, feel a justifiable pride in their achievement. No congregation in the city has more reason for self-congratulation when the condition of the church just after the big fire in 1900 is compared with what it is now. The credit for the phenomenal success is about equally divided between the energetic and much-beloved pastor, Rev. A. E. Mitchell, and his faithful and self-sacrificing congregation.

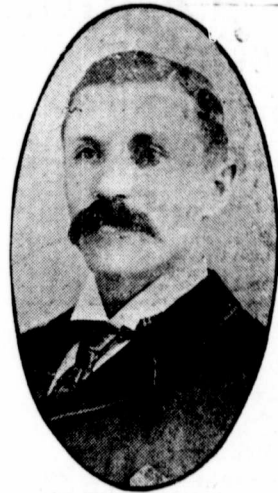
The history of the church's progress makes an interesting story.

To be strictly correct, the church really dates back thirty years, but more has been done in the past six years than all the time previous. Before the great conflagration in 1900, which swept the entire western portion of the city the church, then a small but commodious edifice, was located at the corner of Elm and Preston streets. The church and the homes of almost every member of the congregation were swept away as by one fell swoop of flame on the afternoon of the 26th day of April, 1900. So disastrous was the effect of this fire that shortly afterwards when it was decided to extend a call to Rev. Mr. Mitchell, only sixty members could be found to sign the petition. Strange to say, this was the starting point of the most rapid progress of the church.

The starting point of Erskine church may be traced back to 19th November, 1874, when application was made for the establishment of a mission station in Rochester-ville. In June, 1875, the convener of the Home Mission committee together with a number of the Presbyterian ministers of the city were appointed to visit Rochester-ville and ascertain how much the mission could contribute towards its own support. The next month this committee reported that the mission consisted of twenty members and seventeen adherents and had pledged itself to a subscription of \$270. Then on July 6th, 1875, the mission station was erected into a mission in con-

nection with the Presbyterian church in Canada. The little band grew and prospered but by slow degrees until eventually it developed into the congregation first known as the Presbyterian church of Rochester-ville.

A few years later the church burned in the fire of 1900 was erected and leave was given to rename the congregation. The convener of the Presbytery's Home Mission Committee, Rev. Joseph White, then of Wakefield, was appointed in the winter of 1886 to dispense communion to the congregation. One elder from each Presbyterian church in the city were formed into an interim session, along with the convener, and to twenty-five members the communion was given. This action was reported to the Presbytery and approved. On the first of May, in the year 1876, the Rev. Mr. White had been appointed an ordained missionary to Rochester-ville. In 1878 Mr. White was duly called and inducted into the pastoral charge. He continued to look after the congregation until 1891, when he was released to proceed to Manitoba. The Rev. Dr. Campbell succeeded Mr. White, and he, in 1900, resigned and was succeeded by the present incumbent, Rev. A. E. Mitchell.



**JAMES BAXTER,**  
Chairman Building Committee.

John R. Stewart, C. R. Johnston, George Eaman, R. E. Scott, Robert Thompson, J. A. Bowman, with Mr. A. Andrew and Mr. George Rochester as honorary members. Instructions were given this committee by the congregation to prepare plans for the new building. Mr. J. P. McLaren was retained as architect. Work was rapidly proceeded with and again the ceremony of laying the corner stone gone through. The beautiful new edifice is now practically completed.

The church from an architectural standpoint is a very handsome structure. Stately in appearance, strong in its construction and simple in its outline, it presents a striking appearance. The material used is grey limestone and the interior finish is done in light oak. The auditorium is amphitheatre shaped, the pulpit and the choir gallery immediately to the rear of it being situated at the east end. Circling the church in a graceful sweep is a large gallery, capable of seating about 400 people. The total seating capacity is 1,100. The seats, broad and high-backed, are of the most comfortable construction. They are made of ash, with quartered oak ends. The church is most conveniently laid out. There are three entrances from the street, two front entrances on Bronson avenue and a side entrance on McLaren street. To the left of the pulpit there is a cosy vestry, while underneath the choir gallery there is a large room, 15 feet by 28 feet, which is to be fitted up for a ladies' parlor. The choir will also use it for a waiting room. It is most admirably adapted for this purpose, as on either side of the room there is a staircase leading to the gallery.

The church will cost somewhere about \$26,000 or \$27,000. No one who has seen the handsome structure can help feeling that the money was well expended and that every cent told.

The building committee, which has discharged its duties most creditably, is composed of Messrs. James Baxter, chairman; C. R. Johnston, secretary; John F. Stewart, treasurer; Robert Thompson, R. E. Scott, J. A. Bowman, Geo. Eaman, with A. Andrews and Geo. Rochester as honorary members.

Erskine Church was opened on Friday evening by Rev. Dr. Johnston, of Montreal. The church was crowded to excess. Rev. A. E. Mitchell, the pastor, had charge of the services and with him on the platform besides Dr. Johnston were Rev. A. S. Ross, moderator of the Ottawa Presbytery and Dr. Armstrong Moderator of the General Assembly of Canada. Both took part in the service. Rev. Dr. Johnston's sermon was cer-



**REV. A. E. MITCHELL,**  
Pastor.

When Rev. Mr. Mitchell assumed the pastorate on the first Sunday in February, 1901, the state of the congregation was very low indeed. It was less than a year after the disastrous fire. Sixty per cent of families of the congregation had lost their homes. In a very short time, however, Mr. Mitchell succeeded in enthusing his small congregation to renewed effort, and they began to take a more hopeful view of the future. He and his congregation at once began to make preparations for the erection of what now constitutes the Sunday school hall, which was opened for public worship on the second Sunday of December, 1901. The congregation steadily grew and financially it prospered until once more they were confronted with the necessity of erecting a larger church. At the annual meeting in January, 1905, a building committee was appointed consisting of Messrs. James Baxter,



**JOHN F. STEWART,**  
Treasurer of Church.

tainly a masterly one. For fifty minutes he was given the closest attention as he dwelt on the mission and methods of religion, drawing lessons from St. Paul's life and work.

The church was crowded at both services on Sunday, many being turned away. The services were conducted by the pastor, Rev. A. E. Mitchell, assisted by Rev. Joseph White, the first minister of Erskine church, and Rev. Dr. Milligan of Toronto, who preached both morning and evening.

In the afternoon special Sunday school services were conducted in order that the children might also have the occasion marked for them also. They were out in force, accompanied by a large number of adult members of the congregation. Rev. Dr. Ramsay of Knox church and Rev. W. T. G. Brown of the Hintonburgh Methodist church delivered addresses to the children. Mr. Brown took as his subject Christ the Chief Corner Stone, leading up to what he meant to explain by referring to the necessity of the corner stone in the new church. Dr. Ramsay used a lead pencil to illustrate his remarks, showing its various parts and uses and the necessity of keeping it sharp and prepared for work all the time.



REV. DR. JOHNSON,  
Minister of Montreal.

In the evening Dr. Milligan took as his text, "And they said, the Lord hath need of it," showing the importance of the ordinary things of life. The text referred to the colt of the ass made use of by Christ on His triumphal entry into Jerusalem. His entry was made in a humble and meek manner, showing that he had come to minister to others, not for His self-aggrandisement. In choosing the colt for such a high purpose, Christ had shown God's character as a great economist. Everything no matter how humble or ordinary had a place and use in His great scheme of things. One of the great sins of this age was that of waste. Christ's entry to Jerusalem should teach us to regard the little things and the details in their proper light. It was an easy thing to be anything in this world but a Christian, and the reason for this was largely because it had to be done through the ordinary details of life. Everything in this world was a means of grace for God. Religion was not a special feature to be adopted at times but was a life and showed in going through each detail. The ambitious, worldly man could not believe in a merciful, disinterested God. The man who did

not believe in his fellow-men, again, was a bad man. Reverence for God, fellow-man and other works of God would be an apprenticeship for us which would make us faithful in small things and so worthy of ruling over many things. The Lord needed the colt to enter Jerusalem and much more he needed us. The preacher concluded an eloquent and practical discourse with an appeal that all should honor God in every act in life, however trivial.

The sacred concert held in the new Erskine church on Monday night was a brilliant success. It was an object lesson, demonstrating to 1,000 delighted people that sacred concerts can be made as interesting and enjoyable as secular entertainments. Where all did well it would be invidious to particularize. The pastor presided in a happy manner. He made a pleasing announcement to the effect that the \$1,500 asked for by the committee at the dedication of the church had been passed, pledges to the amount of about \$2,400 having been received. He thought that when all the circulars sent out by the men's association were in the amount would easily reach \$3,000.

A bright and sensible address was given by Rev. D. Strachan, of Brockville, who is evidently an old favorite with the congregation. He spoke on "men." What was wanted, he said, was men of strong hearts, men that will not lie, that will be true. He congratulated the congregation on its beautiful church. Any man could burn a church, but it took a strong congregation to build one. He hoped the blessing of God would rest on their children and on their children's children.

#### MONTREAL.

Rev. W. D. Reid, B.D., of Taylor church, Montreal, will preach in Erskine church, Ottawa, next Sunday, continuing the opening services of the new edifice.

Mr. H. B. Ames, M.P., gave his illustrated talk on "Canada and its resources" last Monday evening in St. Gabriel church, before a large audience, who listened with great interest to his description of the journey from Montreal to Victoria. The lecture was illustrated with stereopticon views, and Mr. Ames was able to speak interestingly of the points photographed, as he had personally visited each of them. Of special interest were his views of the wheat fields of our great Northwest, and of the men who are engaged in the work of turning the prairie into sources of wealth to the country.

The annual meeting of the Alumni Association of the Pointe aux Trembles Institute took place on Friday. During the morning the conference of French Presbyterian workers, presided over by the Rev. Dr. Amaron, had its closing session. The Rev. G. C. Mousseau, the Rev. S. J. Taylor, and the Rev. C. F. Cruchon gave interesting addresses on the work of French Protestantism in Canada. The meeting of the association began at half-past two. The retiring president, the Rev. C. F. Cruchon, gave the opening address. The Rev. G. C. Mousseau was elected president. Mr. F. Lapointe, vice-president; Mr. H. Joliat, recording secretary; Principal Brandt, treasurer; the Rev. Dr. Amaron, corresponding secretary, and the Rev. Messrs. R. P. Ducloux and J. Provost, historians. The Rev. R. P. Ducloux gave a brief summary of the important events in French Protestant circles during the past year, and delegates from sister institutions presented kindly greetings. The report of the treasurer showed that the year had been a record one. Over five hundred dollars was contributed towards the missionary objects of the society. Of that sum \$200 were paid to the building fund, \$100 was given to the library of the school, \$50 to prizes, \$20 to "L'Aurore," \$10 to the general fund of the schools, and \$25 to French evangelization. Mr. Silas Ducloux proposed that a grand picnic be held at Pointe aux Trembles in June to celebrate the diamond jubilee of the schools, which may coincide with the laying of the founda-

tion stone of a new building. The proposal was received with great enthusiasm. The meeting was a most enthusiastic one.

#### TORONTO.

The congregation of Davenport Road was organized last Sunday evening. Rev. James Wilson, of Dovercourt church, represented the Presbytery at the services. Rev. D. C. Hossack, of Deer Park, preached the sermon, and Rev. Dr. Abraham also took part in the services.

Rev. Dr. A. S. Grant of Dawson City, who has been spending part of the winter in Toronto, conducted the service in the church at Deer Park on Sunday evening. His text was Prov. xxix, 18: "Where there is no vision, the people perish." Dr. Grant has been doing pioneer work in western Canada, having been the minister in Dawson City for seven years. He will return to the West in March.

The anniversary services of Cowan Avenue Presbyterian Church on Sunday were attended by large congregations. Rev. Peter M. Macdonald, pastor, conducted the services in the morning, and Rev. Professor Kilpatrick of Knox College preached an able and altogether fine discourse from II. Corinthians v. 14 and 15: "The love of Christ constraineth us," his theme being a plea for usefulness in living. In the evening Rev. Professor Kennedy, also of Knox College, preached another excellent expository sermon upon the curing of the blind man, as narrated in the eighth chapter of Mark.

The death of Mrs. Robert Herbison, wife of the pastor of St. Giles' Presbyterian church, has evoked the deepest sympathy on the part of the congregation and friends. Mrs. Herbison came from Scotland to be married only in October last and had quickly won the hearts of all with whom she had come into contact. The funeral, which took place last Saturday afternoon to Mount Pleasant cemetery, was the occasion for a manifestation of the universal sympathy felt with Mr. Herbison in his mournful bereavement. Many of the Presbyterian clergy of the city were present, and a large proportion of the congregation was in attendance. The service at the house was participated in by Rev. Dr. Neil, of Westminster church, Rev. T. C. Brown, of St. Andrew's, and Rev. A. Gandler, of St. James' Square Presbyterian church, and the service at the grave was conducted by Rev. J. McP. Scott. Rev. Prof. McFadyen, of Knox College, conducted the service at St. Giles' church on Sunday morning.

#### TEMPTATION OVERCOME.

A young man who worked in a store noticed, one day, after a woman had bought some goods and gone home, that he had charged her a few cents too much. At first he thought, "Oh, well I can give it to her the next time she comes to the store." Then the Devil whispered, tempting him to "Keep it, she will never miss it; never mind such a few cents." The clerk said "No," and decided that just as soon as the store closed in the evening he would walk to her home and give her the money. It was a long way and quite late when he reached the place, and the woman was much surprised, and said: "You must be an honest young man. I shall be glad to trade with you." He felt very happy as he walked home.

The Devil tempts everybody, even good people, very often. They cannot help being tempted, but they can help yielding, and each time they refuse, they grow stronger. Our song teaches:

"Yield not to temptation, for yielding is sin;  
Each victory will help you some other to win."

Some people are very disturbed over eternal punishment, yet if they would seek Christ and His righteousness, the subject would not distress them.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## THE TONGUE AND THE TEMPER.\*

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

Them of old time, v. 33. Authority should be supported by reason. The scribes of Jesus' day thought, if a custom was ancient, that proved it good. To many nowadays it is enough if it is common. "Everybody does it," they say, as if the eternal distinction between right and wrong hung on the changing habits and fashions of the day. In Elijah's day, "everybody" worshiped Baal, and in Ephesus, in Paul's day, adorned Diana. There are spots on earth where "everybody" breaks the Sabbath, or gets drunk, or rushes to see bull fights, or engages in cannibal feasts. We must do right because it is right, not because they "of old time," or they of our time, make it popular. No question of morals is settled by a majority vote.

Swear not at all, v. 34. Profanity always exposes and disgraces the swearer. A furious outburst is the revelation of the weakness which could not control it. A barking dog does not bite. An engine that blows all its steam off through the safety-valve cannot turn a wheel. An upright and brave man when in trouble, will set himself to remedy the trouble, and if he cannot succeed, will at least try to bear it patiently. The weak and wicked whine and curse. Not by violent speech, but by quiet control of tongue and temper, is true strength shown.

Yea, yea; Nay, nay, v. 37. The use of sacred words, here and there in every sentence, carelessly and meaninglessly, is a practice almost as hard to understand as to excuse. Robert Hall seems to explain it correctly: "We ascribe it to a certain vanity of appearing superior to religion, there are also, strange as it may appear, hypocrites in impiety, men who make an ostentation of more irreligion than they possess. It may not be improper to remind such as indulge in this practice, that they need not insult their Maker to show that they do not fear Him; that they may relinquish this vice without fear of being supposed to be devout; and that they may safely leave it to the other parts of their conduct to efface the smallest suspicion of their piety."

Smite, turn, v. 39. A young man who had been basely injured by another, confided to an aged friend, that he was determined to be avenged. The old man tried hard to dissuade him. Seeing it impossible, he at last said, "At least, let us pray before you begin." Then he began to pray in this way, "It is no longer necessary, O God, that Thou shouldst defend this young man and declare Thyself his Protector, since he has taken upon himself the right of seeking his own revenge." The young man fell upon his knees, crying for pardon. He saw how foolish and dangerous a thing it is, to invade the prerogative of God in the administration of justice.

Give to him that asketh, v. 42. It is better to be generous than stingy. Even the spendthrift has more pleasure than the miser. The men who pride themselves on never being fooled by beggars, are pretty sure to possess hearts both cold and hard. The most luxuriant and vigorous trees are prodigal of their seeds. If one beech nut or acorn in a thousand takes root, we have in the single beech or oak a result magnificent enough to make up for all the apparent waste. Fishermen do not expect to haul in a fish every time they make a cast. Give cheerfully.

S. S. Lesson. March 11, 1906.—Matthew 5:33-48. Commit to memory vs. 44, 45. Read ch. 5:17-32; Luke 6:27-36. Golden Text—Keep the door of my lips.—Psalm 141:3.

Love your enemies, v. 44. There is something lovable in every person, if you can only find it. A felon sits in the condemned cell, haggard, bloodshot, and in a fever of fright, a spectacle for any one to shudder at. But the chaplain who has heard his life's story, and knows how poorly he was started and what terrible temptations he met, does not shudder. And his mother can wrap her arms about his neck and kiss his repulsive lips. How much more is it possible for us to find the proper view-point of our rivals and traitors, and discover that they are worthy of our affection and sympathy. Christ found that view-point, and loved your enemy so well that He died for him.

On the evil and on the good, v. 15. There is a legend, that once an old man, ragged and cold and hungry, came at nightfall to Abraham's tent. The good patriarch brought him in, clothed him, and set victuals before him, which the wanderer began to devour ravenously. Said Abraham, "Give you no thanks to God?" Whereon the man cursed God. Then Abraham thrust the man out of his tent, and drove him far beyond the limits of the encampment, beating him with his staff. That night, the Lord appeared to Abraham in a dream, asking, "Where is the man I sent you?" Abraham replied, "He cursed Thee, and I drove him from my tents." Then said the Lord, "For eighty years I have borne with him. Couldst thou not have borne with him one night?" Let the divine patience be our pattern.

Even the publicans, v. 46. Here is a criterion of shame for Christians. If ever one of those within the fold looks through the gate, and, seeing the folly and riot of the world outside, is inclined to boast, "I am better than they are," then the apt retort is, "Well, you ought to be." If there is friendship in the world, there ought to be diviner friendship in the church. If there are acts of reciprocal love outside, there ought to be acts of sacrificial love within.

## LIGHT FROM THE EAST.

By Rev. Jas. Ross, D.D.

Compel—Cyrus established a kind of government postal service among the Persians, the general features of which were adopted by the Romans. Couriers on horseback were posted at certain places along the chief roads of the empire, for the transmission of royal despatches from one to the other, by night and day. They had the imperial authority to impress into their service the horses, provender, and personal labor of all the subjects of the empire along their route, when they found it necessary for carrying out their commission. Only the emperor himself could grant exemption from this enforced service. The Russian courier of today, who bears imperial despatches, possesses the same power over the people living along his route. This exaction was always peculiarly offensive to the Jews, not only because of its constant interference with their religious scruples, but because it was continually compelling them to aid a hated alien government. Demetrius, the king of Syria, when bidding to Jonathan the high priest for the support of the Jews, after offering them many other advantages, said, "I also give order that the beast of the Jews be not impressed for our service, and let their Sabbaths, and all their festivals, and three days before each of them, be free from any imposition."

It is easier to destroy than it is to build. A man whose constructive power is below zero may develop great activity as an incendiary.—Baptist Standard.

## PITHS AND POINTS FROM ST. PAUL'S PULPIT.

By Rev. W. D. Armstrong, D.D.

Our Saviour wept over Jerusalem. Its sins, its sorrows, and its fate touched his heart deeply.

Can he then be a true follower of Jesus who is not interested in the moral condition and welfare of the city in which he lives?

A learned judge, from the bench, lately made a grave charge against the morals of our city. He said, "Boys and girls of the city appear according to the facts which have come to my knowledge, to be in a state of moral depravity which is appalling."

We may deny the charge and say, "The Judge slanders us." We may acknowledge it and pay no attention to it, or we may set ourselves to discover how much truth there is in it, and proceed to find a remedy.

We shall at least find on investigation that there is a lack of moral tone in the community generally.

That there is liberty and looseness of behavior among many of our young people that goes beyond propriety.

That drunkenness, gambling, and licentiousness are sufficiently prevalent to call for energetic action on the part of all good people; sufficient to arouse our Police Commissioners and License Commissioners to increased watchfulness.

Ministers of the gospel, educators, and parents should unite in efforts to cleanse the city and elevate its moral tone.

Ethical Science and the principles of right conduct should surely be taught in our public schools. This is not done at present. No text book is prescribed and no hour set apart for this study. As a consequence our young people grow up without a knowledge of the principles and rules of right conduct and without adequate expression in regard to it.

The tap-root of evil is the liquor traffic.

Drink, gambling and licentiousness are a trinity of evils that go together.

But "the evil is among the lower classes." It surely is not confined to them, and even if so, our respectable citizens should know that they cannot keep a cesspool in their back yard with impunity.

The mask must be torn from these hideous vices. We must draw the veil aside from the festering, putrid sore, and earnestly start at work to cleanse and heal.

All good men should unite in this work and do it in the tenderness of Christ, who wept over the sins and doom of Jerusalem.

If Christian people were all united for the purpose of regenerating society the liquor traffic, the gambling den, the brothel, with all their attendant evils, would hide their heads.

Whatever can be done by law should be done by law, and law should be sustained by the strong moral tone of the community.

The suppression of vice is a necessity.

If a fire is burning in any part of the city, we do not fan it or ignore it, or make light of it. WE PUT IT OUT.

The Psalms are the mid-pillar in the divine cathedral of the Scripture, or, rather, a whole transept of pillars. Three thousand years they have been the highest manual devotion among men. Nothing like them can be found in all antiquity. Greece has spoken, Rome has had the ear of the ages, modern time has uttered all its voices; but the Psalms remain wholly unsurpassed.—Jos. Cook.

## A DAY WITH JESUS.

By William S. C. Webster, D.D.

The day of miracles at Capernaum was "an epitome," says de Pressense, "of our Lord's entire life." An epitome in its comprehensive activity and in its effect upon those who were with him. Think of the privilege of a day with Jesus. Remember how men have valued personal touch with men of conspicuous position. "And did you see great Shelley plain," the poet enviously exclaims: "And did he speak with you?"

A day with Jesus; think of its effect! The French skeptic must leave Fenelon's home, else he will become a Christian. Stanley spends a little time with Livingstone in the heart of Africa, and is won to loving homage of Livingstone's Master. Robert E. Speer journeys in Persia with Dr. Cochran, a medical missionary, and tells of the many whom he healed and of the people's devotion to the beloved physician. It reads like a page from the gospels. A day with Jesus: Such a day as that one in which "he began to do and to teach" in Capernaum! The men who companied together all the time that the Lord Jesus went in and out beginning from the baptism of John unto the day that he was received up—the goodly fellowship of the Apostles! But does he not say to us today: I am with you all the days? Have we lost by the substitution of the presence of the Holy Spirit for the physical presence of our Lord? He said: "It is expedient for you that I go away." There is a "former treatise," it is the wonderful gospel story; There is a second treatise, not completed yet; it is the record of the great things the Lord is doing in our days, in our lives. Count us, O great Physician, among thy patients; send us out to help and to heal.

## THE PERFECT PRAYER.

Oh, ye who toil throughout the day,  
With thoughts toward the west;  
"Ho, when the western hour is reached,  
Lie down to broken rest;  
Who have no gladder words than these,  
Uprising to the sun—  
"Renew our strength to bear, until  
Thy hardest Will be done."  
O, ponder well the Perfect Prayer  
Before its words ye wreat:  
Cups may not pass except we drink:  
The Father's will is best.  
The Master knew what Dreadful Hour  
Was coming with the sun,  
Yet never said He "hard" nor "ill,"  
Only—"Thy will be done."  
JESSIE ANNIE ANDERSON.

## PRAYER.

I know, O Lord, and do with all humility acknowledge myself an object altogether unworthy of Thy love; but sure I am, Thou art an object altogether worthy of mine. I am not good enough to serve Thee, but Thou hast a right to the best service I can pay. Do Thou then impart to me some of that excellence, and that shall supply my own want of worth. Help me to cease from sin, according to Thy will, that I may be capable of doing Thee service, according to my duty. Enable me so to guard and govern myself, so to begin and finish my course, that, when the race of life is run, I may sleep in peace and rest in Thee. Be with me unto the end, that my sleep may be rest indeed, my rest perfect security, and that security a blessed eternity. Amen.—St. Augustine (354-430).

Faith is trust. To believe in Christ is to trust in him. There is nothing more simple in the world than the childlike Christian, trusting in his loving Savior. There is nothing mysterious about it. It is the child trusting his mother, the client trusting his lawyer, the patient trusting his physician.—Selected.

Christ was crucified between a thief and an infidel, and the thief had the better heart of the two.

## "LET US GO OVER."

"Let us go over unto the other side of the lake." What is there over there to make it worth while? Men, towns, cities, mission fields, vast opportunities, fields for sowing, fields for gleanings, fields that spread away to an ever-enlarging, ever-receding horizon. "Let us go over." It means largeness of soul to the man or woman who will get into the boat and make the landing. It means largeness of hope and an open heaven to the man on the other side. It means that the darkness that lies on the future will lift, and the sin that lies heavy on the soul will be pardoned. It means that a new civilization will rule its cities and hamlets and will sweep over its valleys and hillslopes like the coming of the "morning light." It means that sorrow will have a new Comforter, pain a more blessed anaesthesia and death will be forever terrorless. "Let us go over."—Selected.

## "TRYING" AND "COMING."

"Have you come to Christ?" said a minister one day to a thoughtful lad.

"No, but I'm trying," was the answer.  
"And how long are you to try before you come?"  
"I don't know; but I'm doing what I can."

"I doubt that; and besides, I suspect that you are trying to do a work; and it is not by trying, or by working that you are to be saved."

"But does not Christ say 'Come'?"  
"Yes, but he does not say, 'try to come.'"

"But am I not to try?"  
"No; you are to come; and your speaking so much about trying shows that you are bent on working, and that you suppose coming to Christ is a work to be done."

"But how am I wrong in trying?"  
"Suppose I said to you, 'Trust me, and you shall have a gift from me,' would you reply 'I'll try'?"

"No, certainly; that would mean that I was not sure of you, and that I really distrusted you."

"What, then, do you mean when you say 'I'll try to trust in Christ'?"

"I suppose it must mean that I am not sure whether He is trustworthy."

"Yes, it does mean that. And it means also that you imagine trying to be a work that you have to do."

"I see it."  
As they were bidding each other goodbye the minister said: "Will you come and see me soon, and let me know how you are?"

"I'll try to come some day."  
"No; you are not to try. You are to come."

He smiled as they parted at the peculiar illustration which he himself had thus given of the difference between "trying" and "coming." Paul did not say: "Try to believe on the Lord Jesus Christ and thou shalt be saved." He said: "Believe," and he just meant what he said. Trying is stopping short of believing; and the Holy Spirit has not been sent to help us to try, but to enable us to believe.—Dr. Horatius Bonar.

## DAILY READINGS.

M., Mar. 5. A man walking with God. Gen. 5: 21-24.  
T., Mar. 6. After God's heart. 1 Sam. 13: 11-14.  
W., Mar. 7. A song of perfection. Ps. 37: 27-37.  
T., Mar. 8. Paul's picture of perfection. Eph. 4: 1-18.  
F., Mar. 9. Perfect in the will of God. Col. 4: 1-18.  
S., Mar. 10. "In every good work." Heb. 13: 16-21.  
S., Mar. 11. Topic—James' picture of a perfect man; how can we realize it ourselves? Mat. 5: 48; Jas. 3: 1-18.

## THE PERFECT MAN.

## Some Bible Hints.

The perfection of God would seem an impossible goal, had we not God Himself to help us toward it (Matt. 5:48).

Perfect speech would mean a perfect man, because perfect speech would be an index of the heart (Jas. 3:2).

The tongue is a fire to consume; it may also be a fire to warm (Jas. 3:6).

As long as the outgoings of our nature are partly evil and partly good, we may be sure we are only partly what God would have us be (Jas. 3:10).

## Suggestive Thoughts.

There has been only one Perfect Man, except that Man has been "formed in" other men.

Let no one be afraid that he may not speak well, but only that he may not live well.

If you are cross, crabbed, critical, do not say, "I was made so." Evil natures are made—to be changed.

No man becomes a "good speaker" till he speaks for God.

## A Few Illustrations.

Speech is a bridge between souls, made sometimes of granite, sometimes of cobweb.

A sentence is a ship, on which we may cross the ocean, or sink to the bottom. Words are either wings or weights.

Our tongue may be a well-trained horse, or a runaway; and the latter is as dangerous as the former is useful.

## To Think About.

Do I plan for pleasant speech as much as for helpful deeds?

Am I seeking to perfect my character? Am I ready to give an account of my words at the day of judgment?

## A Cluster of Quotations.

Give not thy tongue too great a liberty lest it take thee prisoner.—Francis Quarles.

By examining the tongue of a patient, physicians find out the diseases of the body, and philosophers the diseases of the mind.—Justin.

A sharp tongue is the only edge-tool that grows keener with constant use.—Washington Irving.

Though silence be innocent as death, yet it is sadder the state of death than life.—Jeremy Taylor.

## Taking Part Helpfully.

Why do you take part in prayer meetings? Let it not be to show off, or from a mere sense of duty, or because others do it. The only fruitful purpose is to help some one.

You will not help any one by taking part listlessly. You will help only by putting you into your words.

Put into them your prayers. Ask God to permit you to help some one by what you are going to say.

Put into them your planning. No good results are likely to come without preparation. Be lavish of your time and thought in this great cause.

Put into them your experience. Tell something that has helped you—an incident, a thought, a Bible verse, a snatch of poetry.

Put into them your sympathy. Put yourselves in the places of others, and try to imagine their needs. Then try to find something to say that will meet those needs.

Put into them your vitality. Speak as if you meant it. Speak so as to be heard.

Put into them your confidence. What you say in this spirit, remember, it is not you that are saying it, it is God speaking through you.

And you can trust Him to say it in the best way, and to crown it with results after it is said.

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C. Blackett Robinson, Editor.

OTTAWA, WEDNESDAY, FEB. 28, 1906.

The death is announced of Prof. Nicholson of Queen's University, Kingston.

The task of raising the million dollars of the Queen endowment fund will soon be half finished. Rev. Robert Laird, who was chosen by the assembly to lay the claim of Queen's before the people, says \$220,000 have been subscribed. He has been in Toronto for the past two or three weeks.

In another column we give a few paragraphs on the "Compensations of Mediocrity," from Rev. George H. Morrison's delightful little book, entitled "Life's Nobler Penalties," which, we are sure, will be read with pleasure and profit. The book may be ordered from the Upper Canada Tract Society, Toronto.

The Ottawa Free Press, under the able management of Mr. Norman Smith, is making for itself a fine record as a bright, progressive evening paper. Its reports of the opening services of the new Erskine church were especially full and accurate, with the added interest of numerous engravings, for several of which given in this issue, The Dominion Presbyterian is indebted.

Mr. W. E. Knowles, the new member for West Assinibola, has been chosen to propose, and Mr. Chisholm, of Antigonish, to second the address in reply to the Speech from the Throne in the House of Commons at the approaching session. Mr. Knowles is a brother of the Rev. R. E. Knowles, of Knox church, Galt, the author of "St. Cuthberts," and was himself in the Presbyterian ministry for a time, having charge of a church at Chatham, Ont. Since going west he has taken up the practice of law.

In the Quebec Legislature notice of motion was given a few days ago by Mr. McCorkill to increase succession duties on large estates and take them off estates of less than \$5,000 in value, and bequests to charitable institutions of \$1,000; to change the license laws so as to issue them to one person for either the wholesale or retail trade, but not for both; to tax automobiles from \$10 to \$100 according to horse-power, and to compel chauffeurs to take out a license or give bond.

## CONCERNING COMPENSATIONS

I suppose we are all tempted now and then to envy the men who are signally distinguished. I daresay most of us remember having dreamed of how one day we might set the Thames on fire. As we get older most of us get humbler. We come to see that the Thames is not inflammable. We are not such bright particular stars as we imagined when the heart was rioting at one and twenty; we are average and ordinary beings. My point is that if we viewed things rightly, we would thank God every day for that discovery. Mediocrity has noble compensations. Let me direct your attention to two only.

The first is, it escapes the penalty of isolation. One of our church's poets—and a living Church should always have her poets—one of our noble poets, Dr. Walter Smith, in a passage of singular strength and beauty, has pictured the isolation of the spirit under the figure of a man climbing an Alp. He describes how the climber, as he ever reaches higher, is entering solitudes unbroken by human voices, and is leaving farther behind him, with every step, the rustle of corn in the valley and the laughter of children. All greatness, the poet means, inevitably isolates. There is a certain noble loneliness which is inalienable from the possession of extraordinary gifts. I think that almost always where there is genius, there goes with it a powerlessness to be quite happy. Now, God forbid that I should say a word against these high gifts, to which we owe so much that makes life rich. I only suggest that if we have been denied them, the compensations of mediocrity are ample. The world would have been far poorer without the poem of Dante, yet a hundred fathers are happier men than Dante ever was or could have been. The world would have been far poorer without Thomas Carlyle—some of us could never tell all that we owe to him—yet, over a thousand homes in every city there broods a gracious and a gentle peace that never fell, or could possibly fall, with benediction on that prophet's hearth. There is a spirit from God which drives into the wilderness. If it is yours, obey it—take up thy cross of greatness. But remember all others—that the common joys are sweetest, and the common life is infinitely dear. It is into these that the average man can enter with a fullness that is denied to all the greatest. He is not summoned to the snow-bound Alp; God lets him live and move where men and women are. The first great compensation of mediocrity, then, is that it escapes the penalty of isolation. And the second—and a far nobler one—is this: it gives unequalled opportunities for moral heroism. It is a noble thing to use the ten talents well, perhaps it is nobler in God's sight to use the one. Wherever there are great gifts there is sure to be an audience; and an audience cheers and stimulates and rouses. The deeds of great men attract attention, they are spoken of, the newspapers record them. There is a daily incentive to work, there is a glow about it, when it meets with recognition and applause. But the average man gets little recognition; there is no one to cheer him when he does his duty. He may be battling, poor in health, to get his children's bread, and he may battle for years without a word of praise. Think of the mother toiling for her family with hardly a moment's rest from dawn till sunset. Think of the father day after day at his post with no bright prospects, and a child sick at home. Think of the young women in the shops and warehouses who must be always cheerful, attentive and obliging, as if there were not such a thing in the world as a bad headache. If they had only brilliant gifts, and acted so, every drawing-room would call them heroines. But then they have no gifts, not any touch of genius; they are only ordinary, average, mediocre persons; and so they toil and suffer and take their cross up daily, and hardly get one word of recog-

nition. Now, my point is that that is not hardship. In the sight of God it is an opportunity. A life that is easy is on the brink of failure. We are redeemed by a touch of the heroic. And to work on, toil on, love on, through weary years, without one voice to praise or lip to cheer, is perhaps the finest heroism in the world. That is the compensation of being undistinguished. It is far easier to be first than to be second. To be mediocre brings a man far closer to a despised Lord, than all the gifts and all the talents do.

The bishop of Manchester, preaching the other day, said the power of a nation did not depend on its wealth, the extent of its genius, or amount of its knowledge; but it depended upon the moral character of its people. When the people of a country, proud of their wealth, power, and dominion, gave themselves up to luxurious living, sensual enjoyment, and lost their respect for righteousness and their power of self-sacrifice, then sooner or later their rulers lost wisdom, their armies lost courage, and their people lost the power of patient and tenacious effort. "Righteousness alone exalteth a nation" (Prov. xiv. 3-4). Although this was spoken in England yet it applies with no less force in a young country like Canada where we are apt to be dazzled by our great material prosperity and thus forgot God, the infinite and eternal reality, who is the source of all true and enduring greatness.

The following is an extract from the 120th annual report of the session of James' Church, New Glasgow, N. S.: "When the question of supporting a missionary in the Korean field was discussed last spring some anxiety was felt lest the effort would interfere with the ordinary church contributions. It gives the session great pleasure to state that a careful examination of the report to be submitted by the board of management tonight shows that there has been an increase over the preceding year in the contributions for every department of the church's work. For benevolent purpose, church schemes, and ordinary expenditure there has been a total increase of \$654.74. While the expenditure during the past year has been larger than usual in this congregation yet the marked increase in the contributions shows that the support of Miss Mair in Korea has helped rather than hindered the activities of the congregation."

We have just received "Ethical Addresses and Ethical Record," published at 1415 Locust Street, Philadelphia, for January. The following are the articles it contains:—The "Prosecution of the Jews," by Nathaniel Schmidt; Cornell University, and "Suggestions for the International Ethical Congress," by Gustave Spiller, London.

Presbyterian Witness: All that is needed to restore the Roman Catholic Church to apostolic purity and beauty is to fling away the dogmas and peculiarities added to the creed, and the practice of the churches since Apostolic times and to revert to the Holy Scriptures even more thoroughly than the Reformers did!

Lutheran Observer: It is not easy at the moment to see what underlies affliction; it is not possible to grasp by anticipation the beautiful fruits which it yields to those who accept it without murmuring; but every Christian knows that all things work together for good to them that love God, and in the strength of that knowledge he is able to keep a thankful heart, however mysterious and trying the providence of God may be.

If the mind is kept fully occupied with good thoughts there will be no room for evil ones. The cell that is full of honey has no room for anything else.



## A GREAT MAGAZINE.

"The Nineteenth Century and After" for February contains a number of articles commenting on the startling results of the late British Elections. Herbert Paul, in an article suggestively named "The Flood" gives us his views and reasons for the downfall of Chamberlainism. Nevertheless, as will be seen by the following paragraph, he thinks that Mr. Chamberlain has benefitted the working classes of Great Britain by giving them the opportunity for the first time to discuss the question of Protection and Free Trade, and thus allow them to choose once and for all time which policy they think best suits their country. "Mr. Chamberlain has said, with truth and point, that the issue between Free Trade and Protection was never before submitted to the working classes of Great Britain. The last election which turned upon it was held in 1852, when the Parliamentary franchise did not go below the middle class. But Mr. Chamberlain would be the first to admit that the question has been laid before the working classes now, and that they have returned their verdict. It was thoroughly and exhaustively thrashed out in almost every constituency from John-o'-Groat's to Land's End. Mr. Chamberlain has done a real and a great service by enabling workmen to see clearly the enormous blessing which Free Trade has been to them. Now they see it at once, as scientifically demonstrated as a problem of Euclid, and as palpably beneficial as the light of the sun, against which by the way, the Protectionist candlemakers in Bastia petitioned their Legislature. For that achievement, if for no other, Mr. Chamberlain deserves a state. All Mr. Balfour's dialectics were thrown away upon Manchester because he started without a definition. He played verbal tricks with the expression 'Free Trade.' But an election as he has discovered to his cost, is not a word game. The shrewd electors that he sought to bamboozle knew that Free Trade is a term of art, and means a tariff for revenue. It is mere nonsense to talk about a decided, tariff for revenue, or an 'unfair' tariff for revenue. Free Trade, as Sir Robert Peel saw even more clearly than Mr. Cobden, is a British policy, adopted by British Statesmen for the exclusive benefit of their own country, without regard to tariffs of other nations which they could not alter or control. The best way of fighting hostile tariffs, said Peel, is by free imports; and so it has proved. The one serious danger to the commercial supremacy of Great Britain would be the adoption of Free Trade by Germany and the United States." The following list will give our readers an idea as to the variety of its contents. "The Centenary of Pitt;" "Mr. John Burns the Workman-Minister;" "A Great Moral Uplift in America;" "The Bishop of London on the Declining Birth Rate;" "A Visit to the Court of the Tashi Lama;" "The Revolving of the Modern Girl;" "The Children of the Clergy;" "An Official Registration of Private Art Collections;" "The Dean's Memorial and the Athanasian Creed;" "Reviewing of Fiction;" "Church and State in Russia." The Leonard Scott Publication Company, New York City.

Canadian Baptist: Christ met multitudes of men in Jericho one day. But so far as we know, he picked out only two for special blessing. The reason was that these two were the most earnest. Bartimeus would be heard, though others tried to hush his voice; Zaccheus would see, though the crowd overtopped him. So these two won the rewards of earnestness. A vague desire will never bring us close to Christ; we must be in earnest.

## THE HYMNS OF A CHURCH.

The News, Toronto.

Song from the beginning has been intimately associated with the religious life. The world can scarcely imagine a Church without a hymnology, and coming as one of the exiled psalmists long ago recognized, from the hearts of the singers, and not only from their lips, a Church's utterances in song must reveal the secret of her aspiration. "How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning?" The songs of a Church belong to the centre of her being, and in remembering them her people live over again some of the moments "touched to the finest issues" of their lives. This being so there can be no doubt of the appropriateness of the publication of a little volume, containing an "Historical Sketch of the Hymnal Committee of the Presbyterian Church in Canada," prepared by Mr. W. Barclay McMurrich, K.C., secretary-treasurer of the Committee since its inception, and published by Mr. Henry Frowde, of the University Press, Oxford and Toronto.

Their first Hymnal Committee was appointed by the Presbyterian Church in Canada in 1878, following the example set by the several branches of the Presbyterian Church in Scotland, where a world-famous battle had taken place over the suitability of using hymns in the church services at all. Echoes of the controversy were repeated with sufficient clearness in Canada, but the point in dispute was taken with less intensity, and but few congregations found themselves unable to agree with the majority that hymns, in addition to long metre and short metre psalms, would lend grace and sweetness to the Church's voice in praise. The names of those belonging to the earliest Hymnal Committee recall, through the medium of personality, many of the most stirring hours in the life of the Presbyterian Church in Canada. The striking figure of Dr. Jenkins, long a powerful influence in Montreal, who served the Hymnal Committee subsequently while resident in England; Dr. Gregg, for a time joint convener of the Committee with Dr. Jenkins, who has been for many years its sole and honored chairman, his sparkling wit and venerable reverend figure still bearing the dignity of age at its councils; the Rev. D. J. Macdonnell, that Galahad of the Canadian Presbyterian Church, whose memory is more powerful than the words of half a hundred living men; Dr. Mowat, of Kingston, the brother of Sir Oliver Mowat, in his youth a minister at Niagara, and for many years on the staff of Queen's University; Dr. James, long in charge of a Presbyterian Church in Hamilton; Mr. Donald McRae, of Guelph; the Rev. John Thompson, of Ayr, an excellent example of the type of Presbyterian clergyman to be found in Canada; Mr. J. S. Black, of Montreal; Dr. Robert Murray, of Halifax, whose jubilee has lately been made an occasion for expressing the warm regard of his friends and the esteem of those who are familiar with his work, a notable part of which has been the writing of several hymns of a Canadian national character; and the Secretary-Treasurer, Mr. McMurrich, a representative Presbyterian elder, who reckons the arduous and painstaking use of his knowledge and ability in the courts of the Church as which he belongs a duty of a particularly grateful and gratifying character; these ten men formed the Presbyterian Hymnal Committee for the year 1878.

The first Presbyterian hymnal for Canada was published in 1880, and continued in use seventeen years. The now familiar book of praise appeared in May, 1897, and through its publication formed a connection between the Presbyterian Church in Canada and the Oxford University Press. Mr. McMurrich's historical sketch shows in this circumstance, as well as in other particulars,

that the Presbyterian Church in Canada possesses the traditional Presbyterian love for learning, the genius of the Church for continuity, its warm-hearted leaning to sentiment on the one hand, and the tenacity with which it clings to the forms of the past on the other. Shall all these characteristics be modified and gradually transformed in the millennium of Church Union? Whatever union may be formed no historical beauty nor romance of fidelity will be likely to disappear as long as every Church lifts up its heart in song, the young singing for love of that happy occupation, and those of more mature years rendering homage with the mind while they stand by the aid of memory and imagination in the presence of those who, taking the phrase of the eighteenth century hymn, "have crossed the flood."

## WARFARE AGAINST SUNDAY PAPERS.

The ministers of Montreal have entered on a vigorous crusade against a growing evil, viz., Sunday newspapers. On this subject Rev. John Mackay, of Crescent church, last Sunday, said:

"The introduction of the Sunday newspaper into our midst is a menace to the spirit and the purposes of the day. What chance is there for national or individual greatness of ideal or of spirit, when the children in our homes have the most sacred part of their lives filled by such stuff as is supplied by the 'Buster Brown' and similar supplements of American Sunday newspapers? There may be a place in our lives for such things, but surely not on the one day set apart for the quest of the highest. The deplorable conditions which are every day being revealed in the United States are in large measure due to the influence of the Sunday newspapers. The Sabbath as our fathers knew and loved it is responsible more than any other institution for the place occupied by the British Empire amongst the nations of the world today, and no agency is better calculated to destroy all that has made it a source of righteousness and national strength, than the Sunday newspaper. Our lives are already too hurried and superficial. We go to bring the feverish activities and thronging pleasures of the week into the one day which has enabled us in some little measure to pause and think and really live?"

When a similar attempt was made in London some years ago the Christian business men said, 'We will have nothing to do with the papers that issue Sunday editions,' and the Sunday edition stopped. The Sunday paper has been attempted in Montreal because of the belief that the Christian people do not care enough to take such a course in defence of the Sabbath. But if every Christian reader and advertiser lets the publishers know that he will have nothing to do with papers that issue Sunday editions, this attempt will go no further and we will be saved from the crying evils of seven-day journalism."

Herald and Presbyter: The question which Isaiah asked King Hezekiah: "What have they seen in thy house?" was a searching inquiry at the time, and is now whenever it is asked. It is so important that it ought to be asked of each one of us very often. The home life is a matter of the very deepest importance. The nature of the home has a wonderful influence on the life of all who are members of the household. If there are radical defects in the home, the lives of many will be injuriously affected. If the home is right and good, it will be like the good tree that produces good fruit.

Presbyterian Standard: The prayer-meeting is inviting because here they renew their strength,—thrust aside the cares and trials of life for a season and by fellowship with the Divine makes their lives as sweet odors pervading the vitiated atmosphere about them.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## A WOODLAND WAY.

By Evelyn Orchard.

It stretched from the gate of a small cottage house across a breadth of meadow land to a belt of woodland where it melted into green shadow and enchanted spaces. It had always been a lovers' walk; from time immemorial youths and maidens from the village yonder, and from further haunts (since the woodland way was known and loved far beyond its own ken) had strayed there, end often, ay, very often, the old tale had been told, the tale which can even make the old world new.

Its sylvan beauty was the more noticed and memorable, perhaps, that it was set unexpectedly, and it might be a trifle incongruously, in a somewhat bare and inhospitable country, in a remote unfrequented part of Sussex, inland from the sea, so that the open breadths of the big bare lands had no excuse for their being and could not properly be called downs.

The land being of harsh quality and ungenerous, even in response to faithful toil, the neighborhood was sparsely populated, and very few young people were to be found, either in the village or in any of the homes within a six mile radius. There were no openings for the young men; they had to seek a lifework beyond the spell of the woodland way, and the maidens followed them. It is the inexorable course of nature, and of life. But in a small and quiet home, the cottage house already alluded to, there dwelt one who had not followed in nature's way. She had been left to her own imaginings, to dreams which had never had any fulfilment, and so we find her as we pass that way.

She walked often in the woodland way, partly because it was the most natural course her feet should take from her own door, but chiefly because there her loneliness found some strange companionship, which comforted a solitary life. She knew the cleft where was to be found the first primrose; the snowdrop, the wood violet had no haunt she did not know, and all the birds welcomed her with their songs; even the timid squirrel would crack his nuts above her head without so much as a tremor of his bright eyes. She came so often there they had learned to know her. Sometimes when the weather was hard, she would bring a little basket and feed the birds and beasts and creeping things, for she loved them all. She had scarcely grown old, though she had lived many years in the cottage house. But there was no stress there. Long, quiet days, full of loving service, were followed by nights of sound sleep sent by God, so that there might be no tears shed. For wakeful nights are hard upon the solitary—they are haunted by spectres that do not sleep.

She had a soft, sunshiny face, albeit there was just a little vacant expression on it at times, as of one who lived so far away from the world and the things that are in the world, that her spirit had become at last a little detached. Some who did not know, and who hastily judged from the merest outward signs, would tap their foreheads significantly when her name was mentioned, and say she was a little touched, as I have said, a little detached from the ordinary ways and walks of life.

She came one day to the woodland way, a spring day when the air was high and clear, and full of that nameless life which can be felt in the veins when spring is at hand. She felt it too, for her step, always light, seemed

scarcely to tread the waking earth; her eyes often sought the dappled sky, where the mackerel clouds promised all sorts of beauty, and once, as the birds chirped overhead in the budding boughs, she hummed a scrap of song. She carried a little basket, hoping to be able to fill it with fresh primroses for a sick child, who looked for her visits as if they had been an angel's. She came lightly and happy-heartedly to the deep copse where she usually found the primroses, nor was she disappointed. She was so busy on her knees, picking them with great care, and a little regretful tenderness, because their days of natural bloom were over, that she did not hear a football on the pine needles in the path above.

Presently, however, she beheld a shadow fall athwart the sunshine, and rose up, looking round a little hurriedly, though not at all afraid. Then she gave a little cry and her basket fell, and all her golden treasure was scattered at her feet. A man stood before her, a man she had once known well in the long ago time, the sun loved, and whose image she had cherished in secret and sweetly, all these years. She knew him at once, though he had gone away with the sun on his hair and came back grey; for his smile and his steadfast look were the same. He stood silent before her a moment, partly because she was so little changed, and yet so greatly changed, if the paradox could be understood. It was quite clear to him, and he was conscious of it, a gulf which might or might not be possible to bridge.

"So you have come back?" she said, with a little falter in her voice. "I thought you must be dead."

"Perhaps you wished it," he made answer, with a certain strain in his voice.

"Oh no. I have never wished that," she answered, and stopped to pick up the primroses at her feet. Then he saw that her youth was gone for ever, and he wondered whether she saw and mourned the like change in him.

"I suppose we could not begin where we left off?" he said wistfully. "I could explain and make clear all that has gone between."

She stood up; her pale, clear face flushed a little, either with the exertion of stooping, or with some inward agitation, she could not altogether control.

"Oh no, that could not happen, she answered, with no uncertain note in her voice.

"Why?" he asked, briefly.

"Well, because we are both grown old, and it—it would be impossible. I should be afraid."

"I am fifty-three, you are fifty-one. I could name even the day," he said, calmly. "Many who are older have risked it. Why not?"

"I could not," she answered, but the color was high in her cheek, like any girl's. "I have suffered the best years; what are left are scarcely worth considering."

"I would doubt it, Marian; at least let us make the experiment. That I have come back proves that I have thought the one slender chance worth trying. For, look you, no one had ever told me whether you had lived or died."

"Something within me died when you went without explanation or a word of farewell," she said quietly, "and although she afterwards, before she died, confessed what she had done to separate us, that part of me remained dead. Do you understand?"

His face hardened a little. She guessed he had hard thoughts of the dead.

"It is no use," she said gently. "She was never happy herself, and she died without hope. It was very sad. These

things have weighed upon me. But I know that all will be well on the other side."

The flickering color died out of her cameo-like face; her fingers grew firmer as they grasped the basket, the brief glow from the other years faded from her whole being. Once more she was the dreamer of the woodland way. He felt a little chill upon his heart, as one might feel when a sudden cloud falls athwart the sunshine. And he knew that he had come in vain.

"The other side is far away," he said gloomily, "even supposing you believe in it, which I have never professed to do."

"Not so far. I am never afraid of it now. Familiarity makes everything easy."

"Well, if that is true, give me another chance. Let us get to know each other again. Life has not been fair to us here, and there are still a few years left."

She put a little handful of moss about the primroses, because it was her nature to make even dumb things comfortable. Then she looked at him a little timidly, but with a certain firmness.

"It is too late," she said, very gently. "It has passed us by."

He turned upon his heel, and would have left her, but she called him back.

"Could we not be friends?" she asked.

"I have never had a friend, for after her I was afraid to trust anyone. I have been alone all these years, and no one cares."

His eyes filled with compassion at the emptiness of life these words revealed.

"I might try," he said awkwardly, "but I am not the kind of man. It must be all or nothing. You remember how I was in my youth?"

"Masterful," she murmured, "always masterful."

"I am not masterful now, for I have been out in the world, where there are many masters," he said grimly. "But I am still thorough in all I do. I have never cared for another woman but you all my life, and though, as you say, we have lost or suffered the best, we ought not to throw the rest away."

She shook her head again, but she fancied a little wavering in her looks.

"Let me come here, at least, back to the old village, and let us meet sometimes. Then after a time, if we get to know one another no better, I promise you I will go away, and not trouble you any further."

She smiled, for she was very solitary, and the words opened up a pleasing vista.

"It is a very quiet village, even quieter than it used to be, and I am shut out. They think me a little queer, dear souls, and it does not trouble me, for always the old people, and the sad, and the little children understand, and the others do not matter, for they are busy with their own affairs, and make much noise over very little."

He smiled too, for he remembered such quaint manner of speech like the savor of some half-forgotten perfume.

"Then I may come?"

Oh, yes, why not? Only after the big world, I warn you, you will find us very slow and dull. Even I used to find it so until I got to know how little anything mattered after all."

"You'll live again, Marian, in six months' time, I promise you," he said, and his tone had in it the masterful note of long ago.

She shook her head, smiling a little, too.

"We shall see who will be the wiser," was all she said, as they turned to walk together along the woodland way.

But at the end of six months a great wonder happened, for the little woman

disappeared from the cottage house at the end of the woodland way, and all the gossips had to guide them was a newspaper paragraph which said that a man bearing a distinguished name had married her, and they were going abroad. And they never knew the inwardness of that late romance, "because they never learned the secret of the woodland way."—British Weekly.

### "I WILL NOT SAY."

The story of a little Boer boy who refused to betray his friends even on the threat of death is told by Major Seely, M.P., as an illustration of deeply rooted love of freedom and of country. It happened during the Boer War:

"I was asked," said Major Seely, "to get some volunteers and try to capture a commandment at a place twenty miles away. I got the men readily and we set out. It was a rather desperate enterprise, but we got there all right. I can see the little place yet, the valley and the farmhouse, and I can hear the clatter of the horses' hoofs. The Boer General had got away, but where had he gone? It was even a question of the General catching us, and not we catching the General. We rode down to the farmhouse, and there we saw a good-looking Boer boy and some yeomen. I asked the boy if the commandment had been there, and he said in Dutch, taken by surprise, 'Yes.' 'Where has he gone?' I said, and the boy became suspicious. He answered, 'I will not say.'

"I decided to do a thing for which I hope I may be forgiven, because my men's lives were in danger. I threatened the boy with death if he would not disclose the whereabouts of the General. He still refused, and I put him against a wall, and said I would have him shot. At the same time I whispered to my men, 'For heaven's sake, don't shoot.' The boy still refused, although I could see he believed I was going to have him shot. I ordered the men to 'Aim.' Every rifle was levelled at the boy.

"'Now,' I said, 'before I give the word, which way has the General gone?'

"I remember the look in the boy's face—a look such as I have never seen but once. He was transfixed before me. Something greater almost than anything human shone from his eyes. He threw back his head, and said in Dutch, 'I will not say.' There was nothing for it but to shake hands with the boy and go away."—Singapore Straits Budget.

### A GIANT GORILLA.

They are showing in Paris the photograph of a giant gorilla which was recently killed on the Sanga River, one of the northern tributaries of the Congo.

This gorilla weighed three hundred and fifty kilograms, or more than seven hundred pounds, and was seven and one-half feet in height. Its body, placed sitting against a tree was as high as that of an ordinary native standing by its side. The animal was killed near Uessu, the chief station of the River Sanga, and was one of three gorillas living together in the forests. They had been seen several times at a distance, and for some time their movements had been known by the imprint of their very large feet upon the ground.

The animal reached the enormous breadth of three and a half feet across the shoulders. It took eight porters to bring the body to the station.

Others of these enormous gorillas have been seen within the last year in the upper valleys of the Lom and the Sanga Rivers. On one occasion they seemed to be on the point of attacking a caravan, when a rifle shot induced them to retreat without injury.—The Advance.

Ten thousand of the greatest faults in our neighbors are of less consequence to us than one of the smallest in ourselves.—Whately.

### THE SILENCE OF SYMPATHY.

Pleasant is the silence of perfect sympathy. This is the test of intimacy. A fellowship is only complete when the partners in it find themselves entirely at ease without the necessity of a word. We are a long way from this condition when, as often happens, we talk and walk simply because we realize that a pause would be awkward on both sides. The picture of Carlyle and his mother sitting at opposite sides of the fireplace, in absolute content, but without passing a word, illustrates precisely what we mean. We get here, perhaps, a foretaste of a stage of being when souls will communicate without the cumbrous apparatus of language. Under present conditions even the degree is marvellous to which sympathetic souls can influence each other without words. There are souls, which in silence, seem to give off their very essence, and to interpenetrate others with it. It is as though the harmony within communicated a rhythmic pulsation which played on responsive natures like spirit music. A volume lies in the sentence of Lord Lawrence, which says that he felt uneasy if his wife left the room. Happy man! To possess as one's own this benediction of a presence that can bless without a word is to be rich indeed. If the sympathetic natures could all find each other what high brides would there be!—From "Studies of the Soul."

### DON'T YOU?

Did you ever watch the sunbeams

At play among the flowers?

Or ever see the little stars

A-shining after show'ers?

I think the little children

Were made for shining, too,

To make this old world brighter,

Don't you?

Have you ever seen the lambskins

Out in green meadows frisking?

Or spied a gay red squirrel

Along the branches whisking?

I think the little children

Were made for playing, too,

Because they're happy-hearted,

Don't you?

Did you ever see the farmer

His sheaves of ripe wheat binding?

Or ever catch the miller

Just when the corn was grinding?

I think the little children

Were made for working, too,

To be the big folk's helpers,

Don't you?

Did you ever find your pussy

Upon the hearth rug sleeping?

Did you ever watch the chickens

When darkness comes a-crooping?

I think the little children

Were made for sleeping, too,

When each long day is over,

Don't you?

—The Mayflower.

### GOD'S WILL.

"Oh, don't let us always be a-talking about bearin' His will, and sufferin' His will. Let's talk about enjoyin' His will. When the baby is pinin' away and sickly, an' dyin', that be His will, perhaps; but that be His will, too, when the baby eb a great big thumpin' boy, and thrives uncommon. It be God's will, perhaps—if it be'n our own carelessness—when the house be burnt down, and we escape with our lives. But it be the Lord's will, too, all the days that we come and go, and find all safe and sound. The Father's will isn't that we should be out in a far country perishin' with hunger. His will is the best robe and the fatted calf; the comin' home, and the bein' merry. 'My meditation of Him shall be sweet.' You may say, what you like about sufferin' the Lord's will; I shall talk about enjoyin' it, and delightin' in it."—Daniel Quorum.

### ROSY-CHEEKED BABIES.

Nothing in the world is such a comfort and joy as a healthy, hearty, rosy-cheeked, happy baby. But the price of baby's health and happiness is constant vigilance on the mother's part. The little ills of babyhood come suddenly, and the wise mother will always be in a position to treat them at once. In promptly relieving and curing the ills of babyhood and childhood no other medicine can equal Baby's Own Tablets, and they are guaranteed absolutely free from opiates and harmful drugs. Mrs. William Sinclair, Hebron, N.B., says: "Baby's Own Tablets are the best medicine I know of for curing the ills of young children. I always keep the Tablets in the house, and do not know how I could get along without them." Sold by all medicine dealers or by mail at 25 cents a box, from The Dr. Williams Medicine Co., Brockville, Ont.

### THE NEW PASTOR.

Back of his coming to you there lies a history which, if known to you, would make you treat him with great consideration. There was a time when he was not a preacher, when he was living an almost purely secular life, doing as little as you are now for the salvation of men. But he began to feel impressions of duty, to hear a voice directing him to preach the gospel to perishing men.

He obeyed the call in the face of discouragement. Ridicule, opposition, unkind treatment at the hands of those for whom he labored have not turned him from his course, and in the providence of God he comes to you to teach you, or remind you of the greatest truth it is given to mortals to know—truth so great that even the angels stand in awe before it.

Take care how you treat a man that comes to you on such a mission. He is a messenger of God, and God is looking. Welcome him, and thank God for the message he sends, however imperfectly it may be expressed.

Your treatment of your pastor as a servant of God will help him to bear in mind his high office, and never fall in dignity below it in his association with those he is sent to instruct, or warn or comfort.—Our Church Record.

### S. S. CONVENTION AT ROME.

The next world's Sunday School convention will be held in Rome in May, 1907, and a notable gathering it will be. The present enrollment shows about 250,000 schools with 26,000,000 scholars, and the fact that Rome has been chosen as the site of the next convention will without doubt make that meeting the most memorable in the history of the work. The arrangements for transportation will be in the hands of a committee of which Mr. W. N. Hartshorn, of Boston, is chairman, and that is guaranty that this most difficult problem will be most satisfactorily solved. The convention will be preceded by a communion service in the various churches of the Protestant denominations having houses of worship in Rome, May 19, and the good people of Rome will find in these ten of thousands of Sunday-school workers a new order of pilgrims, but a sort sure to command their respect.

### TOBACCO AND LIQUOR HABIT.

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

Truly marvellous are the results from taking his remedy for the liquor habit. It is safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure. Address or consult Dr. McTaggart, 75 Yonge street, Toronto.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## EASTERN ONTARIO.

Rev. C. H. Daly, of Lyn, has been preaching in St. John's church, Almonte. The next meeting of Lanark and Renfrew Presbytery will be held at Carleton Place on 22nd May, at 10.30 a.m.

The Beechburg congregation has increased the stipend of Rev. A. D. Menzies from \$800 to \$1,000.

The choir of Knox church, Beaverton, spent a very enjoyable evening at "Broadview" the beautiful home of Mr. A. Ross, Thorah, on a recent evening.

"The Home and What Dangers Menace it," was the subject of a recent sermon by Rev. Mr. Best in St. Andrew's church, Beaverton. The preacher treated his theme in a very practical and useful manner.

Rev. W. M. Kannawin, M.A., of Woodville, preached anniversary sermons at Wyevale last Sunday week, Mr. E. McLean, of Knox College, taking his pulpit.

Rev. Mr. Young, of Pakenham, and Rev. Orr Bennet, of St. Andrew's church, Almonte, exchanged pulpits last Sunday week.

Lanark and Renfrew Presbytery has granted leave of absence to Rev. A. H. Scott, who has been appointed to do important work for the General Assembly in behalf of one of the benevolent schemes of the church.

Jasper Presbyterians held their anniversary services on Sunday of last week when Rev. Mr. Wilson, of Smith's Falls, occupied the pulpit and preached two inspiring sermons.

Rev. J. Matheson, Summerstown, was the preacher in St. Andrew's church, Williamsstown last Sunday, while Rev. Arpad Govan visited Salem church, Summerstown, in connection with the Augmentation Scheme of the church.

The Dunchurch correspondent of the *Burk's Falls Arrow* last week says: "Rev. J. C. Sieveright being absent at Huntsville, the service at the Presbyterian church was conducted by Mr. William Campbell, of Parry Sound.

Lanark and Renfrew Presbytery appointed the following commissioners to the General Assembly: Ministers by rotation, Revs. C. H. Cooke, John Hay, W. H. Cram and Geo. Campbell; by ballot, R. Young and D. Currie; elders, A. G. Farrell, G. E. Armstrong, S. Wilson, Jas. Ward and Ferguson.

Rev. Dr. Milligan, of Old St. Andrew's, Toronto, has been delivering a course of lectures to the theological students of Queen's on "What to Preach and How to Preach." It is needless to say that the lectures are well attended. Dr. Milligan has always something good to say, and he knows how to say it.

It is announced that McGill University, Montreal, will confer the honorary degree of LL.D. on Hon. W. S. Fielding, Minister of Finance, and on Rev. James Barclay, D.D., minister of St. Paul's Presbyterian church, of Montreal. The degrees will be conferred at the annual convocation of the university in April next.

Much to the regret of the congregation of St. Paul's, Peterboro, Rev. W. M. Mackay, who has been assistant minister for nearly a year, is about leaving to go to Glasgow, Scotland, where he will take a special course in theology. During his stay in Peterboro he has made a large number of friends by his earnest, quiet manner and faithful, conscientious work.

Rev. J. U. Tanner, of St. Andrew's church, Lancaster, took the services last Sunday morning and evening in St. John's church, Cornwall, the pastor of which, Rev. N. H. McGillivray, occupied Rev. Mr. Tanner's pulpit.

The special services in the Avonmore church during the past two weeks have been well attended, and much interest is being evinced. The pastor, Rev. Mr.

Mackay, has been assisted by Rev. Mr. Morrison, of Kirkhill, Rev. L. Beaton, of Moose Creek, Rev. R. Gollan, of Dunvegan, and Rev. W. C. McIntyre, of Woodlands.

The Rev. Dr. Johnston, of the American Presbyterian church, has been engaged to deliver a course of lectures on "Missions" before the students of the Montreal Presbyterian College. These lectures are sure to be practical, useful and deeply interesting. In all our colleges lectures on Missions should certainly form a part of the curriculum.

At the last meeting of Lanark and Renfrew Presbytery the Rev. J. C. Robertson, the General Assembly's Sabbath school secretary, was present and delivered an excellent address on S. S. work, pointing out its growing importance in view of the apparent decline of religious training in the home and the absence of specific religious teaching in the public schools. He emphasized the importance of teachers' meetings and teachers' training classes and urged the necessity of having all the children of the congregation enrolled and given the most efficient teaching. More attention should be given to the home study department. The Assembly's Sabbath School Committee gave last year \$400 for supplying destitute Sabbath schools with suitable literature.

The new church at Burk's Falls is a comfortable and handsome structure costing \$6,500, about half of which is already paid off. The new edifice was opened for divine worship by Rev. S. Childerhose, B.A., moderator of the Synod of Toronto and Kingston, who preached in the morning; Rev. J. Garrich, moderator of the North Bay Presbytery, in the afternoon; and Rev. Geo. McLennan, B.A., of Huntsville, in the evening. The character of the services throughout was singularly impressive and calculated to produce beneficial results in the highest and best sense of the term. On Monday evening tea was served in the basement to a large audience, followed by bright ten minute speeches by the following clergymen: Revs. James Sieveright, J. G. Rogers, A. H. Allman, Thos. Bingham, J. Garrich, D. Riel, and Geo. McLennan. Rev. R. J. Sturgeon, the pastor, occupied the chair. The *Burk's Falls Arrow* says of Rev. R. J. Sturgeon, who has been minister of the congregation seven years: He is a preacher of marked ability whose sermons bristle with pointed epigrams, and thoughtful, well rounded periods. He has the rare faculty of expressing a great deal in a few words, and his sermons not only evince keen intellectual powers but great breadth of view combined with intense earnestness.

## QUEBEC.

At the annual congregational meeting of Chalmers Church, Richmond, the pastor, the Rev. H. Carmichael, occupied the chair. The usual reports were read, and proved most satisfactory, in fact, very encouraging. The secretary's statement showed a surplus contributed towards the pastor's stipend of \$110. The Ladies' Aid cleared some \$350, which helps to pay for the recent extensive improvements to the manse. Too much praise cannot be given to the president of the society, Mrs. C. J. Hill, or to the indefatigable, capable and energetic secretary, Miss A. Dunton. During the past three years several new families have become associated with the congregation and everything now points to a period of success. All the officers were re-elected.

Earl Aberdeen's salary as Viceroy of Ireland is £20,000 a year, plus £5,000 for outfit, yet it proves inadequate for the Viceroyal State required to be maintained.

## WESTERN ONTARIO.

Rev. J. C. Tolmer, M.A., of Windsor, has been lecturing in Wallaceburg, on "A Journey Through Palestine."

Rev. P. Nicol of Tottenham, exchanged with Rev. Morden, of Bradford, last Sunday week.

Rev. H. D. Cameron, Allandale, has resigned his charge to accept a pastorate in the State of New York. His people regret his removal.

Owing to the continued illness of Rev. J. G. Stuarf, B.A., South London, Rev. Dr. Ross, of St. Andrew's church, conducted the service last Sunday morning at Knox Church, and Rev. James Ahrey in the evening.

Rev. Dr. McCrae preached anniversary sermons at Leamington last Sunday, the Rev. J. A. Hamilton taking the services at Westminster.

A reception was tendered to Rev. Henry Dickie, the recently installed pastor of Chalmers Church, Woodstock, by the members of his congregation. The attendance was large and enthusiastic, and an enjoyable evening was spent. Mr. Dickie has already won his way to the hearts of his congregation, and the addresses presented to him expressed the pleasure of the congregation at having him for a pastor. An excellent musical programme was rendered, and refreshments were served by the ladies.

Chief Justice Falconbridge, who was asked to decide as to the construction of the will of Rev. Dr. McKay of Woodstock, who left \$500 to whichever of his grandsons should decide to enter the ministry, yesterday announced that, of the thirteen grandsons, Rowell, son of Rev. Dr. McFavish, of Cooke's church, Kingston, shall receive the legacy. He is 17 years old, and is studying now for the ministry. His younger brother, Gordon, aged nine, has also expressed his intention of being a Presbyterian preacher, but the chief justice holds that he is too young yet to make a choice.

A very enjoyable social time was spent on the evening of February 5th at the close of the congregational meeting of Essex. The congregation met to receive the reports of the work done by the different departments of the church. The reports were most encouraging showing large increase in the givings of the congregation for ordinary revenue and schemes of the church. Over \$500 had been contributed in 1905 more than in 1904 or for five years previously. Many expressed themselves as grateful to the pastor, Rev. J. A. Ross, B.A., (formerly of Churchill, Barrie, Presbytery), for his efforts during the year in scoring off deficits and wiping out an old mortgage. The pleasing and novel part of the evening's exercises, however, was the burning of the mortgage. Mrs. John Laing, Mrs. Sinclair and Mr. J. S. Laird, a senior member of session, were chosen to perform this ceremony. Mr. Laird held the vessel on which the mortgage was placed, whilst Mrs. Sinclair arranged the document, and Mrs. Jas. Laing applied the match. Just as the flames died out the congregation rose and very heartily sang "Praise God from whom all blessings flow."

The reports presented to the annual meeting of the Second W. Gwillimburg church revealed a prosperous state of affairs. According to the printed statement of the treasurer, Mr. W. S. Fraser, the total amount subscribed to the General Fund, including a small amount on hand from the preceding year, was \$437.38. The Sabbath collections amounted to \$117.43, making a total of \$554.81. The payments were \$497.58, leaving a balance on hand of \$57.23. Improvements to the church, which include the putting in of a coal furnace, cost \$318.29, of which a balance remains unpaid.

Rev. J. W. McIntosh, M. A., was inducted to the pastorate of Knox church, Mitchell. The moderator, Rev. Mr. Haige, of Millbank, presided, and opened the meeting with the Lord's prayer and the singing of the 23rd psalm. The induction sermon was preached by Rev. A. McWilliams of St. Marys. Rev. Mr. McVicar, of Atwood, addressed the congregation, and his discourse was very interesting, appealing to the congregation on behalf of Mr. McIntosh, who was being inducted as their pastor and spiritual adviser. Addresses were also given by the Rev. Mr. Pantou, of Stratford, and Rev. J. W. Cameron of North Mornington. In the evening a reception and tea was held in the lecture room. Rev. E. W. Pantou presided. An excellent programme of instrumental music, solos and addresses by Rev. Dr. Hamilton of Motherwell, Rev. G. W. Howson, Mitchell; Mr. I. Hord, Rev. Mr. McCulloch of Tavistock, and Rev. Mr. Ashbury, Mitchell, furnished the feast of reason. Rev. McIntosh addressed the audience in a very able and pleasing manner, leaving a very favorable impression among the people present.

The reports presented at the annual meeting of the Westminster church, Mount Forest, showed that progress had been made in many lines. A fine new cement stable has been built adjoining the church at a cost of \$1,215, a summer kitchen added to the manse costing \$147.97, and new furnaces put into church costing \$285. Also by the Ladies' Aid, to whom a cordial vote of thanks was rendered, the organ has been renovated at a cost of \$150, and stained glass windows and ventilators have been placed in the church at a cost of nearly \$500. A portion of the expense for windows was met by a bequest of \$300 from the estate of the late Dr. Yeomans. On the improvements \$1,475 has not yet been paid and a joint committee of members of the Session and the Managers was instructed to have this amount paid off, if possible, together with the mortgage on the manse, before the jubilee of the Congregation, which will be celebrated in the autumn of 1907. Messrs. A. Jamieson, S. A. Penock, A. J. Leslie, R. Gallbraith and A. W. Wright were elected to the Board of Managers.

#### ROUND ABOUT LONDON.

Rev. J. G. Stuart, of Knox Church, London has been confined to his home, for five weeks through illness. We are pleased to hear he is improving.

The anniversary services at Ridgeway, this year were conducted by Rev. Dr. McCrae. There were large congregations and good offerings.

In St. Andrew's Church, London, on Sabbath, the 25th inst., the Rev. James Abrey preached in the morning and Dr. Ross in the evening.

Rev. E. L. Pidgeon, Knox Church, St. Thomas, is taking firm hold of his new work. The attendance at the services, especially in the evening, have greatly increased.

Mrs. Currie, wife of the Rev. John Currie of Belmont, who fell and broke her arm some time since, was more seriously hurt than at first thought. Her many friends hope for her speedy recovery.

The annual missionary meeting of the Presbyterian Church, Fingal, was held last week. Addresses were given by Rev. H. W. Reede on Foreign Missions and Rev. Dr. McCrae on Home Missions. The meeting was pronounced one of the best in the history of the church.

The annual meeting of First and St. Andrew's Churches, Westminster, were held recently. First church last year stood first in the Presbytery and divided in proportionate giving to Missions. This year it has done better still. This year the parish of which Dr. McCrae is pastor gives between \$1,700 and \$1,800 for missionary and benevolent purposes. Thirty-six new members were added. All engagements were met and a good balance carried forward.

#### WINNIPEG AND WEST.

At the recent meeting of Winnipeg Presbytery, among other items of business were the following: The following committee was appointed to arrange for the collection of loans on manse building account: Dr. Farquharson, chairman; Dr. Baird, Rev. J. H. Cameron, Rev. W. A. Maclean, Rev. Jos. Hogg, Rev. Dr. Bryce, Mr. J. B. Mitchell and Mr. E. F. Stephenson. Rev. D. H. Jacobs resigned his charge as minister of the church at Emerson, and the presbytery agreed to notify the congregation and to ask them to appear for their interest at the March meeting of the presbytery. Rev. D. Munroe reported that it was desirable to co-operate with other religious bodies in receiving immigrants on their arrival in Winnipeg and on holding Sunday services in the immigration hall. Rev. Dr. Bryce and Rev. D. Munroe were appointed a committee on this matter. Rev. J. W. MacMillan reported that at a meeting of the city ministers, arrangements had been made for the visiting of strangers in the city hospitals. Rev. P. F. Sinclair was to be visitor to the general hospital and Rev. R. J. Hay to St. Boniface. Rev. Dr. Bryce presented the report of the home mission committee, of which the following is a synopsis: "It is recommended that the congregation of Little Britain be allowed at its own request to retain the old manse property for cemetery purposes, and that arrangements be made to reduce the debt on the new manse by the end of the coming year; that St. John's church, Winnipeg, be advanced to the status of an augmented congregation; that Elmwood be advanced to the status of a self-sustaining congregation; that grants of \$75 each for Elmwood and Norwood be asked for the past year; that Riverview mission, Winnipeg, be supplied by a student for the coming summer; that Rev. P. F. Sinclair be appointed to take charge of the Sherman street mission, Winnipeg. Since Rev. Dr. Farquharson desires to be relieved of the duties of immigration chaplain, and since there is pressing necessity for such an appointment during the approaching immigration season, it is recommended that such a chaplain be appointed for six months from March 1 to August 31, at a salary for that period of \$500. That the presbytery commend the good work of the Teulon hospital which was incorporated last year for the help of the Galicians. During the year 83 patients, aggregating 1,743 days, were treated in the hospital beside treatment given to a very large number of outpatients. The faithful work of Dr. Hunter, the superintendent, and the two nurses, Miss Bell and Miss Davidson, deserves the highest praise. The presbytery expressed its appreciation of the great interest shown in this work by the Women's Home Mission society, and thanked its members for evoking the liberality of the church, and also for providing the means for relieving the sick and suffering. That to assist the work of the W. H. M. S. and for the more regular management of the Teulon hospital, the general assembly's home mission committee enter into correspondence with the W. H. M. S. with a view to the making of certain changes; namely, that the estimates for each year be laid before the presbytery's home mission committee, that the accounts be yearly submitted to the committee for audit; and that all church moneys payable to the hospital be transmitted through the regular channel. The attention of the presbytery is called to the following features of progress during the church year now closing. The Elmwood church becomes self-sustaining; Greenridge and Newbridge become self-sustaining and have a minister settled; Norwood becomes an augmented charge; Blythfield increased its minister's salary by \$100; Dufferin avenue church, Winnipeg, largely increased its church building and pays the full sum required for support. Arnaud

and Dominion City are united and placed under a licentiate; Oakville, Sunnyside, and St. John's churches, Winnipeg, reach the stage of giving a call to a minister; Sherman street mission, Winnipeg, becomes a regular station, and receives a minister, whose support is assumed by St. Andrew's church; the Riverview church was built at a cost of \$3,000; a new field called Union Prairie formed on the Stonewall branch and four stations occupied; Cladeboys built a new manse, the Gretna and Whittemouth churches are refitted, and an efficient school for Galician young men is maintained in Winnipeg." The next meeting of the Presbytery will be held on March 13.

This Colleston congregation held their annual meeting on 5th February. Rev. James Bryant, pastor presiding. There was a good turnout of members and everything passed off satisfactorily. The Sec.-Treas., in giving his report, stated that almost enough money had been raised to pay everything up to the end of the financial year (March 31st). The retiring managers this year were Geo. Sutherland and Thomas McCloy, who were unanimously re-elected. Andrew Knox was re-appointed Sec.-Treas., and Geo. McBeth, auditor.

The Presbytery of Rock Lake met at Belmont on Tuesday, Feb. 20th. The moderator Rev. T. R. Peacock being absent on account of illness in his home Rev. E. Mason was elected to the chair pro tem. Rev. Wm. Caven, the veteran clerk was as usual in his place. Rev. Bryce Innes resigned the charge of Thornhill, to take up mission work in the west. This was accepted. Rev. S. Polson resigned the charge of Swan Lake. The field is a heavy one, four preaching places and long drives. The Presbytery decided to hold an adjourned meeting at Swan Lake in 2 weeks when the congregation could appear for their interest. Rev. A. R. Ford was aronster interest. Rev. A. Hord was transferred from the Rosebank field to the La Riviere field. Rev. D. McLeod resigned the Ninette field but was persuaded to continue for six months longer. A new church is about to be built there. At Bellefield, the Crofter settlement in connection with this field, the church built a few years ago is falling down and at present the congregation are worshipping in the Methodist church. Commissioners were appointed to the General Assembly but may be changed before the meeting. A protest was passed by the Presbytery re the producing of Commission rolls at Presbytery. The S. S. Report was not read. On account of the absence of Rev. T. R. Peacock from Miami. Rev. E. Mason read the Y. P. S. report. There are only three Y. P. S.'s in the Presbytery. Rev. Mr. Caven read the condensed statistical report. Rev. M. C. Rumball, Convener of the Home Mission Committee, gave a very full report. At the evening hour a large congregation having assembled, the report of church life and work was read by Rev. P. Floyd and was followed by three papers on the subject, (1) Home Instruction, by Rev. S. Polson. (2) Family Worship, by Rev. A. ord; (3) Home Life, by Rev. P. Fleming. Besides this a large amount of general business was transacted, and the Presbytery adjourned to meet at Swan Lake on the 6th of March; other regular meetings to be held in Manitou on the 2nd Tuesday of May.

HERBISON.—At 494 Ontario street, Toronto, on Thursday, the 22nd February, 1906, Jenny Gibson Hunter, beloved wife of Rev. Robert Herbison, M.A., minister of St. Giles' Presbyterian church.

Many a mother's life has been transmuted into coin which she has spent freely for her children. Her heart's blood has been on the pavement over which they have walked to honor among men, and the glory of their victory has been the sweet triumph of her sacrifice.

## GROWING BOYS.

## Need an Ocasional Tonic to Maintain Strength and Keep the Skin Clear.

On every side one sees young men and growing boys with pale, pasty complexions, their faces covered with pimples and their gait shambling and listless. Such a condition is extremely dangerous—the blood is out of order—a complete breakdown may result. To put matters right; to give that spring to the step; that clearness to the skin and that glow of active health to the face, a tonic is needed. As proof of this, Mr. Charles Dieffenthal, 12 St. Ursule street, Quebec, says: "Frequently my studies necessitated my remaining up until a late hour. The result was that my system gradually weakened, and in December, 1903, I seemed to collapse. I was completely run down and went under the care of a doctor, but instead of gaining strength, I seemed to grow weaker. I could not take solid food, did not sleep well, and weakening night sweats gave me further cause for alarm. Dr. Williams' Pink Pills were brought to my notice and I began their use. Almost from the outset they seemed to help me, but it was some weeks before there was a material change for the better. From that on, however, recovery was rapid, and in a couple of months I was as well as ever I had been, and able to resume my studies."

Every dose of Dr. Williams' Pink Pills make new, rich, red blood; every drop of pure blood gives strength and vitality to the whole system, and this strength brings health. That is why Dr. Williams' Pink Pills cure such cases as anaemia, all stomach and kidney troubles, St. Vitus' dance, heart palpitation, the afflictions known only to growing girls and women, and a host of other ailments from which both young and old suffer through bad blood. Sold by dealers in medicine or by mail at 50 cents a box or six boxes for \$2.50, from The Dr. Williams' Medicine Co., Brockville, Ont.

## POWER LOST.

Nothing threatens to cripple the power of the church at this time so much as the possession of great riches. The time of her poverty was the time of her strength; when she girded herself for the conflict and fought a victorious fight for righteousness. Now great wealth has come to the church, and in so far her hands are tied, and she sits in weakness and is unable to hold back the on-coming tide of evil that seems to threaten the world. A writer tells us "When treasures were pouring into the palace of the Vatican, the Pope said to Thomas Aquinas, 'you see the time is past when the Church can say, 'silver and gold have I none.'" "Yes, holy father," was the reply, "and the day is also past when to the paralytic she can say, 'take up thy bed and walk.'" If the wealth of the people of God was consecrated wealth what a tremendous power it would be. With what irresistible force would the hosts of righteousness sweep away the strongholds of evil and how speedy would be the coming of the Kingdom. Let us pray for a spirit of consecration, both of the life and the wealth of God's people. —Presbyter's Standard.

William J. Bryan has resigned as trustee of Illinois College, declaring that he would not serve a school where the board of trustees was in favor of accepting funds from "Carnegie or other trust owners who are attempting to subsidize the colleges of America to prevent the teaching of economic truth."

The northern provinces of Japan are suffering from the effects of a terrible famine, one of the worst since the great famine of sixty years ago. The rice crop—the great staple—was almost a complete failure. Japan is doing her best for the sufferers, but foreign help is needed, and it is hoped will be generously given. The three northern provinces are affected.

## HEALTH AND HOME HINTS.

An old velvet pad, when no more good for gentlemen's hats, will give a lovely polish to any grate or stove for finishing it off.

A few drops of ammonia in the water in which silver is washed will keep it bright. This should always be done with plated ware, as frequent rubbings wear off the plate.

It sometimes happens that a poultice is wanted in a hurry, and the discovery made that there is nothing in the house to make it with. You will find an ordinary indiarubber bag a splendid substitute, if filled with hot water, and two or three thicknesses of flannel placed between it and the skin.

If you happen to break a glass or valuable glass ornament, it can be effectually and easily mended in the following way: Melt a little isinglass in spirits of wine, add a small quantity of water; warm the mixture gently over a moderate fire. When mixed by thoroughly melting, it will form a perfectly transparent glue, which will unite glass so nicely and firmly that the joint will scarcely be noticed by the most critical eye.

An excellent Shampoo—Potassium carbonate, 1 ounce; ammonia water, 1 1/2 ounces; tincture of cantharides, 6 drams; bay rum, 4 ounces; alcohol, 4 ounces; water, 6 ounces. Dissolve the potassium carbonate in the water and add the remaining ingredients. Rub well into the roots. Rinse thoroughly in several waters. Then dry carefully.

Gingerbread Pudding—Crumb one-half pound of stale gingerbread and mix with it about a half pound of flour and an ounce of molasses and sugar each. Stir in one well-beaten egg and a half pint of milk. Boil two hours and serve with sauce. Spice cake may be used in the same way. Raisins and currants may be added.

Smothered Codfish—To 1 pint boiling milk add 1 tablespoon butter and 2 tablespoons flour rubbed together and moistened with cold milk. Stir constantly until it thickens. Have ready 2 eggs beaten very light, pour the mixture on them being careful not to cook the eggs. Place a layer of cold boiled codfish in the bottom of a baking dish, sprinkle with pepper and salt, cover with a layer of the same and repeat until it is all used. Cover the top with bread crumbs and bake 20 minutes.

Veal Timbale—Take the remnants of a cold veal roast and chop very fine with a little raw bacon. Season with chopped parsley, salt, pepper and a suspicion of ground mace. Moisten the minced veal with some of the gravy and put it over the fire until very hot. Remove from the fire and stir in the well-beaten yolks of three eggs. Butter a pudding mold with washed butter, using rather more butter than seems necessary. Fill it three-quarters full of the veal. Tie a sheet of buttered paper over the top of the mould and stand it in boiling water for 20 minutes, or steam until done. Turn out on a deep platter and pour over a cream sauce, sprinkled with chopped parsley, or pour a well-seasoned tomato sauce around it, and garnish with sprigs of parsley.

## CERTAINLY.

Sing a song of six-pence!  
When it's by and by,  
Gran'ma says she's 'spectin'  
To make an apple pie.  
When the pie is finished,  
Gran'ma says she'll see,  
If there's any dough left,  
She'll give it all to me.  
Then I'll make a l'il pie,  
'Cause I allus know  
When gran'ma says 'I'll see, child,'  
There'll surely be some dough!

Gracefulness of speech and the passion of delivery can never take the place of thoughtful study of the Word of God.

## SPARKLES.

Barry—"They tell me you have had a very narrow escape from death!"  
Harry—"Yes, they were going to operate on me for appendicitis, but they discovered in time that I hadn't the money to pay for it."

She—"Cousin John's wife is the most jealous woman I ever met." "Indeed?"  
She—"Yes. Why when they went to the Highlands on their wedding trip she got real angry because he fell in love with the scenery."

Rodney—"Do you have trouble with 'shall' and 'will'?"

Dickey—"Nope; my wife says 'you shall,' and I say 'I will.'—Puck.

Aunt Priscilla—"Now Tommy, never try to deceive anyone. You wouldn't like to be two-faced, would you?"

Tommy—"Gracious, no! One face is enough to wash these cold mornings."

There's nothing like a "good finish" to a begging letter. Here is a record specimen received by an Argyllshire minister: "Words cannot depict my misery. Houseless—peniless—starving—I am living in hell! I enclose a stamped envelope with my address, and remain, etc."

Schoolmaster (first lesson in subtraction)—"Now, John, five little boys were on the banks of a river getting ready for a bath. Two were told not to bathe. Can you tell me how many went into the river?" Little John—"Yes, sir, all the five."

Bridget was told to wash the windows. She washed them very carefully on the inside but entirely neglected to clean the outside. Her mistress asked her the reason for this omission, thinking perhaps she was too timid to sit out. Imagine the lady's surprise when Bridget exclaimed, "Sure, mum, I cleaned them inside so as we could look out, but lift the dirt on the outside so the people could not look in."

A well-known professor has a bright boy, who one day at the age of four appeared in his father's study clasping in his hands a forlorn-looking little chicken which had been hatched in a neighbor's incubator. "Willie," said the father, "take that chicken back to its mother." "Ain't dot no mudder," answered Willie. "Well, then, take it back to its father," said the professor, determined to maintain his authority. "Ain't dot no fader," said the child. "Ain't dot anything but an old lamp!"

A preacher to be popular has to admire plain and pretty babies alike, and an Edinburgh preacher, who is fussy about being truthful, has this way of handling the plain babies. He says if you take the little red, squirming baby from its proud mother hold it out at some distance from you, and looking at it smilingly, say in a hearty tone—"Well, this is a baby," the mother will be perfectly satisfied.

## GOOD TIME FOR A LECTURER.

A well-known doctor of divinity and a certain Methodist minister are great friends, but they dearly love a joke at each other's expense. The former once delivered a series of lectures, and one of them—on Palestine—was not interesting enough to "hold" the audience, which gradually withdrew before its conclusion.

Not long afterwards the doctor's house was entered by a burglar. He gave a graphic account of the affair to his friend the preacher, and ended by saying:

"I had him flat on his back. I held him so that he could not move an inch." "Good!" exclaimed the other; but my dear sir, what a splendid opportunity that was to have delivered to him your lecture on Palestine!"—Ex.

## 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 6.00 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.  
8.00 p.m. Express.

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

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The shortest and quickest route to Quebec via Intercolonial Railway.

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

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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.	Flach	6.47 p.m.
9.33 a.m.	Cornwall	6.24 p.m.
12.23 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.
4.57 p.m.	Albany	6.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
6.55 p.m.	Syracuse	4.45 a.m.
7.30 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, 35 Sparks St. and Central Station. Phone 15 or 1180.



## THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 24, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

### ENTRY.

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

### HOMESTEAD DUTIES.

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Land 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, 1880.

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

### APPLICATION FOR PATENT

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

### INFORMATION.

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

W. CORY,

Deputy Minister of the Interior.

N.B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of a class 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, Whycocomagh, 12 and 13 March.

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

Truro.  
Halifax, Halifax, 10 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.

Len and Ren., Carl. Pl., 10 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.  
Saugen, Mt. Forest, 6 Mar., 10 a.m.

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

SYNOD OF HAMILTON AND LONDON.

Hamilton, Hamilton, 2 Jan., 10 a.m.

Paris, Woodstock, 9 Jan., 11 a.m.  
London, London.

Chatham, Chatham, 12 Dec., 10 a.m.  
Stratford, Stratford, 14 Nov.

Huron, Seaford, 14 Nov., 10.30.  
Maitland, Wingham, 19 Dec., 10 a.m.

Bruce, Paisley, 6 Mar., 10.30 a.m.  
Sarnia, Sarnia, 12 Dec., 11 a.m.

SYNOD OF MANITOBA AND NORTHWEST.

Superior.  
Winnipeg, Coll., 2nd Tuesday, bi-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.  
Kamloops, Vernon, at call of Mo

Victoria, Victoria, 26 Feb., 2 p.m.

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