

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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OTTAWA

WEDNESDAY, JUNE 8, 1910.

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TOO SOON.

BY MARIANNE FARNINGHAM.

God sometimes calls those servants home
Whose years are in their prime,
But he has better measures than
The pendulum of time;
Some workers quickly do their task
Of service and of love,
So their promotion early comes
To higher work above.

God loves them, and he spares them much,
Not theirs to wait alone,
And feel the ache of useless years,
With strength and vigor gone;
They are not stranded derelicts
While tides go rushing by,
They do their part and win the race
And then they gently die.

Not theirs to lift their fading eyes
And find no comrades left,
Not theirs to dwell among the graves
Forsaken and bereft;
They pass from work to better work,
And rest before the noon,
Ah! God is very good to them,
They do not die too soon.

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BIRTHS.

At 42 Howland avenue, Toronto, on May 23, 1910, to Mr. and Mrs. Robert W. Angus, a son.

On May 30, 1910, at 72 Glendale avenue, Toronto, to Mr. and Mrs. Alex. J. Clark, a daughter.

At the manse, Stayner, May 29, 1910, to the Rev. and Mrs. R. C. McDermid, a daughter.

MARRIAGES.

At Stouffville, Ont., by the Rev. R. Barber, on June 1, 1910, George Usher Menzies, only son of the late Thomas Menzies, shipbuilder, Leith, Scotland, to Cora Eva Vanzant, youngest daughter of Henry Vanzant, of Stouffville, Canada.

In Toronto, on Wednesday, June 1, 1910, by Rev. H. A. Macpherson, of Chalmers church, Mr. John Cole, of Toronto, and Miss Jeanie Buchanan McKerracher, of Glasgow, Scotland.

At nox church manse, Cornwall, on May 24, 1910, by Rev. Dr. Harkness, Alex. D. Kippen to Jessie, daughter of Philip Munroe, all of Kenyon township.

DEATHS.

At her late residence, 779 Dufferin street, Toronto, on Friday, May 27, 1910, Janet Campbell, widow of the late William Craig, aged 78 years.

On May 27, 1910, at his mother's residence, 704 Bathurst street, Toronto, Wm. J. McLean, aged 36 years.

At Brantford, on May 25, 1910, Andrew Douglas Muirhead, in his 82nd year.

At his late residence, 17 Winchester street, Toronto, on May 27, 1910, William Ross, in the 74th year of his age.

At her residence, Lot 15, Concession 3, Chinguacousy, Elizabeth Williams, aged 73.

At Whitby, May 18, Elizabeth, beloved wife of the late Geo. Cormack, in her 82nd year.

In Bowmanville, May 22, John K. Orr, aged 82 years.

At Calgary, Alberta, on May 24, 1910, John Alexander, aged 36 years, youngest son of the late David McKenzie, of Montreal.

At her home, 106 Geoffrey street, Toronto, on May 23, 1910, Kearn, wife of the Rev. Dr. J. L. Murray.

At 390 Stanley street, on May 29, 1910, in her 83rd year, Mary Ritchie, widow of Thomas Davidson, of Montreal, manufacturer.

In Sarnia, on Sunday, May 10, 1910, Jessie G., beloved wife of J. Ross Geddes, aged 51 years.

At her late residence, 64 Bloor street west, Toronto, on May 25, 1910, Elizabeth Calder, widow of the late Richard Donald, aged 78 years.

At his late residence, No. 2 Givens street, Toronto, Alexander Montgomery, in his 75th year.

At the residence of his son-in-law, J. F. Kendall, 90 Cooper avenue, West Toronto, George Knowles, in his 81st year.

At Eady, on May 23, 1910, Alexander Miller, aged 91 years, 3 months.

At Fort Hope, May 30, Margaret McConkey, wife of the late John Harcourt, in her 82nd year.

At 18 Dundonald street, Toronto, on Monday, May 30, 1910, Mary Hawkshaw, widow of the late Malcolm Macfarlane, aged 75 years.

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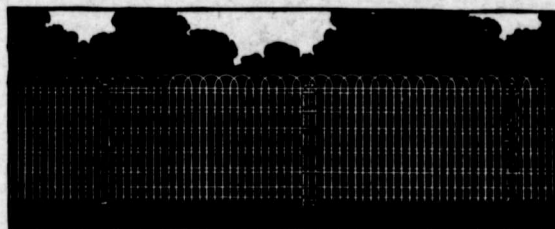
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NOTE AND COMMENT

That China is slowly being transformed by outside civilization is evident from the government's action in the emancipation of slavery. The measure is said to be a compromise, but that it should be at all is one of the miracles of modern times.

Reforms in the Congo Free State seem assured under his new ruler, King Albert of Belgium. A large area will be opened to free commerce, taxes will be reduced and collected in money rather than in forced labor; native officials will be substituted for white men, and polygamy will be suppressed.

A union of the Protestant forces in France has been carrying on a series of missions in the French cities which has surpassed anything in that line. It is said, since the days of the Reformation. The meetings nightly in Paris were attended by great throngs of people.

Principal Patrick of Manitoba College looks for the proposed union of the Presbyterian, Methodist and Congregational churches in 1913. Whatever may be said of such a union in the abstract it will certainly not help its practical working to hasten its accomplishment. It might be just as well if it took another three years to carry it out.

Two Christian laymen in the United States. It is reported, have undertaken the expense of publishing a series of volumes maintaining the Calvinistic system of Christian doctrine and controverting "modern" theology. This series is to be sent to "every pastor, evangelist, missionary, theological professor and student, Sunday school superintendent, Y.M.C.A. and Y.W.C.A. secretary in the English-speaking world."

Commissioner Booth-Tucker and his wife, of the Salvation Army, who are now in India, have engaged in varied activities during the few months of their labors in that country. It is reported that thus far they have demolished a temple with pick and shovel, joined in a dedicatory service of the site for a Salvation Army Barracks, opened weaving works, organized plans for the extermination of the plague, introduced canava food to prevent famine, and started a canal industry.

The supplying of the poor and infirm with milk and ice during the summer months is a ministry which is worthy of hearty praise and generous support, says the United Presbyterian. The distribution of the milk and ice is usually accompanied with instruction to mothers in first principles of health and sanitation. This good work is one of the forms of helpful interest and service to which many women who have the time are devoting themselves in the larger cities. It must have the "cup of cold water" blessing.

There is not only a Buddhist temple, but also a Hindu temple in San Francisco. The cornerstone of this temple was laid in 1905, and it has been constructed so as to be a combination of a Hindu temple, a Christian church, a Mohammedan mosque, a Hindu math or convent, and an American residence. The building cost \$60,000. Its services are attended by a company of from thirty to a hundred, and the convent has some seven young men, some of them Americans, who are studying to become leaders of Hinduism on the Pacific coast.

One daily paper has a good headline in regard to theatres: "Prevent Indecency Without Advertising It." Many books which might be suppressed by law are attacked just sufficiently to give them a wide sale. A little opposition is worse than nothing. There should be means of absolute suppression in a way that would not give publicity.

The Rev. Norman Maclean, Colinton, has been nominated to succeed the Very Rev. Donald Macleod, D.D., in the Park Parish, Glasgow. Mr. Maclean is well known as a contributor to "The Scotsman" on various phases of Church life, particularly in the Highlands. Some of his articles have been earnest pleas for Church union.

Is Russia going to be good? Formerly the bureau which controlled the Siberian exile system was allowed \$7,000,000 a year for its operation. This year only \$34,500 for it has been appropriated for that purpose. The backbone of the system was broken six years ago, when an imperial decree was issued, abolishing the method of condemning political offenders to exile in Siberia. The penal colony still exists, but there never will be a return to the horrors of Siberian exile as they once existed.

The Church of Scotland has evolved a new formula to express the mind of its ministers as they subscribe to the Confession of Faith. If we are to have church union in Canada and there is any wide-spread dissatisfaction with the doctrinal basis, says the Christian Guardian, we would recommend this formula as a help over the difficulty. It ought to allow any man, no matter what he thought of the creed, to subscribe. It reads as follows: "I hereby subscribe the Confession of Faith, declaring that I accept it as the Confession of this church and that I believe the fundamental doctrines of the Christian faith contained therein."

The romance of the Spanish Armada still lingers, and the remains of this ill-fated expedition have been more frequently met with on the coasts of Ireland and Scotland than in England. For many years costly work has been kept up by the Duke of Argyll near Tobermory, but the reward has been scanty. This season another attempt will be made there to recover some relics from the hull of the "Florescia," the most important ship of the Italian contingent. According to Spanish records she carried the Pope's contribution towards the subjugation of the English Government, and also the crown which was prepared for the Spanish Prince, who was to rule over England in the place of Queen Elizabeth.

A "Laymen's Missionary Movement" has been started in Ceylon. At a public meeting in Colombo the following resolution was passed unanimously: "That in view of the large number of districts and villages in this island that are still unevangelized, and recognizing the fact that the laymen of all churches are equally responsible with the ordained ministers to pray and work for the coming of the kingdom of God on earth, and that every Christian should recognize the world as his field, and, to the full measure of his ability, work for its evangelization, the time has come when a forward movement should be made on the part of the lay members of the Christian churches of Ceylon with a view to enlightening the intelligent and practical interest of others in the evangelization of this island."

Sir Robertson Nicoll, in the British Weekly, advises that the young can hardly ensure themselves against suicide more safely than by resolving to have no secrets in their lives. We do not, of course, he adds, mean by a secret affair a private affair. All of us have our private affairs with which outsiders have no business. A secret is something which, if it were told, would more or less involve us in shame. Blessed are they who from the first keep clear of secrets—those whom none can threaten or blackmail, those who are not afraid at the end of any record that may leap to light.

In an account of a visit made to the different missions in Korea, Mr. Geo. T. E. Davis, of the American Presbyterian Mission, gives the following interesting incident:—"On the return journey from Hang Ju to Seoul, a remarkable scene was witnessed on the train. Gospels had just been given to each passenger when the engine broke down, and Rev. F. G. Vesev, and Mr. John Kimm and a helper preached three sermons to the Koreans on the car. When an invitation to become believers was given, seven raised their hands. Later, through personal work, ten more were secured, making almost a clean sweep of the car, save three who were already believers. It was the most significant scene I have witnessed in Korea, showing how the entire nation is ready, through the gracious outpouring of God's Spirit, to turn to the Lord."

No foolish utterance upon a great subject ever received more complete answer, or was greeted with a more general smile of indignant rejection, than Dr. Elliot's astonishing prophecy of the religion of the future, says the Christian Intelligencer. Among the replies with which the ex-President's theological venture has been honored is a characteristic one by Dr. E. D. Morris, in an address delivered by him before the Columbus Association of Presbyterian ministers, and now published by the Association. When Dr. Morris finishes such a subject there is little more that needs to be said. Dr. Elliot's fancies on the religion of the future vanish into the mist of which they are composed when the breath of Dr. Morris' reasoning and knowledge touches them. Perhaps it was a good thing that Dr. Elliot did say his word. It has brought on so much good apologetic.

Writing of Edison, the wonderful inventor, a contemporary well says: "In these days, when every million comes in for his share of just or unjust criticism, it is refreshing to read the kindly comments made on Thomas A. Edison and his work. Mr. Edison is an enormously wealthy man, but strange to say, we seldom think of Edison and millions in the same moment. The enormous force generated by this brilliant man is seen in the fact that his inventions and those which he has materially assisted have given existence to industries capitalized at more than \$7,000,000,000, and creating annually more than \$1,000,000,000, which find employment for half a million people. Even these stupendous figures do not cover the facts, for no figures can begin to indicate the value of the service Mr. Edison's inventions have rendered to mankind. If we could take out of everyday life those things that owe their existence to his genius, there would be quite a conspicuous gap, and Mr. Edison has not finished yet. The impress of this quiet man of sixty-three is possibly one of the greatest ever made by anyone. Certainly his conquests of peace far surpass all the conquests of war."

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

DR. PATRICK ON CHURCH UNION.

By A. B. Dobson.

Principal Patrick has just concluded in the Presbyterian of Toronto a series of articles on the question of Church Union. The principal is the Nestor of the Unionist party and his utterances may therefore be regarded as the strongest which that party can furnish. His argument is before the church and is therefore a fair subject of discussion. In criticising his articles I do not claim to be in any sense either a special guardian or a mouthpiece of Presbyterianism. I speak for myself as a good many more men ought to speak. My opposition to the Union Committee and their work does not rest primarily or principally on my attachment to Presbyterianism whatever that may be. It rests on no form of doctrine or statement of polity. I take both the movement and the men behind it on the merits of their record, and I find nothing in either which demands confidence.

Principal Patrick indulges in four double column pages of generalities. He was supposed to state the case FOR this particular union with Methodists and Congregationalists here in Canada, not for union in general, nor for union as an ideal. Presumably, therefore, all his statements are intended to bear on this one point.

1.—The Principal tells of his arrival in Canada and of certain things which he immediately started to do. This may be interesting but is hardly a strong argument for church union.

2.—The appointment of the Union Committee next engages Principal Patrick's attention. "No intelligent member of Assembly hostile on principle to the proposed union could have allowed the motion for the appointment of a committee to pass unchallenged." A very easy and entirely appropriate retort to this somewhat ungracious statement is that no "intelligent" member would vote for such a motion without first forgetting that he was "intelligent" and responsible. If Dr. Patrick can show that motion to be intelligent from the standpoint of Presbyterian polity, or from the standpoint of any free institution, he will confer a real favor. But he does not venture to argue that the appointment of the committee was a constitutional act, that it had any respect for the rights of the rank and file of the ministry and laity of the church. He only excuses it by laying the responsibility for a bad situation on the names of the honored dead. I will not argue with him about the dead. Their record is known and need not be repeated. It would be an appropriate act if the living would accept their own share of responsibility. Dr. Patrick knows that all wisdom does not reside in leaders and that in all cases the church has had to suffer through the mistaken advice of trusted men who meant well or who wanted their own way. We don't need to go far back in our own history for an illustration. Not to mention others, what about the "leaders" who a few years ago advised the recall and expulsion of one of the best missionaries the church had in her service? But even if the appointment were constitutional, and our leaders possessed great wisdom, how is such an appointment to be construed into an argument for the union of the Presbyterian, Methodist and Congregational churches any more than the appointment of a committee on Foreign Missions?

2.—Principal Patrick tells us that the relationship between the members of the Joint Committee was very brotherly during the five years, "always in a fair and conciliatory temper." As if he were surprised that the men who

composed it could be gentlemen, and as if the fact that they could be valuable as establishing a "case for Church Union." There is no manner of doubt that if a few Roman Catholic Archbishops had been members of the committee the same spirit would have prevailed, but it would not have been a strong argument for Union with the Roman Catholic church.

3.—"The Joint Committee spent no less than five years on its work and resolved to leave nothing unconsidered which was vital." This committee was asked to give DEFINITE information on such questions as overlapping, the waste of men, and the waste of money. According to Principal Patrick these are very vital, but they have not given one definite word about any of them. And if they had done so how much of an argument is it for this particular union? A number of eminent engineers spent a good deal of time in considering all the "vital" points in the plans and structure of the Quebec bridge, but with very indifferent success.

4.—The Principal says that the Basis of Union is superior to the Westminster Confession. Even if true, (which it is not), it is no argument. For if it is superior and if the church is very anxious to adopt it she can do so without the revolutionary course involved in union.

5.—Among other exceedingly general statements Dr. Patrick refers to the action of Assembly in regard to the various reports which the Union Committee presented to that court. He gives a long statement of what several assemblies did, but he does not venture to argue that the assembly in appointing and continuing the committee was acting within its rightful powers. If he will convince us of this a good many will regard him and his scheme in a different light. One of the great objections to the whole movement is the fact that its promoters have trampled on constitutional rights as if the rank and file of ministers and laymen had no rights which they were bound to respect. They may call the appointment an act of Assembly. So it was. But it was an act for which a very few men in Assembly were responsible. And if the ministers and laymen of the Presbyterian church are abject enough to submit to such a procedure the church might properly unite with anything no matter what. It is vain to say that the question must ultimately come to us. No thanks to some men that it must. Neither is it any palliation to say, as Principal Patrick does, that no one objected to the appointment of the committee in 1904. It is hard to read such a statement seriously. Perhaps it is a statement of fact, but the use made of it by Dr. Patrick will hardly square with good morality. What right has any man to violate the rights of other people merely because they don't raise an outcry? Dr. Patrick has not justified the existence of his committee.

I regret to have used so much space in dealing with these general statements of Principal Patrick, but coming from the Principal of a College, and the leader of what he thinks a great cause, the readers of the Dominion Presbyterian may possibly consider the space properly used.

FORDWICH, June 2, 1910.

(To be Continued)

The congregation of Chalmers' church, Woodstock, of which Rev. H. M. Paulin is pastor, will erect a new edifice, to cost somewhere in the neighborhood of \$30,000. The building will not be gone on with until two-thirds of the amount necessary is subscribed, but as the money is now almost guaranteed a new church is assured.

ALLEGED "UNSOOUND TEACHING."

By Ulster Pat.

In writing for the press, I have avoided discussing questions upon which "denominations" are divided, and in this letter I do not wish to express any opinion regarding the right or wrong of "believer's baptism," neither would I be regarded as unfriendly to any undenominational agency or association for spreading the knowledge of the word of God. Long since I was taught to trust the Religion Tract Society as one of the greatest of Evangelical agencies, whose publications could safely be circulated even without the preliminary of careful examination. And I had supposed that the Upper Canada Tract Society was equally careful. But this my latter confidence has received some rude shakings. On several occasions I have found in tracts obtained of The Upper Canada Society unsound teaching. I have already discussed one or two of these in the Dominion Presbyterian, but had supposed that they might have been specimen copies received from publishers and inadvertently placed in stock, and so indicated only a temporary lapse in carefulness. Now I fear that the trouble is more deeply seated than I had supposed, for several of the tracts since received from "102 Yonge street" have failed to fulfill the "essential principles" laid down in the tract. "About tracts," that "There should be some account of the way of a sinner's salvation in every tract—so plain that it cannot be misunderstood."

A minor instance is afforded by the Society's "Plea for the Envelope System." Some Christians regard this system as man made, and neither the best nor strictly scriptural. All will agree that it is no part "of the way of a sinner's salvation," so that its advocacy might well be left to the "denominations" directly concerned. But a graver lapse is the circulation by the Society of "Seven Reasons for Believer's Baptism." This, too, is not concerned with "the way of a sinner's salvation," for on page 13 I read "Is believer's baptism essential to Salvation? No." It therefore is ultra vires of the avowed mission of the Society, even were it not provocative of doubtful disputations. The tract is written by the Rev. F. B. Meyer, B.A., and manifestly is intended for "Christian people" not members of the "Baptist denomination," for he assures such that they may be baptized and still continue "in Communion" with that Christian body with which you have been accustomed to worship. Is this statement such as would commend itself to the Apostle who admonished believers to "Take thought for things honorable in the sight of all men?" The "Christian bodies" with which those addressed by Mr. Meyer "have been accustomed to worship" regard the second administration of the rite as not only unnecessary, but wrong, and their ministers would refuse to perform it. They teach that to "have our children christened" is scriptural. Mr. Meyer claims it is not so, and no doubt would refuse fellowship to such as unbaptized. He scolds "a few drops of water," and asserts that "baptism must be by immersion," that Christ so commanded and the Apostles so practised; "if you were baptized as a babe you should be baptized again as a Believer," and that those who failed to do so "never passed through the waters of Baptism," for "There is only one way." If this be true, how can those who "know it" continue in communion with "that Christian body," which refused to believe or to practise it, content with themselves obeying the command of Christ, and is it honorable to suggest such a thing? Would not it be the bolder duty of one convinced of the truth of the "Seven Reasons"—or even of the fact that "The only sort of baptism mentioned in the Bible" is that for which Mr. Meyer contends, and that "the sprinkling of babes does not fulfil the condition"

tions," to come out and be separate from those who preach and practice otherwise? And is it not the bounden duty of the Upper Canada Tract Society, believing, as I assume she does when she circulates this tract that it fulfils the first of her own "essential principles"—that is, "to contain pure truth, flowing from the fountain of the New Testament," to drop the name of undenominational, and adopt that which would tell all men her true character and creed, "The Baptist Tract Society?"

ST. ANDREW'S COLLEGE ANNUAL GAMES.

The annual games of St. Andrew's College, Toronto, were held on the college campus on the afternoon of Friday, May 27. Owing to the recent death of King Edward, the sports were of a private nature. No invitations were issued and the usual festive entertainments were dispensed with. Naturally this affected the crowd, which was composed mainly of pupils and old boys. The day was ideal for racing. The high jump, Risteen, of Vancouver, cleaned 5ft. 6in., a truly splendid performance. The former record was 5ft. 2 1/2in. At the end of the day, with two more races, the 1-2 mile and 440 yards, to be held, Risteen had 26 points and McGillivray 16. The sports were spread over several days. The following are the results:

Saturday, May 28st.—(1.) One mile: 1. Matheson; 2. McGillivray; 3. Wallace; time, 5:12 2/3. (2.) Wednesday, May 25th.—(2.) Throwing cricket ball (Sen.): 1. Risteen; 2. Nicol; 3. Frith; distance, 294ft. 8 in. (3.) Throwing cricket ball (Jr.): 1. Coatsworth; 2. Harrison; distance, 232ft. 7in. (4.) Running high jump (Jr.): 1. Auld; 2. Carlyle; 3. Campbell, 11; height, 4ft. 4 1/2in. (5.) Standing broad jump (Sr.): 1. Risteen, 2. Nicol; 3. McGillivray; distance, 9ft. (6.) Standing broad jump (Jr.): 1. Auld; 2. Yule; 3. Bradley; distance, 7ft. 8in. (7.) Running broad jump (Sr.): 1. Risteen; 2. Nicol; 3. Haste; distance, 18ft. 2in. (8.) Running broad jump (Jr.): 1. Bradley; 2. Coatsworth; 3. Auld; distance, 14ft. 5in. (9.) Putting the shot: 1. Nicol; 2. Foster; 3. Leishman, 1; distance, 35ft. 9in. Friday, May 27th.—(10.) 50 yds. dash (Prep.): 1. Bradley; 2. Brown, 11; 3. Scott, 11; time, 6 1/5. (11.) 100 yds. dash (Sr.): 1. McGillivray, 2. Risteen; 3. Haste; time, 19 4/5. (12.) 100 yds. dash (under 13): 1. Johnson, 11; 2. Taylor, 11; 3. Carr, 13. (13.) Three-legged race: 1. Taylor and Vanderlinde; 2. Gooderham and Nicol; 3. Skidmore and Firstbrook. (14.) 220 yds. dash (Sr.): 1. McGillivray; 2. Risteen; 3. Haste; time, 25 2/5. (15.) Lower school race (handicap): 1. Whitney; 2. Rolph, 11; 3. Bateman, 1; time, 10. (16.) 100 yds. dash (Jr.): 1. Coatsworth; 2. Yule; 3. Auld; time, 12. (17.) Hurdle race (Sr.): 1. Risteen; 2. Nicol; 3. McGillivray; time, 19 2/5. (18.) 220 yds. dash (Jr.): 1. Coatsworth; 2. Auld; 3. Bradley; time, 30 3/4. (19.) Sackrace: 1. Lowndes, 1; 2. McIntosh; 3. Scott, 11. (20.) Obstacle race: 1. Rolph, 11; 2. McKee, 11; 3. McMichael; time, 2:03. (21.) Running high jump (Sr.): 1. Risteen; 2. McGregor; 3. McGillivray; height, 5ft. 6in. (22.) Hurdle race (Jr.): 1. Auld; 2. Booth; 3. Gouinlock; time, 19. (23.) Old boys' race (Jr.): cmfwy Hamilton; 2. Ellis; 3. B'va; time 8 3/5. (24.) Consolation race (Jr.): 1. McLennan; 2. Munn; 3. Brown, 11. (25.) 220 yds. under 17: 1. Wilson, 11; 2. Large; 3. Firstbrook; time, 27 1/2. (26.) Consolation race (Sr.): 1. Crawford; 2. Skidmore; 3. Spohn.

Mrs. (Rev.) McKee, of Barrie, has been re-elected president of the County Simcoe W. C. T. U., giving her the unique record of twenty continuous years in that honorable position. It goes without saying that she worthily discharges all the duties of the office. Mrs. McKee will attend the coming World's W. C. T. U. convention at Glasgow, Scotland; and in appreciation of her services the county unions presented her with a purse.

Thirty-sixth General Assembly

St. Matthew's Church, Halifax, N.S.,
Rev. John Forrest, D.D., D.C.L., Moderator.

There was a large attendance of commissioners and friends when the Moderator, Rev. Dr. Samuel Lyle, ascended the pulpit of St. Matthew's Church on Wednesday evening. Public worship was followed by the Moderator's address on "Factors in Empire Building," of which the following is a brief outline:—

In empire building and in the evolution of the race there are three factors—inheritation, surroundings and use. The first supplies the capital needed to do the business of life; the second gives the chance to invest; and the third is the actual investing. God and man are the chief, though not the only, agents at work in the first two; the person is the sole agent in the third.

Transmitted tendencies have a powerful influence on man. They grip and mould him in a thousand ways. Blood tells. In order rightly to understand what we are, as Canadians and as Christians, we must look to the rock from which we have been hewn, the pit from which we have been dug. Nationally our backbone is Anglo-Celtic. The Celtic branch of the Aryan tree was in days gone by almost prehistoric, planted on British soil. With awful daring, the Celt left his home in the East, plunged into the unknown, fought his way to the western coasts of Europe, where the storm-lashed sea said to him, "hitherto, but no further." This soldier of fortune, this born fighter, has shaken every throne of Europe, and has founded no throne.

What the Celt lacked in stability, in moral fibre, the Anglo-Saxon supplied. If the Celt supplied the mould and the fire, the Anglo-Saxon contributed the gold, the silver and the iron.

Nor must we overlook the part played by the fusion of the races. Pure blood is far from the best. The peoples that have taken a first place in history have had the blood of many races in their veins. Britain is no more cosmopolitan in her spirit than she is in her race, and has as many origins as she has political creeds and practices. She has grown to her present gigantic proportions because she has absorbed all peoples—peoples of all strains of blood and of all strands of muscle. Fed by many sources, her greatness and glory are seen in all lands. All nations have aided us—have given us their life-blood that we might be the heirs of all the ages, and stand in the foremost files of time.

Some tell us that our social surroundings are poisoned and altogether bad—not fit to breathe. But, like all rhetorical exaggerations, this is not true. Man's upward march, in spite of a thousand foes, is full of meaning, and preaches a gospel of hope as Christ did. The great social world is crammed with good—is getting better. Wars are no longer the sport of kings; woman has her place of honor in the social circle; the child's rights are recognized both by law and love; God has not been idle in the social world as Carlyle supposed Him to be: He is changing the old customs, and bringing in new and better ones.

But what of politics? Is the State not rotten? Is it not God-abandoned? To all such questions I am forced by the logic of facts to answer, "No." As conceived by God as brought into existence through God implanted instincts, the State is as divine as the Church. God works with the best instruments to hand, and makes the most of important men. God is in the midst of British political life, of Canadian political life, as much as He was in the theocracy of the Jews in its best moments.

Let us frankly admit that there is much every way in our political life

to deplore, much even to cause anxiety, if not alarm. But let us not be blind to the fact that good men and true are serving the State in all departments of her legislative and administrative life.

The further factor must not be overlooked, the organic. Most branches of the Protestant Church to-day are not rendering the service God requires because of disorganized conditions. In the Old Testament and in the New, the Church is always represented as an organism, as formed of different parts that are vitally related and working for the good of the whole, and of all the parts separately. This organic view of the Church has been obscured by our unfortunate divisions. There is, as a result, no earnest, well-sustained effort up to the measure of ability and duty, no deep desire to work together for good. Each man thinks he has a right to do as he pleases; to work or not to work as he chooses; to give or not to give as he likes, and in proportions such as may, to him, seem just and fitting. The church, as an organism, demands work from each member as much work as that member can do for the good of all the members individually and collectively. A divided congregation, a divided denomination, a divided Church, is not an ideal with which we ought to be satisfied. Let us close our ranks, cease firing into our friends, and with steady aim turn our guns on the foe.

Our nature, so rich in resources, the honor of our Master, so glorious and so full of grace, the good of our country at once great and rich in all the essentials of empire, our race held in chains, but longing for the freedom of Christ, unite to call us to work with both hands, to fight with all our might, to dare and do great things for the Lord of love for the redemption of men.

The Court now proceeded to the election of Moderator.

Rev. Dr. John Forrest was nominated by Principal Patrick, and supported by His Honor Lt.-Governor Fraser.

Rev. Dr. R. P. Mackay was nominated by Prof. Ballantyne and seconded by Dr. Turnbull, of Toronto. Dr. Mackay asked that his name be withdrawn. This being done, President Forrest became the unanimous choice of the Assembly, and he was accordingly conducted to the chair by his mover and second.

SECOND DAY.

At the conclusion of the devotional services this morning the clerk read a communication from Rev. Dr. Duval, Winnipeg, in which the latter gave an account of his trip to Geneva to attend the services held in commemoration of the four hundredth anniversary of the birth of Calvin and where Dr. Duval spoke for the Canadian Presbyterian church.

The clerk announced that the proposal to unite the two committees in charge of the work among young people and that in the Sunday schools had not received the support of a majority of Presbyteries. Nineteen Presbyteries favor the proposed amalgamation and nine were opposed. A large number of Presbyteries took no action and thus defeated the proposal. The matter will be sent down to the Presbyteries again this year.

Missions Failed to Report.

In presenting the report of the committee on statistics Dr. Somerville, one of the clerks of the assembly, complained that hundreds of mission stations in western Canada which were receiving large aid from the home mission fund made no report to the assembly, and this body had no information regarding the number of families in these stations. He stated that there was a danger of a large

(Continued on Page 9)

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

A SPIRITUAL PRINCESS.

By Prof. James Stalker, D.D.

"As a prince hast thou power with God and with men, and hast prevailed," was said to a hero of faith in Old Testament times; and this Canaanitish woman is the New Testament counterpart to Jacob in the hour when he became Israel. Therefore, if Jacob became the title of a spiritual prince, we may call her a spiritual princess.

Jesus at the middle Wall of Partition—Jesus' destination was remote—indeed, out of his own country. He was not far-travelled. Among the means of his human development the delightful and highly educative one of visiting cities and countries renowned in the history of the past did not find a place. All the more interesting for him must it have been when he drew near to the confines of Phœnicia, or the Land of Palms, as the name means. To the world this tiny country is famous as having been the scene of the invention of letters, on which the existence of all learning and literature may be said to have been dependent. Its cities, Tyre and Sidon, were seats of immortal and other primitive settlements of commerce. A sublime description of the greatness of Tyre occurs in the twenty-seventh chapter of Ezekiel; and the history of the land had been connected with the history of Israel through such names as Solomon and Jezebel. But the country was "Canaanite," that is, connected with the heathen whom Israel had extirpated when they first took possession of the land given them by Jehovah; and, whatever associations may have been recalled from the past to the mind of Jesus, the most impressive was that he was standing for the first time at "the middle wall of partition" which divided Jew from Gentile. This was an invisible wall, yet it was more solid and insuperable than the Great Wall of China, which separates the Celestial Empire from the rest of the globe. He was destined to cast it down; but the hour was not yet. Now, however, to the gates of this wall came a woman from the inside and, with the strength of a spiritual Samson, she wrenched it open and came through to Jesus.

The Immortal Struggling with a Mortal.—The behaviour of Jesus to this petitioner was very strange. In the life of Jesus there are not a few incidents in which we dimly discern a lofty fitness, yet are not able fully to bring this out. Such riddles are due to the great riddle of his existence, in which divine and human were combined; this was sure to produce enigmas for us. If we look from the divine side, we must suppose him to have treated her as Joseph did his brethren when he "talked roughly" to them. Similarly, in the storm Jesus made as if he would have passed the ship in which the disciples were, and, when he was accompanying the two disciples to Emmaus, he "made as though he would have gone further." As a parent tempts the child to walk alone, by retreating as it advances, so Jesus resorted to all kinds of devices to tempt faith to greater efforts. It seemed for a moment as if the disciples were more pitiful than he, when they besought him to send her away. Did their faith need quickening too? His reply to them seemed finally to shut the door; but was it intended to do so? If we looked only at the human side, we might suppose that this indefatigable petitioner actually altered the purpose of Jesus. Till this hour he had believed himself limited to the house of Israel; but she convinced him that it was possible to admit an exception, and that the time for admitting the heathen to the blessings of the Kingdom might be anticipated. He was ignorant of many things till

the hour for knowing them came; and he was always waiting for his Father's further commands. So that even for him this may have been a great hour of transition; by coming to the rescue of this heathen, he substantially anticipated the principle of Paul's Christianity; and this was a critical hour in the training of the Twelve.

The Trial and Triumph of Faith.—Such is the title given by Samuel Rutherford to his seven-and-twenty precious sermons on this incident. The Syro-Phœnician woman had a terrible trial to bear in her domestic life, but it brought her to Jesus. A child with any peculiar ailment or defect is not infrequently more loved than those with all their faculties; and we must assume the tide of a great love behind all the mother's prayers and persistency; for, if faith worketh by love, love also worketh by faith. She must have heard of the mighty works of Jesus and his unlimited compassion; and, indeed, we are informed much earlier in the narrative that his fame had penetrated all through Syria. How keen, then, must have been her disappointment when she found him so different from what rumor had led her to expect! Whether or not she heard the words of the Lord to the disciples is not stated, but one so sharp in all her perceptions must have learned from his gestures what he meant. She, however, did not believe him; and doubt may be faith, when it disbelieves anything stated about God which is inconsistent with his character. But, when, in reply to the discouraging word addressed to herself, she said that even the little dogs eat of the crumbs that fall from the table, she fairly snatched the sword from the hand of Jesus and smote him with his own weapon. And how handsomely did he capitulate! for the divine heart loves to be conquered by faith.

Aberdeen, Scotland.

THE TEST.

There are times in the life of most people who profess Christianity when there come doubts as to whether they are living up to the standard laid down in the Bible. For myself, I have written down the following questions, and find it a good plan:

Do I love God with all my heart, soul and strength?

Am I willing to leave all and follow him?

Have I the faith in Christ which enables me, in times of trouble and affliction, to look up and say: "Not my will, but thine, be done?"

Do I keep the commandments?

Do I do good as I have opportunity?

Do I search the Scriptures daily to see what the Lord would have me to do?

Can I claim the precious promises?

Do I cherish a kind and forgiving spirit toward my enemies and love my neighbor?

Do I consider it a pleasure, as well as a duty, to do all I can for the cause of Christ?

Do I thank God morning, noon and night, and at all times cherish a spirit of thankfulness for the blessing I have?

If, when the evening of each day comes, I can conscientiously answer, "I do, as far as in me lies," asking God to pardon my weaknesses and omissions, and to give me greater strength and desire to learn his will, I feel the sweet assurance that it will be given me as I ask it. Then, as I lie down upon my couch to sleep, I feel that whether I wake in this world or not, "all will be well."

When the King arrives in His temple, He does not say the words the acclaiming world expects. He is still meek and lowly in heart, and He speaks of a cross before a crown.

THE NEW LIFE.

This new life—the life that has conquered death by tasting it, which has enriched itself with a before unknown sympathy with men whose lives are forever tending towards the grave—this life stretches on and out forever. It is to know no ending. So long as there are men living and dying, so long above them and around them there shall be the Christ, the God-man, who liveth, and was dead and is alive evermore.

As you sit thinking of man's fragmentariness, his certainty of death, his doubt about a future, let his voice come to you, a voice clear with personality, and sweet and strong with love: "I am He that liveth and was dead; and am alive for evermore." "He that liveth!" And at once your fragment of life falls into its place in the eternity of life that is bridged by his being. "He that was dead!" and at once death changes from the terrible end of life into a most mysterious, but no longer terrible, experience of life. "He that is alive for evermore!" And not merely that there is a future beyond the grave, but it is inhabited by one who speaks to us, who went thereby the way that we must go, and who sees us and can help us as we make our way along, and will receive us when we come there. — Phillips Brooks.

SIN AND SALVATION.

There is no gospel worth talking about which does not begin with a remedy for sin. Anything else is superficial, a gloss, and will end in disappointment and more despair. A religion which cannot strike as deep as sin has no mission in the world except to mislead. Making light of sin can never put new light in the face of the human race. The Gospel of Jesus Christ is good news because it gives to the world a message of salvation from sin—"Behold the Lamb of God which taketh away the sin of the world." There were stiles before Christians, and in Christ's time who resolved not to be troubled by pain or disaster, and there were Epicureans who said, "Let us eat and drink, for to-morrow we die," but they had no power to bless the world. There must be a salvation from sin, and the Christian religion has it. It is this that differentiates it from all other religions, all philosophies, fads, theories and sciences. When we let go of this idea of it we are letting go of the Christian religion itself.

PRAYER

O Lord, merciful Father, we would cast ourselves on Thy gracious promises, and would pray Thee to fulfil them to us now by helping us to draw very near to Thee, and by giving to us desires which we desire. We thank Thee that with all our weakness and unworthiness we can come to Thy presence with confidence, and we would draw near by the faith of Jesus Christ. Blessed be Thy name for the great reconciliation which Thou has wrought for the world in Him; and for all the message of it which has reached our hearts. May we all of us yield to the voice, and be reconciled to God. Amen.

Being in Christ it is safe to forget the past; it is possible to be sure of the future; it is possible to be diligent in the present.—A. Maclaren.

Have as many good works as you please, still put your trust wholly in the Lord Jesus Christ, for if you do not your key will never unlock heaven's gate.

The efforts of two persons working together in harmony and co-operation are ten times as effective as the efforts of the same persons working at cross purposes without any program.

THE BELIEVER'S SECURITY.

Psalm 91:1.

There is a strong probability that this Psalm was written by Moses. Although its authorship cannot possibly be traced, yet the sentiment expressed with the imagery employed might have been derived from the circumstances of the wilderness wandering. Surely no nation was ever more directly "under the shadow of the Almighty." There was that pillar of cloud by day; were they not under that shadow, and was not that shadow the symbol of the divine presence? Or what had they to fear when a thousand fell at their side and ten thousand at their right hand? When the mighty forces of Moab and Ammon disappeared before them like chaff on the summer threshing floor they could well sing: "Only with thine eyes shalt thou behold and see the reward of the wicked." Or might not the great lawgiver himself, as he trod those awful heights of Horeb, or when for those forty days he "dwelt in the secret place of the Most High," have felt those wonderful emotions which gave birth the first verse of this Psalm: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." What wonderful security was there, alone on those sapphire heights with God! "I will say of Jehovah, He is my refuge and my fortress; my God, in whom I will trust." Surely if ever man could say: "He will cover thee with his plunions, and under his wings shalt thou take refuge," it was he, as the cloud came down on the mountain and the Almighty hid him away from the presence of his fellows. Well might he exclaim, with the everlasting hills about him, and the very presence of the great Jehovah overshadowing him: "Thou shalt not be afraid for the terror at night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday."

But whoever penned the Psalm, and whatever were the conditions under which it was written, no words have ever voiced more emphatically the assurance of the security of the believer. From beginning to end it is one prolonged note of confidence in God, no matter what befalls.

Oh, there are so many "secret places of the Most High!" So many places where we can abide under the shadow of the Almighty. We do not need to climb to the mountain's top like Moses; or lie down amid the green pastures or still waters, like David; or go into banishment on some lonely isle, like John, in order to be assured of the truth of the Psalmist's words: "He will give his angels charge over thee, to keep the in all thy ways." The secret of the Lord is with them that fear him, and he will show them his salvation. No matter where they are the eyes that never slumber nor sleep are keeping guard. "Who is he that will harm you if ye be followers of that which is good?" "If God be for us, who can be against us?" Wherever we lie down at night, God is there. Wherever we journey he is there. In the sick chamber, and in the silent pew on the Lord's day; in the open field where daily duty calls, as well as at the secret altar where we make supplication before him. Anywhere, everywhere, he who will may seek the covert of his plunions and under his wings take refuge. The Lord is with his people, and it is theirs to abide under the shadow of the Almighty.

But this security can only come to those who seek it. "All these passages in the Old Testament," says Maclaren, about "trusting in God" run on all fours with "Believe on the Lord Jesus Christ and thou shalt be saved." But security means a flying to God for refuge and throwing ourselves into his arms. "A man out on the plain, with the avenger of blood, hot-breathed and bloody-minded, behind him might believe, as much as he liked, that there would be safety for him within the walls of the City of Refuge, but unless he took to his heels without loss of time, the spear would be in his back before he knew where he was." It is not the knowledge that there is a city

of refuge that gives security, but the getting safely inside the walls.—United Presbyterian.

THE JOY OF THE CROSS.

It is a serious misfortune that the Christian teacher is inclined to dwell rather upon the cost of self-denial than its rewards. It is the province of religion to convert the wilderness into a fruitful field and to make the desert blossom as the rose.

It is quite true that religion requires one to "take up the cross;" but it is none the less true that the cross is a source of joy such as the world can give or take from one. And the first element in this joy is freedom from the sting of sin. The well man passing through a hospital where the suffering lie, says to himself, "What a blessed thing is health." "To feel one's life in every limb" is a joy. And to get out from under the burden of sin he bore was to Bunyan's Pilgrim a joy as heavenly as to view from Beulah's heights the celestial city.

It is a joy of religion to be conscious of strength. Underneath all the passion for athletics is the joy which a strong man knows who strips to run a race. What a joy the soul knows when it has learned to sing, "O my soul, thou has trodden down strength." The joy of conscious power, the joy of victorious strength, is a part of the joy of life to which Jesus calls us, although the way to it lies by the cross.

And then to crown all is the joy of hope. Always "more to follow." Always happier fields and larger delights await us. Put these things before the young Christian and not simply the demand for self-denial. Self-denial is the strait gate, but paradise lies behind the gate.—Selected.

THE SIN OF POSTPONED.

Deferred duties usually mean neglected duties. In this field, accumulation is the enemy of accomplishment. Accumulated dividends may be a very good thing, but they are never earned by allowing unfinished tasks to pile up on us. When we have to admit that there are a score of duties that have been awaiting our attention for days or weeks, or months, and that ought to have had our attention long ago, we may at the same time safely admit that something is wrong with our plan of life. The whole trouble probably lies in our not doing to-day what we ought to do to-day; and that results from two sins; misusing some of our time, and wasting some of our time. The right selection of our tasks, and then intense concentration on our tasks, will put a stop to the fatal accumulation. No one has any right to stagger along under the burden of unfinished tasks that ought long ago to have been put out of the way.

FIDELITY.

To engage in the performance of home duties faultlessly, without petulance, without haste, without fretting—to repress the sarcastic and unkind word, be calm in the hot moment of anger, to do without weariness, and to suffer without murmuring, to be charitable in judgment and trample out of the heart the Pharisee spirit, deeming life at once too short and too costly for quarrels and for pride; to maintain a chivalrous honor in all business relations; to the holdback from the temptations of doubting or hasty gain; to wear "the white flower," not "of a blameless life" only, but of a life cleansed from its earthliness and made pure by the Holy Spirit; to walk about the world and before men with a calm heart filled with love; to shed abroad the "sweet savor of Christ," and allure men to the heaven to which they know you to be travelling—these are but many-sided exhibitions of the one holy character, many facets of the one jewel of fidelity by which you are to be "approved" of your Father which is in heaven.—Punson.

GOD KNOWS.*

By Robert E. Spear.

God knows. That is both consolation and anguish. He knows all that might excuse our faults which the world does not know. But he also knows that our faults are inexcusable. But his knowledge does not breed contempt and scorn of us. It is full of tenderest pity and love. It is a father's knowledge. Like as a father pitieth his children, so does the Lord pity. He knows, and his knowledge is full of gentleness, of understanding, of solicitude. This is the reason we think of his complete knowledge of us with such calmness and peace.

He knows our qualities of serviceableness and strength, and will make the best use of us. Therefore, we are never to be put out or disconcerted when we seem not to be recognized as we think we deserve. He will not let us be wasted, and if he uses others rather than us, it is clear that they are more worth using and we ought only to rejoice that we were not allowed to push in to undertake what we could not do as well.

He knows our limits of strain, that is, how much we can stand without breaking, and he will not place on us more than we can bear. That is the satisfaction of our conflict with temptation. If we keep in the way of his appointing, we know that we shall meet in it no temptation which we cannot conquer.

He knows all the lines of life with which ours are to be crossed and interwoven. The network is inextricably confused to human eyes. That is why it is such supreme folly for any man to think that he can plot the lines with success. We do best to leave it to God. He knows.

He knows all the untold success. This sweetens the loneliness of life. He knows our longing to hear again the little voice and to see the little face, loved long since and lost a while. He knows that we are thinking of the music that was here and is elsewhere, and the hands that were our comforters once and are busy in the Master's service to-day. As the work of the world rolls on and we do our part in it, but with hearts that are far away, he knows, and the sharing of the secret with him is rest.

The ease and confidence of prayer are in the fact that we can always begin and end "Lord God, Thou knowest." We do not need to impart a complete body of information or to make an argument. We need only to open our hearts and say, "Lord God, Thou knowest."

How good it is that God does not tell all that he knows! It is hard for us to learn this lesson. A quaint verse embodies it:

"Two ears and but a single tongue,
By Nature's laws to man belong,
The lesson she would teach is clear—
Repeat but half of what you hear."

God does not need to hear, for he knows all. And in his love he is silent about us. Our follies and shames he does not betray.

The wonder is that God knows and still cares. He would not if he were not God.

DAILY BIBLE READINGS.

- Mon.—God knows our life (Rev. 3:1-6).
- Tues.—God knows our need (Matt. 6: 25-34).
- Wed.—God knows our sorrows (Exod. 3:7; 2 Cor. 1: 3-4).
- Thur.—God cares (1 Pet. 5:5-7,10).
- Fri.—God carries our burdens (Isa. 46: 3, 4).
- Sat.—God crowns us (Psa. 5: 11, 12).

The call to religion is not to be better than your fellows, but to be better than yourself.—Beecher.

Our deeds still travel with us from afar,
And what we have been makes us what we are.

The method of prevention is a great deal cheaper than reformation, and it is also more Christian.

Y. P. Topic—Sunday, June 12, 1910.—God knows, (Psa. 103: 1-4; Matt. 6: 7,8).

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That sermon of Rev. Dr. Lyle as retiring Moderator of the General Assembly, remarks the Hamilton Times, does not read like the deliverance of a minister who has retired from the active work of the pastorate. It was a splendid effort, and one which was well calculated to inspire to hopefulness and enthusiasm in the great work of the Church. It was a clarion call to duty and self-sacrifice, to effort for the good of mankind.

The general cult known as Unitarianism embraces a variety of types, and when a man gives reasons "why he is not a Unitarian," it may be that he belongs to one type of the genus, and is simply telling why he does not adhere to another species. The Channing variety of the article is, perhaps, the least objectionable of all the shades and types of the general school, but all along the line, from the Channing stamp down to the most offensive form of the general theory, the real divinity and eternal existence of Jesus is denied.

In the same week that Britain lost its king by death, it lost also the man who was almost unanimously regarded by Englishmen as the king of British preachers—the venerable Dr. Alexander McLaren. On this side the Atlantic Dr. McLaren was known only by his books, and less by his sermons than by his expository writings, but his decease will be lamented in this country almost as much as in his homeland. Particularly the comments on the International Bible lessons, which were printed weekly for years in *The Sunday School Times*, endeared him to thousands who never saw him. Dr. McLaren was 84 years of age and had been pastor of Union chapel, a Baptist congregation in Manchester, since 1853, though in the last two or three years he had not been in very active service.

The Christian of London, states that the English Methodists have suffered a loss in membership during the past church year of 2,267. The loss for four years has amounted to 9,869. No sufficient explanation of the somewhat surprising fact is offered. It is hinted that failure to adhere to the old doctrines and methods have much to do with it. The Christian makes this suggestive generalization in concluding its comments on the loss referred to:

Unhappily, too, the apathy, of which we hear so much nowadays, is by no means confined to the pew and to the man in the street; and the fact is being widely ignored that the men who have boldly proclaimed, in season and out of season the exceeding sinfulness of sin, the need of repentance before God, and of faith in the finished work of the living Christ, have always been instrumental in leading souls from death into life.

GENERAL ASSEMBLY NOTES.

This is the fourth time the Assembly has met in Halifax: 1877, 1888, 1906, 1910. Thirty-six years ago, in Montreal, the General Assembly was organized with Dr. John Cooke, of Quebec as first moderator. Since then the Church has wonderfully lengthened her cords and strengthened her stakes from east to west.

"A Chiel" in the Halifax Chronicle furnishes the following pen-portraits of prominent officials:

The distinguished minister of St. Andrew's Kirk, Ottawa, has the ascetic face of a Newmann. The tweed suit and the business collar are no novelties with him. The people of Bedford will remember his holiday garb, which was worn on Sunday in the pew of the cosy church, and on Monday when his boat rocked on the bosom of the Basin. Now he goes a-train in mufti. Dr. Herridge does not often favor the Assembly with his chastened and compact speech. It is whispered that he is to be sponsor at this assembly for a matter of particular interest to one of the Church's institutions. We venture the opinion that his speech will be one of the big things of the Assembly.

From Montreal comes Dr. Mowat, still in the fullness of his rugged strength. Does the minister of Erskine Church ever don the dark look and the lowering brow? Those who see him at Assembly see only the smile, and the tender light of one who loves his fellow men. We think he is capable of a mighty indignation when there is need for him to cry aloud and spare not; but as George Elliot says of one of her characters, "He does not bark at the moon at noon day." The kind heart that is more than a coronet, and the simple faith that dwarfs ancient lineage shines in this face and vibrates in this hand.

Prof. Robt. Laird, of Queen's University, is one of the most versatile of our Canadian philosophic theologians. He is not quite in the middle-weight class in point of age; but in the matter of equipment and achievement he is a heavyweight. He has the historical sense and perspective. He has the power to take an unbiased view and to see the context and what is involved. As minister at various important centres and as Agent General for Queen's Endowment Fund he has had exceptional opportunities for usefulness, and these were fully taken. He is an "Islander," and that good start is accountable for much.

An observer of the avoirdupois of the Assemblymen will find many who have the lean and hungry look of Cassius. These are in the ranks of the lay as well as the clerical members. But here and there is one whose length, breadth and depth of chest show the effects of oatmeal and the Shorter Catechism and work. Mr. Walter Paul, who comes from Montreal, is broad and very tall, and taken all in all, is one of the most useful members of the Assembly. He is a "Glesga" man by birth and by profession a provider of good things for the tabernacles of the best homes in the big City of Montreal. As a mover of resolutions, or as a supporter of a cause on the floor of the Assembly he is second to none. Time was when he would mount to the platform with the agility of a boy. Now he would fain speak from his place in a pew, for the steps are "over high," and he is not as young as he was more than threescore years past, and an eighth of a ton weight is a burden not easily ignored by the mind that moves it. May his shadow long continue at its present proportions.

There is a township in fine Ontario that has a reputation running up to the fame of Pictou County, in the matter of Presbyterian preacher productions. Zorra Township has given many men to the pulpit and the missionary compound and the professor's chair; but none of her gifts has excelled the one she has made to the Church in the person of Dr. R. P. Mackay. He is kind and gentle and wise with the canny prudence of the race he belongs to. Some men have a Provincial or Dominion notoriety. Dr. Mackay overruns small barriers and has taken all the world as his constituency. As Foreign Missionary Secretary of the Western Division his name is a household word. "From Greenland's icy mountains to India's coral strand," Two years ago he circled the globe on a tour of visitation and inspiring address to the men on the firing line of the missionary ranks of the Church. By the Presbyterian public Dr. Mackay is regarded as a sane and able administrator; by the smaller group of those who know his winsome personality he is held as a remarkable force acting in quiet ways on the life of the age.

The agent of the Church (Western Division) is the Clerk in extenso so far as height goes, and in executive capacity he is the medium through the year of the Assembly's expressed mind and expected necessities. For many years (and he is not an aged man yet) Rev. John Somerville, D.D., has been on the front bench in the Assembly and in the front rank of the workers. Augmentation and Home Missions have been his particular departments of activity; but his sympathies have compassed the whole budget of the Assembly for decades. So minute and exact was his interest in the Church's enterprises that unconsciously he was becoming fitted for the office he holds. It was an advantage of the first rank that his past had been what it was for the burden of the Agency in the Western Provinces rests safely on his shoulders. His genial humanness, his patient tolerance, and his sane judgment are invaluable assets to the Church. For a man of his tallness to "enter in at lowly doors" is far from easy; but he is as much at home in the smaller groups of Presbyterians as he is in the Assembly, and in all of them he is able to answer for his actions and to act nobly. His "hobby" is the writing of appeals to the rich people who need to know of the need of funds.

Here was the unequalled clerk of the Assembly with the tweed suit and the care-free air of the tourist. A man who cannot be hid, though, physically, he is not after the size of Saul. The eye of the famous clan survives in the well-poised, grizzled head of the venerable and revered clerk. What labors he performs as scribe of proceedings, as gubernator in perpetuo, as critic of ill considered movements, as conservator of the ties that bind Queen's University and the Church, as opponent of the proposal to abandon the path of Presbyterian principles and policy in the interests of Church Union. Full of nervous energy, capable of passionate and powerful speech, he is the bridge over which the legislative life of the Church steps on its continuous way. Two things he is sure to have in his bag—a book on procedure and a vasculum for plants. Ecclesiology and botany are his specialties, and his urbanity in the one and his enthusiasm in the other, and his erudition in both, put him in a place of splendid loneliness. The changes that come in the countenance of a man, have crept imperceptibly to him. He is gratefully regarded as a permanent, manifesting slight differences. He has carefully observed Ruskin's counsel, "When you speak let it be the truth; but don't always speak." The Clerk regards speech as something to be invoked in sparingly. He has to "boil down" speeches, and he knows that an ounce of argument is better than a ton of rhetoric.

(Continued from Page 5)

deficit in this fund owing to rapidly increasing demand and that the assembly must have more perfect and complete information regarding the work in western Presbyteries.

He added that the offerings in money were constantly being received in the Toronto offices of the church from new mission stations of which the office had no knowledge. The lists of mission stations sent in by Presbytery clerks was quite incomplete and provision must be made to correct this.

Rev. Dr. Bryce indicated the cause of this difficulty and pointed out in the manner in which it was obviated in the Presbytery of Winnipeg. The statistics at present were most incomplete. They showed sixteen hundred preaching points in the four western provinces. He and Dr. Maclaren had gone into the matter with the information available and found that there were actually twenty-one hundred preaching stations in these provinces.

The vote of thanks to the retiring moderator was moved by Dr. Bryce, of Winnipeg, and Dr. Ratcliffe, of St. Catharines. Dr. Lyle stated that he had devoted half of the year to the work of the augmentation committee, visiting small churches, and Governor Fraser suggested that the new moderator might spend the entire year in the same manner.

In view of the accession of King George the assembly sang the National Anthem in the opening service and at the close a special committee was named to prepare a message of sympathy with the Queen Mother.

Augmentation Committee.

During the afternoon the report of the augmentation committee was presented, Rev. W. H. Spencer speaking for the maritime provinces, and Rev. Dr. Lyle for the west. The latter stated that the committee was disposed to make the salary of a minister in an augmented charge \$1,000 a year. This was deemed impossible, but an increase was decided on. Most careful statistics had been collected, and it was made clear that the ministers of the church, in spite of the small increase in their salaries, would be worse off next year than they were ten years ago. The statistics show that in ten years the increase in the city of living was 35 per cent., while the increase in salary was 13 per cent. One of the difficulties in the matter of securing support for the augmentation fund consisted in the fact that certain presbyteries had manifested an unwillingness to re-arrange fields and save large sums to the fund. Dr. Lyle declared that a further increase in salaries must be made next year and then every minister in the church would receive \$1,000 a year and a manse. The Presbyterian church was a very rich one and the amount necessary could be provided.

Vancouver College.

Principal MacKay reported for the Theological Hall in Vancouver. Citizens of Vancouver recently contributed \$125,000. There were 18 students in the institution preparing for the ministry, nine of whom were in the third year. Distinguished men had been brought from Europe to teach these young men and had, in addition, delivered addresses to Vancouver congregations. Among those who had been in the college in this way were Dr. Denny and Dr. George Adam Smith. An addition to the staff is made this year, Rev. W. R. Taylor, of Toronto, being called to the chair of old testament exegesis. The large sum contributed toward an endowment by Vancouver would not yield any revenue for 12 months and another appeal was made for support for the college for the current year.

Dr. C. W. Gordon thought that very special reference should be made to the most extraordinary contribution of Vancouver, which city in three days

had raised \$100,000 for the college, and which had since given \$25,000 more for the same cause. This was done by the assembly in formal resolutions.

Rev. W. C. Clarke, of Quebec, made a report on Morrin college. The governors of this corporation which has not done any teaching for some years have an income of \$7,000 which is being expended on general executive work. Mr. Clarke expressed the hope that at some time the French work now being done in Montreal might be transferred to Morrin college, which would again become an active teaching college for the very centre of the French population in Quebec.

Home Missions.

In the evening before a crowded congregation many addresses were delivered on the home mission question. Those speaking were: for the Maritime provinces, Rev. Robert Johnston, Rev. James Ross, Dr. Thomas Stewart, and Rev. J. A. Greenless, and for the west, including Quebec and Ontario, Rev. Dr. E. D. Maclaren, of Toronto; Rev. W. G. Brown, of Red Deer; Rev. Dr. Geo. L. Carmichael, of Winnipeg, superintendent; Rev. H. G. A. Wilson, of Vancouver; Rev. W. D. Reid, of Calgary; superintendent, and Edward Brown of Winnipeg.

Rev. Dr. E. D. Maclaren in a brilliant address presented the annual report of the home mission committee. The statement covered all phases of the work in the remote and sparsely settled portions of the country and indicated that owing to rapid expansion a quarter of a million dollars would be required by the committee for the next church year. An appeal was made for this amount. Figures were quoted to show the marvellous nature of the changes which have occurred during the past eight years, especially in the country to the west of the Great Lakes. In 1907 Western Canada had two synods, eighteen Presbyteries and 258 mission fields. In the interval since that time the number of synods has been doubled, the presbyteries have increased from eighteen to twenty-five, and the mission fields from 258 to 503. The financial showing for the year was entirely satisfactory. The receipts were in excess of those of the previous year to the extent of \$51,345 the total for the year being \$208,078.

Reference was made in the opening sentences of the report to the tragic death in the Spanish River railway disaster last January of the Rev. Stephen Childhouse, superintendent for Northern Ontario. As successor to Mr. Childhouse the committee nominated the Rev. J. D. Byrnes, of Cobalt.

The mission fields reported last year numbered 625. Since that report was presented 107 new fields have been advanced to the status of augmented charges; three became self-sustaining without requiring to draw upon the augmentation fund at all, and 36 have been rearranged and merged in other fields. The results of the year's operations is a net gain of 39 fields, the total number reported by the different presbyteries being 64.

The geographical distribution of the work is indicated by the following figures: in Ontario and Quebec there are 171 fields; in Manitoba, 101; in Saskatchewan, 201; in Alberta, 124; and in British Columbia, 68.

The immigration last year was nearly 50 per cent. higher than that of the year before, and government officials anticipate that the current year will surpass all previous years in its immigration record. Of the 208,794 immigrants who arrived in Canada during the fiscal year that ended March 31 last, 103,798 came from the United States, 59,700 from Great Britain, and 45,296 from the continent of Europe.

From a denominational point of view, there can be no question as to the value of Home mission work. The church's expenditure in the west during the last thirty years will yield, for all time to come, a magnificent return. The value of home missions, however, is measured, not by its effect on increasing the strength of any particular denomination, but by the power it wields over the hearts and lives of the people of the country.

(To be Continued.)

BROCKVILLE PRESBYTERIAN W.F.M.S.

The 25th anniversary of the Brockville Presbyterian W.F.M.S. was held in the Presbyterian Church, Prescott, May 16th and 17th. Over 100 delegates from all parts of the Presbytery were present, and an unusually large number of friends and visitors. The greatest interest was manifested throughout all the sessions. The reports of the auxiliaries and bands showed steady advancement in all departments of the work. Greetings were received from former officers who have removed to other spheres of labor, also from Mrs. Thorburn, of Ottawa, who organized the society; a quarter of a century ago in the old church (since destroyed by fire). She paid a loving tribute to the memory of the late Mrs. Blair, first president of the Presbytery. Mrs. MacAlister, Russelltown, Que., an ex-president, was present, and gave a most interesting reminiscence of the society since its inception. Mrs. Grierson, a returned missionary, was welcomed, and presented a clear and concise account of her work among the Chinese women. Rev. S. B. Rohold, superintendent of missionary work among the Jews in Toronto, and Dr. Leslie, of Hanan, addressed the meetings at the Tuesday afternoon and evening sessions.

It was felt to be a great privilege to hear those distinguished missionaries, and their excellent and instructive addresses on their society fields of labor will not soon be forgotten. Rev. N. D. Keith, pastor, occupied the chair at the evening session, and cordially welcomed the delegates and visitors. Rev. Mr. McIntyre, of Ogdensburg, N.Y., conducted the devotional exercises, and Rev. Mr. Wilson, of Hanville, most ably presented the greetings of Presbytery. The weather was ideal. A very enjoyable social hour was spent in the dining-room of the church with the members of Presbytery, who met at the same time. The room was beautifully decorated for the occasion, and the tables laden with good things provided by the ladies of the congregation.

This semi-jubilee will long be remembered by those who were privileged to attend.

Contribution sent to gen. treasurer, \$2,050.00. An increase of \$150 over the previous year.

SAUGHEEN PRESBYTERIAL.

The Saugeen Presbyterial of the W. F. M. S. met at Harrison. There was an interesting and profitable programme. Mr. Farquharson, Durham, presided. At the morning session Mrs. Cooper, Mt. Forest, and Mrs. T. D. McCullough, Harrison, conducted the opening exercises. Mrs. Glenney, Harrison, Mrs. Hostetter, Holstein, and Mrs. Sinclair, Arthur, presented reports of Supplies, Tidings and Expenses respectively and other routine business was transacted. At the afternoon session the president gave a very thoughtful address and greetings were conveyed by sister societies in Harrison. The secretaries also gave their reports. The treasurer reported total contributions during the year of \$1276. Mrs. Mark, Holstein, offered the dedicatory prayer. An excellent address was given by Miss Campbell on mission work in India. A paper by Miss Wilson, Harrison, on "Why are Christian women so backward in taking part in public prayer?" led to a profitable discussion. Another on "How to promote systematic and proportionate giving" was also discussed. At the evening session the chief feature was an address on the Indian revival by Miss Campbell. Following are the new officers: President, Mrs. Fishie, Mount Forest; Vice Presidents, Mrs. Paulin, Arthur, Mrs. Ireland, Durham, Mrs. Wright, Mt. Forest, Mrs. Eckenswiler, Clifton; Recording Secretary, Miss Stevenson, Holstein; Treasurer, Mrs. A. G. Campbell, Harrison; Secretary of Supplies, Mrs. Glenney, Harrison; Secretary of Tidings, Mrs. Hostetter, Holstein; Mission Band Secretary, Mrs. Kendell, Dromore.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

BRINGING GOD BACK.

The case had come before the magistrate. Mrs. Trembath stood without a word, apparently hardened into a reckless defiance. She might have been an old offender, and there was, I believe, only too much reason to think that it was by no means her first appearance — elsewhere. So the judgment was given — five shillings and costs; and she was removed to a room where she sat waiting with two or three offenders from other parishes, who were to be taken to the county jail.

Then it was that Miss Zella rushed in breathless, and asked to see the squire. She had been driven over in the baker's cart, and the baker had his rounds to go, and his loaves to get rid of, and she was afraid she would be too late. Now she made her way to the court, and sprang upon the policeman. "I must see the squire at once," she gasped.

Squire Boynton was the chairman of the magistrates' meeting. The business was over, and he was just leaving when the message was brought: "Miss Zella Trembath must see him at once."

But Miss Zella was not willing to wait, and, to the policeman's horror, she had followed him into the inner sanctuary, where no woman or other stranger was permitted to intrude.

"She would come, sir," the policeman explained, "and I told her she must wait."

"That is all right, policeman, laughed the squire. Then he turned to the little lady, who was trembling with excitement.

"Is she gone?" she gasped.

"Who, my dear?" said the squire, giving her a chair. "Whatever is the matter?"

"The woman Trembath."

"No, I don't think so. Why?"

"Is she going to prison?"

"Yes, for a week. And she seems a pretty hardened creature, judging by her looks—quite an old offender, I fear."

"She must not go to prison," said Miss Zella, her eyes flashing, and the little silver curls trembling with excitement.

"I am afraid she must," said the magistrate. "There is really no help for it, you know."

"But not if I pay the fine?"

The magistrate hesitated. "Well, no—not if you pay the fine. But, really—"

"Will you tell them I have done it, then? I don't know how much it is."

"But really—it is quite a great deal, you know—for you."

"I don't care how much it is. I must pay it." And Miss Zella took out her purse.

There was no help for it. The squire felt that from the first. When Miss Zella had made up her mind, it was enough. So the matter was quickly arranged.

"And now," laughed Miss Zella, "I suppose the prisoner is mine?"

"And she may be thankful to have such a jailer. God bless you, my dear!" said the squire. "You are good."

Miss Zella followed the policeman into the room where Mrs. Trembath was waiting, and seated herself at her side.

"I have paid your fine," she whispered, taking her hand. "Do you mind?"

The woman turned and looked into Miss Zella's face without a word. Looked and looked, and seemed as if she could do nothing else. "You understand, don't you? I have paid your fine. And now you are quite free, and I will want you to come home with me."

Still Mrs. Trembath sat without a word, looking into that face—the blue eyes, the sweet smile, the silver curls had for her some strange fasci-

ination. Then there came an utter breakdown, and the woman buried her face in her hands, and sobbed as if her heart would break.

The next day Maggie went with Mrs. Trembath to fetch some things. "You must stay with us at any rate until you can eat something," Miss Zella had said; "I am really quite troubled about you." At breakfast there had been silence—only the same fixed look. It was that afternoon as they sat by the fire that Mrs. Trembath at last broke her silence.

She drew from her dress an old, faded piece of music, and said: "Do you think you could sing this song?" "Well," said Miss Zella, taking it to the piano with all her cheery brightness, "I am afraid I have not much of a voice, but I can try." It was a simple song enough, an old song that she herself had sung when a school-girl long ago.

Mrs. Trembath's face was turned from the player toward the fire. As she listened the tears were creeping slowly down her cheeks.

"Will you sing it again?" Mrs. Trembath asked, when Miss Zella had finished.

The song was sung a second time. Then Miss Zella came and flung herself down on the hearthrug by her side. Slowly Mrs. Trembath put out her hand, and drew Miss Zella's head on her knee.

"I had a daughter once," she whispered.

"And did she sing that song?" asked Miss Zella, very quietly.

"Yes, and I have never heard it since she—she—died. I never thought I could bear to hear it again—but you—"

And so they sat by the fire as the daylight died. The lamp was unlit, and the glow of the fire sent little flickering shadows on the walls and the ceiling. "Why are you so good to me?" asked Mrs. Trembath, as she lifted Miss Zella's hand to her lips.

"Why?" said Miss Zella. "I don't know, unless it is because I love God and love you."

"God? God!" said Mrs. Trembath. "I loved him once but when my daughter was taken"—the voice was choked, and there was a sob—

"I—I—hated him! In my loneliness and misery I took to drink, and then there came the separation from my husband. And I have had nobody since—nobody!"

"Not even God?" said Miss Zella tenderly.

"Do you think he cares for me?"

whispered Mrs. Trembath.

"Do I care for you?" And Miss Zella turned and looked into her face.

"He cares for you much more."

That evening later Miss Zella came in to see that Mrs. Trembath had all she needed and to bid her good-night. She found her on her knees. Miss Zella crept over and knelt at her side, with an arm about her waist. When they arose there was a new light in Mrs. Trembath's eyes, a new glow filled her face. The hardness had been softened, the bitterness seemed to have died out of it. "You have brought him back again," said Mrs. Trembath.—Selected.

GROWING.

A little rain and a little sun,
And a little pearly dew,
And a pushing up and a reaching out:
Then leaves and tendrils all about,
And that's the way the flowers grow,
Don't you know.

A little work and a little play,
And lots of quiet sleep;
A cheerful heart and a sunny face,
And lessons learned and things in place—

Ah, that's the way the children grow,
Don't you know?

—Little Men and Women.

INFLUENCE OF BAD BOOKS.

We forbid the sale of opium, but allow an unrestricted trade in blood-curdling outlaw stories in which the law nearly always is depicted as an oppressive institution to be defied or evaded, and where those who break the law are extolled as heroes. In a recent bank robbery the president and cashier were shot down, and the youthful robber, unable to escape, committed suicide. His companion of fifteen years related how the dead young robber never was without a robber story, and that "Tracy, the Bandit," was his idol. The same enthusiasm diverted into a more worthy channel might have made a hero out of him who now fills a felon's grave.

Many parents who would be horrified to see their boys associate at all with persons of low character allow them to associate with such characters under the cover of books. Parents forget that from the perverted admiration of such heroes to the emulation of their deeds is but a step. Since so many parents neglect the supervision of their children in this respect and the public is the sufferer in the end, it devolves upon society as a matter of self-protection to suppress the sale of such pernicious literature. It seems inconsistent to hang a body of men for preaching anarchy to adults, who are supposed to know better, and on the other hand, to allow the broadcast dissemination of similar ideas stupefying the moral perception of our youth. It is a noteworthy fact that most of the murders, highway robberies and other atrocious crimes, the relating of which fills our newspapers, are committed by persons of youth and vigor.

BELL THE CATS AND SAVE THE BIRDS.

Mrs. Maud Ballington Booth, head of the Volunteers of America, has a home in the heart of a woodland on a mountain top, where she has been greatly distressed by seeing whole broods of little birds vanish during a night because of hungry wandering cats. She says she has observed with grief how many cats prowl into gardens and lie in wait under the bushes for thrushes, robins and other birds, and therefore she appeals to bird lovers—and to cat lovers—to "bell their cats."

"It has occurred to me," says Mrs. Booth, "that it would be very wise and a very kind precaution if those who possess cats would put around the necks of the animals tiny bells, especially during the nesting season."

"For a couple of cents a little bell can be purchased, and if tied with a pretty ribbon around the cat's neck would not be an annoyance to her or a trouble to her owners, and yet when she prowls among the bushes of the garden she would warn the birds of her approach."

MAXIMS FOR THE MARRIED.

Begin well and end better.

If you give and take, no heart will break.

Confession of a fault makes half amends.

Silence is often the golden key of happiness.

Trust in Providence, but keep the kettle boiling.

Make no display of the sacrifices you make for each other.

Never deceive; confidence once lost can never be wholly regained.

Don't both be angry at the same time; it takes two to make a quarrel.

An angry speech never with anger meet. Bitterness dies before a temper sweet.

Avoid "touchiness," and cultivate the give-and-take spirit.

Always remember it is better to hear the laughter of children than to see a tidy room.—Selected.

HOW TO VISIT AN INVALID.

In these days of correct guides to everything and rules of conduct applicable to every and any station of life, there still seems room for a miniature guidebook. "How to Visit an Invalid," and a bright young woman who speaks from experience thus gives her views on the subject:

"Most of us," she says, "at some time or other are bound to be ill, and to suffer visitors gladly or, at least, patiently, or, on the other hand, to be ourselves the visitor, so a few words from one who belongs to that dreary army of chronic invalids may not be amiss. 'Chronic invalid!' Are there any two words that so compress into themselves the essence of a lifetime of dreariness varied by pain, an illness that has lost its novelty for all, a stranding from the active tide of life, to which all but the invalid have become quite reconciled, a life that has no outlook or hope of activity. The limitations of her existence are always pressing on the invalid, especially if previously she belonged to the army of workers.

"So first word of wisdom to visitors: Never take for granted that the patient is 'So used to it now, dear, that I expect you don't mind the life at all.' Oh! the murderous thoughts that rise at such unwarranted remarks. Again, it is very trying to be told, 'Really, though, you look so well no one would ever think you were ill at all.' A stupid little thought keeps tormenting the brain of the hearer. 'Do they think me a fraud?' It must be remembered human weakness is very great, and one does not like to be deprived of the privilege of at least looking interesting. The visitor is tactless, to put it mildly, who, when being told the features of her friend's illness, immediately relates a counter tale of some other distant being whose sufferings utterly eclipse those of the present patient. Poor thing, her woes are her own special possession, and it is cruel to make her lose all pride in them.

"Members of a family circle often show weird ideas of entertaining the imprisoned one. Reports are brought to her room of family jars, domestic difficulties of all kinds, from 'cock's rank extravagance over butter' and anticipated trouble with the nursery maid to 'Archie's growing more careless every day, and really dear Charlie is causing great anxiety.' Your father looks so worried and troubled, and Meta and Annie are so snappy to the boys at dinner. You are not down stairs, dear, but safely out of it, so it can't worry you to know.' But, oh! it does; and another grey cloud comes over the already dreary outlook on life. Home seems to be a place of bickering and petty troubles, and there seems no object in trying to get well.

"Now, the ideal visitor is bright, but not unfeeling, cheerful, but not flippant, sympathetic, and still hopeful. She comes prettily dressed and seldom empty-handed—no small attraction for the visited, for no one knows but they who have experienced the dreariness of a bed-ridden life how keenly welcomed is anything absolutely unexpected. A few flowers, a new paper, the loan of a book, some homemade dainty, all seem doubly delightful because unlooked for.

"Then the ideal does not fidget; she does not bump against the bed; she sits facing the invalid, so causing no strain of eyes or position. She does not leave the burden of conversation to the patient; she has something to say, and says it brightly and interestingly. She can gratify the poor derelict with gracious little speeches, say how her old friends miss her, how glad everyone is of news of her; tells her who of the 'old set' have been inquiring, and if a little bit of flattery perhaps creeps in, such as 'I don't know how you keep so patient and cheerful, and look so dainty always,' will not the flattery be forgiven her when balanced against the warm glow of pleasure that fills the heart of the chronic invalid?"

A CHANCE FOR BOYS.

By Mildred Welch.

It is a good thing to be a hero and all we wish we had the chance. What dreams we have of how we would carry the enemy's breastworks, the dead and dying all around us, and fall at last ourselves, our faces to the front, our country's victorious banner waving over our dead bodies!

Or we wish we could win the Carnegie medal for heroism, or belong to the immortal Legion of Honor. If a fellow only had a chance!

You have a chance boys; a chance to serve the world and your fellow-men as none of your friends who will be lawyers, engineers, merchants or teachers, will ever serve it. Have you guessed it—the ministry? But it does not sound attractive, does it? The ministers you know don't look like heroes. They look like they had a hard time and you know they never can make money and they always have to be looking out for other people instead of themselves, so that if that is being a hero, just please excuse me.

It is all true, and yet, boys, here is your chance; the glorious chance to be a hero which you have all been wanting. I think it is like that beautiful old story someone has told us of Gaston de Foix.

In the year 1512 the Spanish and the French were fighting each other on the sunny plains of Italy. The Spanish army had won famous victories on almost every battle field of Europe; the French army was only the broken half of the great force Louis XII. had sent to Italy. But it had at its head Gaston de Foix, the nephew of the king. He was hardly more than a boy, but so brave, so bright and dauntless that his scarred and battered soldiers worshipped him.

One day there came a crisis in the battle. Two battalions of Spanish infantry that had conquered in every fight were about to break through the French lines and Gaston de Foix determined to lead a charge against them. His men pressed close about him begging and pleading with him not to throw his life away. But while they still urged he suddenly broke away crying: "Let him who loves me, follow me!" and spurred his horse towards the enemy's lines.

They hesitated a moment, then every nobleman of France, every rude hired soldier, every peasant with a lance, followed with that cry, "Let him who loves me, follow me!" ringing in his ears.

The Spanish are not used to giving way, but they gave way before that onslaught. The lilies of France waved above the lions of Aragon and a great shout of triumph went up from the victorious French.

But the gallant boy-general lay dead on the field, and above him, nobleman, peasant and soldier, lay those who had answered that brave call with their lives. You would have followed him, too, wouldn't you, boys? Then listen—for still that cry rings out, and in the forefront of the battle stands the Christ, that Christ who understands all a boy's thoughts and longings, and He calls, "Let him who loves Me, follow Me!"

So clear, so sweet rings out that call, and as in that other battle fought so many hundred years ago, the brave, the strong, the loving will answer it. Will you be among them, boys?—Selected.

The N. Y. Observer remarks: "The king is dead! Long live the king" is a phrase which is more than a phrase, since, in the case of England, it connotes the automatic action by which, on the decease of one monarch, his son and heir at once becomes in consequence the reigning sovereign. The British nation can not be without a head—some one is always king. The English people are wont with pride to look upon the Victorian era, and now, perhaps, after the passage of some years, they will in like manner view with pride the Edwardean epoch."

DON'T DRUG CHILDREN.

When you give your child a so-called "soothing" medicine you are not curing its sickness. You are merely drugging it into temporary insensibility. The so-called soothing medicines contain opiates, and an overdose may kill the child. When you give little ones Baby's Own Tablets you have the guarantee of a government analyst that this medicine is safe. And you have the word of thousands of grateful mothers that this medicine will promptly cure all minor ailments of childhood. Mrs. Alphonse Roy, Scott Junction, Que., says:—"My little one was weak and sickly and used to cry day and night, but since giving him Baby's Own Tablets he has thrived splendidly, and is as good-natured and happy as I could wish." Sold by all medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

WHY THE TEA KETTLE BOILED OVER.

"Just hear the tea-kettle," said a little iron frying-pan to its friend, the stove: "did you ever hear such a noise?"

"No," answered the stove, angrily, "I never did. What is the matter with you, you polsy tea-kettle?"

"Why," bubbled the tea-kettle, "I am trying to let the cook know that I ought to be taken off. I am boiling as hard as I can; and if she doesn't come quickly and take me off, I am afraid I shall boil all over you; and then cook will have to black you again."

"I don't know why you need to boil over on me," answered the stove; "you do that almost every day, and I don't like it, I'd have you know."

"Well," replied the tea-kettle, "I don't want to boil over, but I can't help it. The cook fills me too full. She doesn't seem to know that hot water needs more room than cold water. So, as she fills me full of cold water, of course, when the water begins to boil, it comes out, and I can't help it. You should blame the cook, not me."

"Well, rattle away, then, as loudly as you please," said the stove. "Perhaps the cook will hear you if you make noise enough."

And sure enough she did hear, and came running in to take off the tea-kettle, saying, "There! I wish I knew what makes that tea-kettle always boil over." But the tea-kettle didn't say a single word more.—Selected.

LONG LIVE THE KING.

Geo. W. Armstrong, London, Ont. Death in this century's decade, Hath harvest of our monarchs made; And Queen and King by Time's keen scythe,

Translated to immortal life. Both models in the Kingly line, Where records shall through ages shine More brilliant as the years roll by,

For noble lives can never die. Royal in conduct as in name, Righteous and just, unblemished fame! They ruled a world-wide Empire vast, Founded on truth, in virtue cast. A sceptre, crown and throne secure, Established firm and shall endure. (Despots have fought with sword and flame,

Fought for ambition, power and name, Whose weapons crumbled into rust—Heroes whose strength is turned to dust.)

Victoria—Queen, and Edward—King, Are names that through all time shall ring.

"Peace upon earth" their strong desire, Toiling to gain; they never tire.

The King is dead, long live the King! Are words of paradox that bring

Comfort to soothe the troubled breast And give our wounded spirits rest. The King is dead! (his duty done) Shall live again in worthy son.

Victoria, Edward, George shall be In royal generations three

Who sought to elevate our race In wisdom, learning, justice, grace;

And whilst we mourn we still can sing Long live the King—God save the King.

May 15, 1910.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Dr. Herridge, of St. Andrew's, Dr. Ramsay of Knox, and Dr. Thorburn, are among the commissioners from Ottawa attending the General Assembly.

Rev'ds Turnbull and Milne took part in the St. Andrew's church services connected with the military parade on Sunday afternoon. Mr. Turnbull preached an appropriate sermon.

The Sacrament of the Lord's Supper was dispensed in St. Paul's church, on Sabbath morning, the pastor, Rev. James Little, B. A., officiating. The attendance of members was large; and there were several additions to the roll on profession of faith and by certificate. The preparatory sermon was preached by Rev. J. W. H. Milne, M.A., on Friday evening.

Shawville, Bristol Corners and Starks is now vacant, and was a well worked church under the care of Rev. D. J. Craig for some years. It offers inducements to a man with a family, as good school accommodation is enjoyed at Shawville, where the manse is situated. Persons desirous of a hearing, with a view to settlement, will please communicate with Rev. J. Steele, Bryson, Que.

The committee having in charge the musical affairs of St. Andrew's church have engaged Mr. J. Edgar Birch as organist, in place of Dr. Harper, who a few months ago came out from England as organist and choir-master, but whose engagement will be terminated on 1st. September next. A city exchange says: Dr. Edward Harper is a fine musician and a highly qualified organist, but it is understood that he has lacked that tact which is so necessary to success in the position he has held here. He has been most courteously and generously treated by the people of St. Andrew's and it was with the keenest regret that the music committee finally felt compelled to call for his resignation.

HAMILTON.

Rev. S. H. Sarkissian, of Binbrook, has resigned, much to the regret of a loyal people. Mr. Sarkissian goes west this summer.

Rev. Principal Gandler and Rev. Dr. Gray have been canvassing in Hamilton recently in the interests of the new Knox College building fund.

Westminster and Calvin churches are now happily settled, Rev. W. L. Williman, late of Elora, in the former, and Rev. R. T. Cockburn, late of Southampton, in the latter.

Rev. J. A. Wilson, of St. Andrew's Church, took part in the recent services held in St. Paul's Church, Peterborough, in connection with its 75th anniversary. Mr. Wilson was assistant pastor there prior to his coming to Hamilton.

Rev. John Young, of St. John's Church, was the preacher at the union Presbyterian memorial Service held in St. Paul's Church on May 20th. Rev. D. R. Drummond and Rev. Dr. Fletcher also took part. The other ministers, suitably garbed in gowns, occupied seats on the lower platform. The church was becomingly draped, and the service was a most impressive one.

Rev. A. L. Budge, M. A., of Hanover, conducted the communion service in Knox church, Beaverton, last Sunday, preaching at Gamebridge in the afternoon.

On the seventh anniversary of the pastorate of Rev. H. A. Macpherson in Chalmers church, Toronto, he was made the recipient of a handsome pulpit gown, and Mrs. Macpherson was presented with a gift of silverware. Chalmers church is prospering under the ministry of Mr. Macpherson.

WESTERN ONTARIO.

Rev. Geo. F. N. Atkinson, of Appin, has declined the call from Tilbury.

Rev. D. T. McClintock, of Grand Valley, accepts the call to Alexandra Church, Brantford.

On the 26th ult., Rev. Dr. S. H. Dix, recently of Dartmouth, N.S., was inducted as pastor of Chalmers' Church, Guelph.

Rev. J. Robert Kay, of Tara, has declined a call from a large church in Chicago, believing the work would be too heavy for him.

Rev. R. E. Knowles, of Galt, recently gave an address before the Canadian Club of St. John, N.B., his theme being "Signs of the Times."

It is gratifying to his many friends to learn that Dr. W. A. J. Martin, now in Europe, is making satisfactory progress towards complete restoration to good health.

Rev. Mr. Little, of Holstein, has left for a two months' visit to the Pacific Coast. During his absence his work will be taken by Mr. Mustard, of Knox College.

In the absence of the pastor at the General Assembly the pulpit of the Orillia Presbyterian Church is being filled by the Rev. Dr. J. L. Murray, of Toronto.

The Odd Fellows of Dresden Lodge, attended service in the Presbyterian church, when the pastor, Rev. Norman Lindsay, preached an appropriate sermon.

An exchange says that the Presbyterians and Methodists of Tilbury are talking of an amalgamation of their members under a pastor whose present church affiliation is Congregational.

Rev. Norman McEachern, M.A., recently called to St. Andrew's, Brantford was the preacher in Knox Church, Galt, last Sunday. Rev. R. E. Knowles, occupying the pulpit of St. Andrew's Church, St. John, N.B.

The Acton Free Press makes mention of the very acceptable ministrations of Rev. Mr. Earchman, of Toronto, during the absence of the pastor of Knox Church, Rev. J. C. Wilson, who again occupied his own pulpit last Sunday.

At the welcome social given to Rev. F. J. Maxwell by his Davenport Road congregation and friends, Rev. Dr. Gilray, who had been moderator of session, was presented with a silver water pitcher in slight acknowledgment of his services.

At St. Andrew's Church, Niagara Falls, on the evening of the 31st ult., Rev. James Barber, Embro, was inducted as pastor. Rev. Dr. Wallis presided; Rev. John Redford preached the induction sermon; Rev. Dr. Ross addressed the new pastor, and Rev. Crawford Tate delivered the address to the congregation. After the service the new pastor and Mrs. Barber addressed the congregation. Since last November St. Andrew's has been without a pastor, Rev. John Crawford having gone to Essex.

In noting the call of Mr. Norman A. McEachern to St. Andrew's Church, Brantford, at a salary of \$1,700, a contemporary very properly remarks:—

"The Brantford church has always had exceptional men as its pastors, Rev. Dr. D. E. McLaren, the present secretary of the Mission Committee of the Presbyterian Church in Canada; Rev. Dr. Gandler, Principal of Knox College, Rev. Jas. Little, B.A., recently called to one of the largest churches in Ottawa, all commenced their ministerial careers in Brantford." This list should contain the name of Rev. C. Wyle Clark, B.D., now the honored minister of Chalmers' Church, in the "Ancient Capital," Quebec.

Rev. W. E. Wallace, B.A., Corunna, supplied his own pulpit on the 15th instant, after a holiday of two weeks, spent in Barrie.

A union memorial service, in honor of our late sovereign, was held in the town hall, Sarnia, on Friday, the 20th ult.

The Rev. Mr. Bailey, who is visiting the congregations in the Sarnia Presbytery in the interests of Knox College, preached in Corunna on a recent Sabbath. He received from the charges in connection with this congregation over \$140.

At a reception tendered Rev. H. C. Cockburn, recently inducted to the charge of Calvin Church, Hamilton, Rev. A. E. Mitchell, who had been moderator of session during the vacancy, at the request of the Ladies' Aid Society, presented Mr. Cockburn with a full individual Communion service.

Rev. J. C. Robinson, late graduate of Queen's University, Kingston, was ordained by the Presbytery of Sarnia on Tuesday, May 17, and inducted into the pastoral charge of Oil Springs, Oil City, and St. John's, Enniskillen. The stipend to be paid is \$1,000 and a free manse, with a month's holiday. Mr. Robinson begins his work under the best auspices, and the best wishes go out to him and his people.

The girls in Mrs. (Rev.) Barber's Sunday school class, Embro, called on their teacher last Saturday afternoon and as a farewell token presented her with a set of fruit knives. Much regret was expressed by them at her departure from their midst. Mr. and Mrs. Barber were also tendered a farewell social on the eve of their departure to Niagara Falls. It was a very pleasant affair.

Mr. Thomas West, proprietor of the J. and J. Taylor Safe Works, Toronto, gave very interesting addresses at Fordwich and Gorrie on May 15th. Two years ago Mr. West visited India and studied mission work for himself. He stated that the moral condition of India is appalling. In all his previous travels he had invariably seen less than he expected, but in India he found more than he had ever dreamed. Such misery and degradation as he saw in India must be seen to be understood; no words can describe actual conditions. Mr. West is more satisfied than ever that the gospel of Christ is the great need of India. England has, during three centuries, done much to improve Indian conditions, but the moral degradation is as bad as ever. He lauded the work of many missionaries, especially Dr. John Wilkie, who has within four years received upwards of one thousand converts, has built a fine mission residence, and has secured large grants of land upon which he is about to establish a Christian colony. Mr. West's report is of special value, as he went to India as an independent inquiring layman, and was under no constraint to bring a report which would please a church. He tells a fascinating story.

Rev. A. H. Scott, M.A., of Perth, has been visiting his old home, Mount Joy Farm, near Marlinton.

Rev. N. H. McMillivray, of Cornwall, delighted a large audience in St. Andrew's hall, Marlinton, on the evening of May 24, when he lectured on "Sandy and What He Stands For."

At the missionary meeting of the Young People's Society on May 18, Rev. J. B. MacLeod, of Marlinton, gave a very interesting talk on his work when a student in the lumber missions of Ontario.

Rev. John McDougall, B.A., of Spencerville, was the preacher in St. Andrew's church, Picton, last Sunday.

Anniversary services were conducted in St. Andrew's church, Gananoque, last Sunday by Rev. A. B. Meldrum, of the "old stone church," Cleveland, Ohio.

EASTERN ONTARIO.

The Rev. C. H. Cooke, of Orillia, occupied the Rev. W. H. Smith's pulpit at Uptergrove, Lord's day. Mr. and Mrs. Smith have left for holidays extending over several weeks.

Rev. J. W. S. Lowry preached a memorial sermon in honor of the late lamented Edward W. H. in Whitt's hall, Galetta, taking for his text "Honor the King." The psalms and hymns were very appropriate to the occasion, and the national anthem was very earnestly sung at the close.

Anniversary services were recently conducted in Knox church, Vankleek Hill, by Rev. Norman A. MacLeod, B.D., who also lectured on the following Monday evening on "Great Paintings I Have Seen." Mr. MacLeod will always be a welcome visitor to the "hill town."

"A Jewish-Roman Catholic-Protestant case" was what Rev. N. H. McGillivray jokingly called the handsome gold-headed ebony walking stick presented to him in the council chamber at the town hall on Monday night by the citizens of Cornwall of all races and creeds. The presentation was the outcome of a movement by the Cornwall Board of Trade to honor Mr. McGillivray who had been an active and enthusiastic member of the Board of Trade's Council for several years.

Rev. D. Currie, M.A., moderator, presided at the meeting of L and R Presbyterian, held at Pakenham on 23rd ult. Rev. W. W. Peck, of Arnprior, presented the Sunday school report held over from the last meeting. He called special attention to the home department work, especially during the winter months, in those schools open only during the summer. The little booklet "Catechetical Bible Lesson" was strongly recommended as an excellent aid to the young in acquiring a knowledge of the Bible and its teachings. In the Home Mission report, presented by the convener, Rev. R. Young, an important advance step was marked. Through the liberality of the church it will be possible to increase the salary of missionaries by \$50 a year. In the augmentation report, presented by Rev. C. H. Daly, the same advance was adopted, the salary to be increased from \$800 to \$850 a year. The charge of Scotland, Micksburg and Osceola has been placed on the augmentation list and Rev. A. W. Little has been called to the charge. Augmented charges are required to raise for self support at least \$575 instead of \$550 as heretofore. Representatives of presbytery are to visit self-supporting churches and urge that they raise the salary to at least \$900 a year.

The annual meeting of the Home M. Society of St. John's church, Cornwall, was taken advantage of to do honor to Rev. N. H. and Mrs. McGillivray prior to their leaving for Montreal. His Honor Judge Liddell was called to the chair, and, at the request of the officers of the Ladies' Aid and Women's Home Mission Societies, Mr. D. Monroe read an address to the Rev. N. H. and Mrs. McGillivray, and presented Mrs. McGillivray with a handsome handbag, the inside purse containing a very substantial sum in gold. The address expressed the sorrow of the members and adherents of the congregation at their departure and deep appreciation of the rev. gentleman's earnest and zealous ministrations. It continued: "The profound regret felt by the members and adherents of St. John's church at your departure is shared by the people of Cornwall generally, irrespective of race or creed, who feel with us that the town is losing most estimable and valued citizens." Mrs. McGillivray was also presented with a beautiful bouquet, which was handed to her by Miss Grace Liddell. In acknowledging the compliment the Rev. Mr. McGillivray spoke in very feelingful terms, thanking the congregation for their kindness and expressing the regret felt by Mrs. McGillivray and himself at leaving Cornwall.

MONTREAL.

Rev. Wm. Patterson, D.D., of Philadelphia, formerly the greatly esteemed minister of Cooke's Church, Toronto, was the preacher in Stanley Street Church last Sunday. It would be a fine thing if this congregation, now looking for a minister, could induce Dr. Patterson to return to Canada.

Rev. K. J. Macdonald, B.D., of St. Matthew's, preached in the Verdun Church on the 5th inst., when Messrs. S. R. Jennings and J. G. Smith were ordained and inducted to the eldership.

Rev. J. A. Calder, of Westmount, was the preacher in the Verdun Church on a recent Sunday, giving the congregation helpful discourses morning and evening.

The resignation by Rev. Dr. F. M. Dewey of the pastorate of Stanley street church has been reluctantly accepted by Montreal Presbytery. Up to the end of the present year the congregation continues Dr. Dewey's full salary of \$2,000. From the beginning of 1911 during his entire life he will receive at least \$1,200 and possibly \$1,500 a year. If Mrs. Dewey survives her husband, she will be paid from \$400 to \$750 per year until 1920, and after that \$500 a year. If the daughter survives both parents, she will be paid \$300 a year during her minority. All of which is most creditable to the Stanley street congregation. Dr. Dewey will retain connection with the church as Pastor Emeritus. The difference in the figures as to the allowance to be paid Dr. Dewey or his wife are due to the uncertainty of the plans of the congregation. If the church is sold the allowance will be at the larger figure mentioned. If it is decided to go on with the church, the smaller sums will be paid. Already an offer of \$75,000 has been made for the church property. In case the property is sold, two courses are informally under consideration. One is union with Knox church; the other is the handing over of the proceeds of the sale to the church extension fund.

The Rev. W. R. Cruikshank has been appointed interim moderator of Stanley street session, and will declare the pulpit vacant on the third Sabbath of June.

The induction of Rev. N. H. McGillivray into the pastorate of the important charges of Taylor Church took place on the 26th ult., under favorable circumstances. Rev. Dr. E. Scott presided; Rev. Mr. Campbell, of the First Presbyterian church, preached the sermon; the Rev. Dr. Mowat addressed the new minister; and the Rev. J. K. Macdonald addressed the congregation. There was a large attendance.

The Rev. Dr. Barclay and Mrs. Barclay have sailed for Great Britain and will be away from Montreal until September.

WINNIPEG AND WEST.

Much to the regret of Knox church, Regina, Rev. E. A. Henry has accepted a call to Chalmers' church, Vancouver. He preached his farewell sermon last Sunday. By appointment of Presbytery, Rev. W. A. Guy is interim moderator of Knox church.

On the removal of Dr. and Mrs. Fraser to Winnipeg the Shoal Lake Presbyterians presented the doctor with an appreciative address accompanied by a purse of \$100. The doctor had been active in church and Sunday school work, and his departure is greatly regretted.

Rev. David Christie, of Westminster church, has been lecturing under the auspices of the Elmwood Ladies' Aid Society on "The Canny Scot at Home"—a subject he invested with no little interest to his hearers.

The resignation of Rev. Mr. McWilliams of the charge of Grace church, Calgary, Alta, was reluctantly accepted, and he was voted salary till end of year. Rev. J. A. Clark, Calgary, was appointed interim moderator of session. Mr. MacWilliams was formerly minister of St. Andrew's church, Hamilton, and more recently of First church, St. Mary's, Ont.

SARNIA PRESBYTERIAL.

The second annual meeting of the Sarnia Presbyterial W. H. M. S. was held in St. Paul's church, Parkhill, April 12th and 13th, with a good attendance of delegates, all filled with enthusiasm and intent in learning something helpful to take back to her auxiliary. Two sessions were held, afternoon and forenoon, at which reports were presented and adopted, greetings received, etc. A feature of the afternoon meeting was an address by Mrs. Fortune, of Red Deer, Alta. The evening meeting was of a public nature, and was largely attended. Rev. L. H. Currie brought greetings from the Presbytery and an address was given by Rev. E. D. McLaren, D. D., superintendent of missions in the North-west.

"Tea was served in the school room, which gave the delegates an opportunity to become acquainted. The whole was interspersed with music, and proved a most helpful and inspiring convention.

Among the delegates present were: Mrs. (Rev.) Hall, Miss McGregor, Mrs. Kirkwood, Mrs. Nell McLean, Mrs. Mary Renne and Mrs. McGillivray, Sarnia; Mrs. (Rev.) Ross and Mrs. John Hunter, Wyoming; Mrs. H. Simpson, Mrs. James Lawson, Mrs. S. McWhorter, Petrolia; Mrs. McRoberts and Miss K. Symington, Camlachie.

Following are the officers elected for the ensuing year: President, Mrs. A. Graham, Parkhill; Vice-Presidents, Mrs. J. R. Hall, Sarnia, Mrs. Hugh Simpson, Petrolia, Mrs. Currie, Forest, and Miss Adams, Watford; Secretary, Mrs. John Hunter, Wyoming; Treasurer, Miss Renne, Sarnia; Supply Secretary, Miss Leys, Sarnia; Pioneer Secretary, Mrs. McRoberts, Camlachie.

In London, on Wednesday, May 25th, 1910, by the Rev. Wm. M. Martin, father of the bride, assisted by the Rev. R. A. Cranston, Palmerston, brother-in-law of the bride, by the Rev. Mr. Stewart, of London, and by the Rev. Colin Fletcher, of Thames Road, Miss Anna Elizabeth Martin to John Nesbitt Gunn, Calgary, Alberta.

Melville church, Fergus, has subscribed \$2,000 towards the purchase of a pipe organ. In view of the fact that the congregation recently contributed \$1,500 for new seats, etc., this may be considered very liberal.

PETERBOROUGH PRESBYTERIAL W.F.M.S.

The twenty-eighth annual meeting of the Peterborough Presbyterial W.F.M.S. was held in Norwood on May 17th and 18th. Notwithstanding the disastrous fire of a week ago, Norwood received the delegates and gave them a cordial welcome. The total amount contributed by the 24 auxiliaries and 20 mission bands was \$2,819, an increase over the previous of \$179.

Special emphasis was laid throughout the meetings on our individual responsibility to our own auxiliary in convincing the half-hearted Christian women of their obligations and responsibilities.

Miss Campbell, of India, gave a helpful address dealing with the recent revivals in the schools and orphanages. Dr. John MacWillie, of China, told of the present conditions there, and the Church's opportunity and responsibility in that country.

The meeting for 1911 will be held in St. Andrew's Church, Cobourg. The following officers were elected:—Hon. president, Mrs. W. M. Rorer, Peterborough; president, Mrs. (Rev.) Burns, Lakefield; vice-presidents, Miss M. Dickson, Peterborough; Mrs. A. E. Duncan, Cobourg; Mrs. (Rev.) McDonald, Keene; Mrs. (Rev.) Abraham, Port Hope; rec. sec. Miss E. Munro, Peterborough; treasurer, Mrs. Craik, Port Hope; rec. sec. Mrs. (Dr.) Carmichael, Peterborough; tidings and literature sec. Miss L. Fowlds, Hastings; supply sec. Miss Roberts, Port Hope; mission band sec. Mrs. (Dr.) Purdy, Cobourg.

At the evening meeting Rev. D. A. Thomson, of Hastings, gave greetings from Peterborough Presbytery.

The ladies of Norwood entertained the delegates, members of presbytery and friends at tea on Tuesday evening.

HOUSEHOLD HINTS.

To Cut Whalebone.—Hold it in the flame of the lamp an instant, and you can cut it with shears.

To Remove Stains from Ivory Handles.—If *assafoetida* be applied with a little friction, all stains from ivory handles disappear.

Corn Starch Cake.—One cup of sugar; one-third cup of butter; one and one-fourth cups of flour; one-half cup of sweet milk; one-half cup of corn starch; two teaspoons of baking powder.

Borax in the Laundry.—Borax is a good thing to use in the laundry. It will effect a large saving in the consumption of soap. It does not injure linen, and it softens the hard water, which is a great advantage.

Frozen Fruit-Cream.—One pound of fruit, one quart of good fresh cream, sweetened to taste, rub all through a fine sieve, place in a freezer; as it freezes scrape down from the sides like ice cream; if moulded in fancy forms it must be first frozen, then packed well in the forms, and re-packed in ice and salt like the beginning; place the forms in warm water for a moment; so as to turn out nicely.

Fruit Egg Nog.—Beat one raw egg quite stiff, add one-half glass of fruit juice and beat again. Then add one-half glass of cream, whip thoroughly and serve at once.

Plain Coffee Ice Cream.—Flavor one quart of rich milk with one cupful of strong coffee and put on to boil. Moisten one-half cupful of sugar, one tablespoonful of salt and three level tablespoonfuls of flour with one-quarter cupful of cold milk. Stir into the boiling milk and cook over boiling water for twenty minutes, stirring until smooth and thickened. Add two eggs well beaten with another half cupful of sugar and stir a moment until the egg is set. Strain, and when cold, freeze, using three parts of fine ice to one part of rock salt. A half cupful of cream added before freezing will improve this inexpensive cream, but is not essential. More eggs may be used, if liked richer. The flour will not taste if well cooked.

NERVES AND TEARS.

How then can the nervous sufferer help himself? To begin with, he should ask himself: "What is there in my physical life which may account for my nervous weakness? Is my diet sufficient in quantity and nutritious in quality? Do I get enough sleep? Is my work congenial? Is my environment in any degree suited to my tastes and aptitudes?" These are simple questions, and yet upon their answer often depends the possibility of nervous health or nervous disease. If the sufferer discovers that any of the physical causes of a nervous breakdown are in operation, it is obvious that it is his first duty to fight against these causes, to lessen them, and, if possible, to remove them altogether. In the next place—and this is especially to be noted by nervous women—one of the essential conditions of nervous balance is the control of the emotions. The tendency on the slightest provocation to give way to a paroxysm of tears is dangerous because it leads to weakness, bodily and mental. No doubt there are moments of poignant agony when tears are nature's beneficial provision for some relief to an overstrained nervous or mental organism, but these moments come at rare intervals in our lives, and, as a rule, so far from weakening our mental or moral life, they uplift and purify it. What nervous people must be warned against is the tendency to let themselves go because of some petty worry or slight domestic difference, or through some morbid impulse to self-pity.—Harper's Bazar.

SPARKLES.

"I don't want to play with Jessie," said a five-year-old boy to his mother, "cause she's too ladylike."
"What do you mean, Peter, dear?"
"I mean she's bossy—tells you to do things, like she was your mother."

The little girl in the class was reading laboriously.

"See Mary and the lamb," she read, slowly. "Does Mary love the lamb, button-hook?"

"Why do you say button-hook?" asked the teacher.

"Picture of a button-hook here," replied the child, pointing triumphantly to the interrogation mark.

There was once an Ichthyosaurus, Who lived when the earth was all porus;

But he fainted with shame When he first heard his name, And departed a long time before us. St. Nicholas.

Too Economical.—This is the message the telegraph messenger handed to the young husband:—"Come down soon as you can. I am dying.—Kate." Eight hours after, he arrived at the summer hotel, to be met on the piazza by Kate herself. "Why, what did you mean by sending me such a message?" he asked. "Oh," she murmured, "I wanted to say that I was dying to see you, but my ten words ran out and I had to stop."

Worse Than Chicago.—The ever-burning question, "What shall we do with our boys?" seems to be satisfactorily answered in the following advertisement, which appears in the window of a larder, a respectable boy for beef sausages.—London Tribune.

Corrected.—At a dedication festival service at a country church the following announcement was made by the vicar: "The collections to-day will be devoted to a fund, and not, as erroneously printed on the service papers, to the arch-fiend."—London Daily News.

ARMS AND LEGS.

According to the result of many measurements made at the Anthropological Laboratory in London, the right arm in human beings is, in a majority of cases, longer than the left arm, while, on the contrary, the left leg is longer than the right leg.

Sometimes, however, the relative proportions are exactly reversed, but very seldom does perfect equality exist between the two sides. The tendency of the right arm to exceed the left arm in strength is somewhat greater in men than in women, while equality of strength in the two arms occurs almost twice as frequently with women as with men.—Harper's Weekly.

"L. the GOLD DUST twins do your work."



More clothes are rubbed out than worn out.

GOLD DUST

will spare your back and save your clothes. Better and far more economical than soap and other Washing Powders.

Made only by THE N. K. FAIRBANK COMPANY Montreal, Chicago, New York, Boston, St. Louis Makers of COPCO SOAP (oval cake)

WOES OF WOMANHOOD

Weakness and Suffering Banished by

Dr. Williams' Pink Pills.

Dr. Williams' Pink Pills are good for men and women and growing boys and girls, but they are good in a special way for woman. At special times a woman needs a medicine to enrich and regulate her blood supply, or her life will be one round of suffering. That is when Dr. Williams' Pink Pills are worth their weight in gold, for they actually make new blood. There is not a month in her life from fifteen to fifty that Dr. Williams' Pink Pills are not a boon to every woman. They help the growing girl safely over the critical time when her blood is overtaxed by new demands. To the woman of middle life they bring relief and bring her strength for her time of change. And during the thirty or forty years that lie between, Dr. Williams' Pink Pills fill a woman's life with the happiness of health, giving her strength and energy for every function. A woman's surest protection against all the ills that come to her because of her sex, is to set her blood right at once by a course of Dr. Williams' Pink Pills, and then to keep the blood right by taking the Pills occasionally. Mrs. Eliza Cloutier, St. Jerome, Que., is one of the many unfortunate sufferers restored to health by Dr. Williams' Pink Pills. She says: "It would be difficult for me to say how much I suffered. I was tormented by headaches and backaches; my appetite failed, and I wasted away to such an extent that I was unable to do housework. I was constantly taking medicine, but it did not help me any. One day a friend urged me to try Dr. Williams' Pink Pills, and I procured a couple of boxes. By the time these were done I felt some improvement, and thus encouraged I continued the use of the Pills, gaining strength day by day, until after I had taken six or seven boxes I was again well and strong, and I have since continued in the best of health. I can strongly recommend these Pills to all weak and ailing women."

Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50, from The Dr. Williams' Medicine Co., Brockville, Ont.

IS THIS THE MEANEST MAN.

Instances of remarkable and ingenious selfishness are, unfortunately, not hard to find. A writer in the New York Sun gives one which would be difficult to match. Two strangers met at one of the small tables in a dining-car. They found a common bond in the effort to secure something to eat, and by the time the coffee came they were on friendly terms.

"I wonder if you will do me a favor," said the first one, as he paid his bill. The other man seemed receptive, and the first one continued:—"Have you a lower berth for tonight?"

The man across the table nodded. "Well, I'm travelling with my mother, who is rather well along in life, and I'm anxious to make her comfortable. Would you be willing to give her your berth?"

"I should be delighted," responded the stranger.

They went back to the sleeper, where the accommodating man was presented to the other's mother, a white-haired old lady with a charming face.

The good Samaritan had exchanged his lower berth for the upper, belonging to the old lady, and was radiating with a sense of charitable kindness.

It led him to remark affably to the other man:—"But where are you going to sleep?"

"Oh, that's all right," was the answer. "That's my lower over there."

Grand Trunk

Railway System

MONTREAL

8.30 a.m. (daily) 3.15 p.m. (Week days) 4.40 p.m. (daily).

4.40 p.m. (daily)

New York and Boston
Through Sleeping Cars.

8.35 a.m., 11.55 a.m., 5.00 p.m.
(Week days)

Pembroke, Renfrew,
Arnprior

and Intermediate Points.

11.55 a.m. (Week days)

Algonquin Park,
Parry Sound
North Bay

Through Cafe Sleeping Cars to
New York Daily.

PERCY M. BUTTLER,
City Passenger and Ticket Agent.
Russell House Block
Cook's Tours. Gen'l Steamship Agency

CANADIAN PACIFIC

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

b 8.15 a.m.; b 8.20 p.m.

VIA SHORT LINE FROM CENTRAL
STATION.

a 5.00 a.m.; b 8.45 a.m.; a 8.30 p.m.
b 4.00 p.m.; c 8.25 p.m.

BETWEEN OTTAWA, ALMONTE
ARNPRIOR, RENFREW, AND PEM-
BROKE 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
Sunday only.

Geo. DUNCAN,

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

New York and Ottawa Line

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

And arrive at the following St
Daily except Sunday:—

3.50 a.m.	Fitch	5.47 p.m.
9.33 a.m.	Cornwall	6.24 p.m.
12.58 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 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, 85 Sparks St., and Cen-
tral Station. Phone 18 or 1180.

TOOKE'S SHIRTS

Compare our prices with the prices elsewhere
and do not forget to consider the quality, work-
manship and style. On all lines of Shirts we can
save you from fifteen to twenty-five per cent.
Fine quality. Tailor Made Shirts \$1.00.

R. J. TOOKE,

177 St. James Street
493 St. Catherine Street West
473 St. Catherine Street East

MONTREAL

IF GOING TO
WASHINGTON, D. C.

Write for Handsome Descriptive
Booklet and Map. : : : : :

HOTEL RICHMOND

17th and H. Streets, N.W.



A Model Hotel Conducted for Your Comfort.

Location and Size: Around the corner from the
White House. Direct street car route to palatial Union
Station. 100 Rooms, 50 Baths.

Plans, rates and features: European, \$1.50 per day
upward; with Bath \$2.50 upward.

American, \$3.00 per day upward; with Bath, \$4.00
upward.

Club Breakfast 20 to 75c. Table d'Hote, Break-
fast \$1.00; Luncheon 50c. Dinner \$1.00.—Music.

CLIFFORD M. LEWIS, Prop.

SUMMER SEASON: The American Luzerne in
the Adirondack foot hills. Wayside Inn and Cottages,
on the beautiful Lake Luzerne, Warren Co., N. Y.
Open June 26, to October 1. BOOKLET

Send for Our Map of Boston, Showing Exact Location of

HOTEL REXFORD

BOSTON, MASS.

75 Cents Per Day.

25 SUITES WITH BATH

250 ROOMS NEWLY FURNISHED WITH
BRASS BEDS

When you visit Boston, if you desire the greatest com-
fort with the least expense, you will find Hotel Rex-
ford all right. You will notice the central location of
the hotel, its nearness to the Union Station, State
House, Court House, Theatres, and Business Houses.
In other words, it is a part of Beacon Hill. Of course
what you want when you visit Boston is comfort and
safety, and, if economy goes with it, that makes a
combination that will undoubtedly prove satisfactory.
Therefore, when in Town, "TRY THE REXFORD"
and we will make special efforts to please you.

MacLennan Bros., WINNIPEG, MAN.

Grain of all Kinds.

Handled on Commission and
Sold to Highest Bidder, or
Will Wire Net Bids.

500,000 BUSHELS OF OATS WANTED
Write for our market card. Wire
for prices. Reference, Imperial Bank,
Winnipeg.

WESTON'S SODA BISCUITS

Are in every respect a
Superior Biscuit

We guarantee every pound.
A trial will convince.

ALWAYS ASK FOR
WESTON'S BISCUITS

THE DRINK HABIT

Thoroughly Cured by the Fittz
Treatment—nothing better
in the World.

Rev. Canon Dixon, 417 King St.
E., has agreed to answer ques-
tions—he handled it for years.
Clergymen and Doctors all over
the Dominion order it for those
addicted to drink. Free trial,
enough for ten days. Write for
particulars. Strictly confidential

FITZ CURE CO.,

P.O. Box 214, Toronto.

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WALKER'S

For an Ice Cream Soda or
A Fresh Box of Bon Bons

GATES & HODGSON

Successors to Walker's

Sparks Street - - Ottawa

MARRIAGE LICENSES

ISSUED BY

JOHN M. M. DUFF,

107 St. James Street and

49 Crescent Street,

MONTREAL QUE

"ST. AUGUSTINE" (REGISTERED)

The Perfect Communion Wine
Cases, 12 Quarts, \$4.50
Cases, 24 Pints, - \$5.50

F. O. B. BRANTFORD

J. S. HAMILTON & CO.,
BRANTFORD, ONT.

Manufacturers and Proprietors.

NA-DRU-CO

**Toilet and Medicinal Preparations
Are Compounded by Expert Chemists**

Who Compounds Your Medicines?

When your physician gives you a prescription you would scarcely risk having it compounded by a grocer or a baker, even if you were sure they had the right drugs. You insist on your druggist's skilful dispensing.

If you did not protect yourself in this way the laws of the country would protect you, for they demand that physicians' prescriptions be dispensed by physicians or qualified druggists only.

Is it not equally important to know that the household remedies, such as laxatives, cough syrups and tonics, and the toilet preparations such as tooth paste, which you use so frequently, are also compounded by expert chemists?

When you use NA-DRU-CO medicinal or toilet preparations you have the positive guarantee of one of the largest wholesale drug firms in the world, the National Drug and Chemical Company of Canada, Limited, that each one has been compounded by expert chemists only.

This is just where NA-DRU-CO Cascara Laxatives, NA-DRU-CO Liqueurine, Linsed, and Chlorodyne Cough Syrup, NA-DRU-CO Tasteless Cod Liver Oil Compound and everything else on the NA-DRU-CO list are pre-eminently better than mixtures at present flooding the market. They are compounded by men who know.

NA-DRU-CO Formulae, Ingredients and Compounding Are Best

Your own druggist could not be more careful or more accurate in compounding one of your physician's prescriptions than are our chemists in compounding every NA-DRU-CO preparation. Add to this the facts that only the best and purest materials that money can buy are used in NA-DRU-CO articles, and that each NA-DRU-CO formula has been thoroughly tested in actual use, and you have the solid grounds for the implicit confidence we want you to feel in NA-DRU-CO preparations.

We are prepared to furnish to any physician or druggist in Canada, on request, a full list of the ingredients in any NA-DRU-CO article. Ask these men, who are men of standing in your community, and best qualified to tell you, all about NA-DRU-CO preparations.

If any NA-DRU-CO article you buy does not prove entirely satisfactory return it to your druggist. He has our authority to refund the full purchase price and charge it to us.

You can get any NA-DRU-CO preparation anywhere in Canada, for if your druggist should not have it in stock he can get it within two days from our nearest wholesale branch.

Some NA-DRU-CO

- Camphor Ice
- Greaseless Toilet Cream
- Talcum Powder
- Tooth Paste
- Tooth Powder
- Baby's Tablets
- Carbolic Salve
- Cascara Laxatives (Tablets)
- Cod Liver Oil Compound, Tasteless (2 Sizes)



THIS TRADE MARK APPEARS ONLY ON OUR GOODS

Preparations

- Dyspepsia Tablets
- Headache Wafers
- Herb Tablets
- Nervozone
- Pile Ointment
- Rheumatism Cure
- Sugar of Milk
- Stainless Iodine Ointment
- Toothache Gum
- White Liniment

National Drug and Chemical Company of Canada, Limited

Wholesale Branches at:
 Halifax, St. John, Montreal, Toronto, London, Hamilton,
 Winnipeg, Regina, Calgary, Ottawa, Kingston, Nelson, Vancouver, Victoria.

8

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for addition to the Eastern Departmental Building, Ottawa," will be received at this office until 5:00 p.m., on Tuesday, June 14, 1910, for the construction of an addition to the Eastern Departmental Building, Ottawa.

Plans, specification and form of contract can be seen and forms of tender obtained at this Department. Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures, stating their occupation and places of residence. In the case of firms, the actual signature, the nature of the occupation and place of residence of each member of the firm must be given.

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honorable the Minister of Public Works, equal to ten per cent. (10 p.c.) of the amount of the tender, which will be forfeited if the person tendering decline to enter into a contract when called upon to do so or fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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

By order,
 NAPOLEON TESSIER,
 Secretary,
 Department of Public Works,
 Ottawa, May 18, 1910.
 Newspapers will not be paid for this advertisement if they insert it without authority from the Department.

4%	Capital Paid Up, \$2,500,000 Reserve . . . 400,000	4%
<p>Money Deposited with us earns Four Per Cent. on your balances and is subject to cheque.</p> <p>THE INTEREST IS COMPOUNDED QUARTERLY</p> <p>The Union Trust Co., Limited.</p> <p>TEMPLE BLDG., 174-176 BAY ST., TORONTO, ONT.</p>		
4%	Money to Loan (Safety Deposit Vaults For Rent)	4%

G. E. Kingsbury

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 Office—Cor. Cooper and Percy Streets, Ottawa, Ont.

Prompt delivery. Phone 935