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 wondering "how,"
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 and far away,
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BIRTHS

At Sloan City, B. C., on May 13th, the wife of Robert Abbie of a daughter.

At "Aberdeen Villa," Westmount, on May 18, 1905, a son to Mr. and Mrs. J. A. Paterson.

At Lost River, Que., on May 21, 1905, a daughter to Mr. and Mrs. F. John McRae.

MARRIAGES

At Vankeek Hill, on May 16, 1905, by Rev. Mr. Crombie, L'Orignal, Mr. Danerfeld, of Remoyville, to Jessie, daughter of Ethel Marston.

At St. Andrew's manse, Sherbrooke, Que., by the Rev. C. W. Nicol, pastor of St. Andrew's Church, on May 24, 1905, James Hand to Miss Lillian Brookband, both of Ascot.

At the residence of the bride's parents, Cumberland, Ont., on May 10, 1905, by the Rev. A. D. MacIntyre, William L. Dale to Amanda Chamberlin, both of Cumberland, Ont.

In St. Andrew's Presbyterian Church, Buckingham, Que., on May 16, 1905, by Rev. W. Patterson, Alex. A. Chisholm, son of D. A. Chisholm, Dunvegan, to Maggie, second daughter of Laniel Eaton, of Buckingham.

DEATHS

At Ottawa, on May 27, 1905, Mary Hamilton, wife of John Henderson, City Clerk, aged 65 years.

At his late residence, Ottawa, on May 28, 1905, the Hon. William Macdougall, C.B., P.C., aged 83 years.

In the Scotch Settlement, on May 11, 1905, James Campbell, aged 74 years and 3 months.

At Vankeek Hill, on May 12, 1905, Annie, daughter of John McCrimmon, aged 17 years.

In Kenyon township, on May 21, 1905, Alex. McCulloch, aged 70 years.

On the morning of May 23, 1905, Helen Taylor Walker, relict of the late John C. McLaren, in her 85th year. Interred in Mount Royal.

At Arton West, Ontario, on May 19, 1905, S. N. Ault, brother of the late I. R. Ault, of Antville.

At the Royal Victoria Hospital, on Sunday, May 28, 1905, at 2.30 p.m., James Cochrane, M.L.A., ex-Mayor of Montreal, native of Kincairdine, Perthshire, Scotland.

At his residence, Toronto, on May 26, 1905, James Thorburn, M. D., aged 74 years.

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NOTE AND COMMENT.

Hungary has expelled Mormon preachers, on the ground that they are undesirable, both from the standpoint of state policy and religion.

There are 20,000 communicants in the churches of the twelve Protestant Societies doing mission work in Mexico, and about 50,000 adherents.

The General Synod of the Reformed Presbyterian Church voted on Saturday to give the individual churches permission to use instrumental music in their services.

According to the last report of the Royal Zoological Society of Ireland, the demand for Dublin-born lions is more than they can cope with. Quite recently they have sold four lion cubs.

The movement from the Roman Catholic to the Protestant church in Austria has won 45,000 converts, and the Catholics themselves acknowledge a loss of 37,000. May the cause of truth continue to prosper in that land of superstition.

Seven Bohemians in one shop in Cleveland have embraced the Christian life and joined a Protestant mission. They were all brought up in the Roman Catholic church. The noon shop meeting talks appealed to them.

The Presbyterian General Assembly, in session at Winona Lake, Ind., on the 18th inst., elected as moderator the Rev. Dr. James D. Moffat, the president of Washington and Jefferson College.

Mr. John Wilson, sen., has been an elder in Linlithgow since 1855, is now in his 93rd year, and was present at Hope-town House on the occasion of the visit of King George IV. to the Earl of Hope-town in 1822.

A band of a dozen students from MacMaster University have begun work at Port Arthur, Ontario, and will continue holding evangelistic services throughout the summer months in Manitoba and the West. This is a line of evangelistic effort from which excellent results may be expected.

Warwick claims to possess in Miss Owen the oldest Sunday school teacher in the United Kingdom. She has taught in local Sunday Schools for eighty-two years, and although she is now in her ninety-fourth year, she still takes a class every Sunday.

In Wales there are about 500,000 people who cannot speak English, Welsh being their only language; in Scotland there are 43,000 persons who can speak nothing but Gaelic, and in Ireland there are 32,000 who can express themselves only in the Irish tongue.

A western minister recently gave utterance to his feelings regarding the rum business in these words: "I am against the saloon because it opposes everything that my life stands for in this world. If I can get hold of a boy I may lead him into Christian manhood; let the saloon get hold of him and he is lost to all that is good."

A proposal is on foot to have the Gaelic language taught in Dunedin, New Zealand. It is stated that probably a Gaelic sermon will be preached weekly or monthly at Chalmers Church in that city, and the Burns Club, Gaelic and Caledonian Societies might arrange with the preacher to start classes for teaching the young generation of Scotch Colonialists the language of their forefathers.

The Baptist Missionary Society (England) proposes to induce every ministerial association to appoint a missionary committee that shall plan for and press the interests of missions in its own field. It also plans to hold all day missionary conventions in different cities, not to ask contributions, but to inform and to give stimulus to the people.

It is a startling fact that out of the total of 140,406,135 women in India, only 543,495 are able to read and write; 197,662 are under instruction, the great majority of them in missionary schools. The total number of illiterates recorded in the country is 246,546,176, leaving 47,814,189 of both sexes unaccounted for. Latest statistics show that 3,195,220 are under instruction.

Sir Charles Warren, conspicuous in South African affairs, presiding at a meeting in Exeter Hall recently, gave it as his opinion that the civil and military authorities in South Africa could do little without the aid of the missionaries. His opinion of the Boer was not the highest. He said the Boer hated the missionary with a perfect hatred, because he saved the native from slavery. His testimony in both directions cannot be far from the truth.

In an English missionary school in British New Guinea the scholars were lately asked how many of them had ever tasted human flesh. Only one could deny the accusation. A mission in such surroundings is like a forlorn hope in warfare; when it attains success the result is worth the long and terrible struggle.

The Young People's Societies of Christian Endeavor in the United States contain a membership of 1,800,000. There are about 2,500,000 members of denominational organization, making 4,300,000. A goodly host, surely; 1,500,000 of these are young men.—The United Presbyterian.

The Pope's infallibility did not save him from blundering seriously in a conversation with Redmond, the leader of the Irish party in the British House of Commons. His holiness spoke in commendation of the spirit and methods of the Irish National League. It is said that it has been intimated to him by his English bishops, and also by the British government, that his remarks were not wise, and would have a mischievous effect. It would be well if the Pope and those who represent him would cease meddling with affairs that are none of their business.

The value of a religious paper in a family is far greater than many know. Where it has long been taken and read in Christian homes, it does its part in creating and establishing the reading tastes of the children, and developing in them interest in things good. And when they establish homes of their own they want the religious paper in them. No small sum is better invested by parents than the price they pay for the religious paper. It pays them dividends of incalculable worth.

A London, (Eng.), "Daily News," correspondent asserts that Mr. Evan Roberts is not without humour. "He asked me if I could explain to him the difference between the Press of Scripture days and the Press of today. I told him I doubted the existence of the Press in that early period. 'Oh,' he said, 'read your Bible, and you will find that owing to the press Zacheus was unable to see Jesus. So he climbed a tree. The press was at that time an obstacle to people seeing Jesus, but today a section of it is offering every facility for people to get in touch with religious work.'

It is considered a certainty that the separation of Church and State in France will be achieved. The five French cardinals have addressed a long letter to President Loubet, protesting against the proposed change. Separation, they declare, deeply wounds the Catholic conscience, will mean the loss of religious liberty, and will be followed by religious persecution. They ask that the Concordat may stand, and that any useful modifications should be made by mutual agreement between the authorities of Church and State. This plea should have been made long ago, and is, of course, now too late. The prevailing feeling is that the separation should be equitably carried out. Doubtless, the Remplic will deal generously with the priest-hog, though that body have not deserved a generous treatment.

In an article on the state of religious matters in Russia, the "Christian World" makes a pertinent reference to the intolerance practised in England towards Nonconformists. The writer says—"Russia is not the only country where conscience and spiritual independence are under taboo. English Nonconformists are not transported to Siberia, but some of the best of them of late have seen the inside of prisons. The Education Acts, with their monstrous invasion of private rights, their premium on Conformity, their stigma and disabilities fixed on Dissent, have shown what the Tory Englishman in the twentieth century is capable of in the way of intolerance when the chance is afforded him. The villages could add colour to this story. There are multitudes of Pobiedostzeffs in our country parishes. It is time their tyranny was brought to an end." The Belfast Witness improves on this pen picture by saying: "That fling at the Episcopalian parson is only too fully justified. But there is another tyranny wherever the Prelatic Church has power, that is the social boycott, carried out by their laymen, aye and laywomen, who, with nose in air, cut the Dissenter dead in any chance company, and try to fix a society stigma on him, no matter how good or worthy he may be. We defy the Russians or the Roman Catholics to outdo the Anglican snobbery." Evidently a good deal of common-sense reform is required in England.

Press despatches from Aden, Arabia, have furnished important intelligence respecting impending changes in that country and in the Turkish empire. A revolt of growing dimensions has failed to be arrested by the troops sent out by the Sultan to suppress it. On the contrary a force of 6,000 has been defeated by the Arabs, only 1,000 reaching Sanaa, for whose relief they were despatched. This may mean for the Sultan's authority as the head of the Mohammedan world the beginning of the end. A dispatch from London in reference to the above defeat says: "Officials conversant with the situation in Yemen province regard the situation there as being in the nature of a life or death struggle for the Sultan of Turkey. Should the situation in Yemen continue to spread north to Hejaz, and if the Sultan's authority is wiped out in that holy land of Mohammedanism, he will lose all claims to the title of protector of the holy places, which is regarded as the main factor in holding his empire together." The Rev. S. W. Zwemer, D.D., head of the Arabic Mission, maintained by the Reformed (Presbyterian) Church of the United States, lately arrived home from there and writes the Christian Intelligencer that this defeat of the Sultan's troops may prove of immense importance in connection with Arabia. What effect it may have on the mission only the future will reveal, but since God reigns it cannot be permanently adverse.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

For the Dominion Presbyterian.
THOUGHTS FOR SPRINGTIME.
Rev. John J. Cameron, M.A.

Springtime, glad springtime, has come again. A short time ago our earth was mantled with snow, the streams were congealed, the fields were bare and barren, the forests stripped of every trace of foliage, and a spirit of desolation and death brooded over the face of Nature. But gradually as our earth turned its face to receive the warm rays of the sun, a change took place; a miracle which from familiarity, has ceased to excite our wonder, was wrought before our eyes. The huge banks of snow disappeared, the streams breaking loose from their fetters, bounded along their accustomed channels, the flowers began to unfold, the birds to warble forth their songs, the forest to put on its vernal dress, and the heart of Nature to rejoice. The springtime has some important lessons for us. God speaks to us by the changing seasons of the year—

"For every bird that sings
And every flower that decks the elastic sod,
And every breath the radiant summer brings

To the pure in spirit is a word of God." The doctrine of the imminence of God—God present in Nature—is in these modern days in every fresh discovery of science assuming more prominence. Every law of Nature is nothing more than an expression of an ever present Divine will, every force of Nature a form of Divine energy. "He lives through all life, extends through all extent, spreads undivided and operates unspent." We are not, however, to confound God with Nature, as does the pantheist. While God is in Nature, Nature is not God. There is, nevertheless, a truth in pantheism. Pantheism is true so far as it goes, but it does not go far enough; it does not contain the whole truth. God is in Nature, but He is above it. He is distinct from it. He is a personal being, having personality, will, intelligence, affection. But while God is above Nature, and therefore, distinct from it, He is also in Nature. Nature is but an expression of His will and character. The varied seasons of the year reveal His power, wisdom and goodness.

A Lesson of Beauty.

Among the lessons which springtime teaches is a lesson of beauty. Spring is one of the most beautiful, if not the most beautiful seasons of the year. Beauty may be defined to be these qualities in certain objects which excite in our minds pleasurable emotions. It is because of the pleasing emotions which certain objects are capable of exciting in our minds that we call them beautiful. Now we come to associate such pleasurable emotions with springtime with the fresh green grass, the deep blue sky, the opening flowers, the budding forests, and we call them beautiful, because, by the law of association, they excite these pleasurable emotions in our hearts. For this reason, the various objects of Nature around us, not merely afford us benefit, but minister to our pleasure. God might have given us all that is necessary to our existence here, warmth, food and clothing, without having added beauty; but He has done both. He has made the objects we behold not only useful, but also beautiful. Some person has said that the God who formed this universe must be a great mathematician, with equal truth may it be said that He is a great artist. He has a love for the beautiful. We see this love displayed in the variety so boundless and beautiful,

which finds expression in His works. What pleasing variety in the seasons of the year! in the unfolding flowers of spring, the maturing fruits and grains of summer, the golden glory of autumn, and even the bracing airs and mantling snows of winter. What variety in the gorgeous forests whether arrayed in the rich foliage of spring or adorned with the varied tints of autumn! What variety in the majestic river as it onward flows now "calm or convulsed with breeze or gale or storm," or in the broad deep heaving sea, as it goes forth, "boundless, endless, and sublime." What variety in the sky with its broad, blue dome, its ever changing clouds, now white and fleecy, again dark and storm-laden, in the splendour of its morning and evening clouds! It would seem as if God in Nature were putting forth ever new efforts to delight our eye, to charm our ear, to gratify our esthetic taste. Nor should we forget that there is a moral element in the beautiful. Beauty of form and feature, the beauty of the human face divine, the beauty of the spring or summer landscape, of flower and field, of hill and dale and stream, has its ethical side. These varied forms of beauty are dim reflections of Him who created them. They raise our thoughts to Him who is the Divinely beautiful, "the chiefest among ten thousand and the altogether lovely," to Him of whom all created beauty, whether of Nature or art, is but a faint reflection.

A Promise of Revival.

The springtime, we observe again, is a time of revival. All Nature, at the present time, is being revived. A process of revival is going on. As our earth turns its face to the sun a new life begins to pulsate through the heart of Nature. In this we see a type of what takes place in the spiritual sphere. As we turn our hearts towards Jesus Christ, the Son of Righteousness, a spiritual revival takes place; then the hard heart softens and warms, as the snow-clad plains before the breath of spring, flowers of faith, hope and love unfold, the fruits of patience, meekness, gentleness, forbearance and forgiveness, sympathy and charity, appear, and the pulsations of a new life are felt in the heart and life. We call this a revival of spiritual life. There are, now, the terrors of the law presented; there are spurious revivals which take place when the feelings are worked up, and the terrors of the law presented; there are violent manifestations and loud professions, long-drawn sighs and exhausting prostrations, but the latter results show that the revival was not genuine, that it was the result of excitement which was too soon followed by a reaction which left the person in a worse state than at first. There are, however, genuine revivals, and "they are known by their fruits," by a stronger faith, a brighter hope, a warmer love, a larger charity, and by more Christlike living. And just as sometimes, the spring is slow in coming, the cool winds prevail, the night frosts linger, the chilly rains or the long drought continues, and springtime is long delayed. So, too, spiritually, this revival of heart and life does not come all at once; it is sometimes long delayed; we are conscious of but little growth; the frosts of unbelief nip the young buds of faith; old habits re-assert themselves and the pulsations of spiritual life are but feebly felt. What is needed in such cases, is more faith in God and in His promises—a faith which will turn our souls towards God in prayer. For just as at this season of the year, the more our earth turns its face towards the sun to receive its reviving rays, the sooner the springtime shall be

ushered in, the more quickly shall the grass sprout, the flowers unfold, and the grain shoot up; so, the more we turn our souls to Christ, the Sun of Righteousness in prayer (for prayer is simply the turning of the soul towards God), the sooner would a springtime of revival be ushered in, the fault-finding spirit would disappear, back-biting, evil-speaking and evil thinking would cease, and in their place would appear the lovely fruits of righteousness, peace and joy, the love of God flowing into the soul and filling its dark chambers would expel jealousy, envy and malice from the heart, and clothe the life with the fruits of righteousness. And were we as individuals and families, thus to turn our faces to God in prayer, were the family altar erected in each home, did parents and children, as each morning dawned, bow the knee to God in prayer, there would be less need of the spasmodic efforts or the so-called periodic revival meetings sometimes resorted to to revive our spiritual life, for such a springtime of spiritual refreshment and revival would dawn upon us.

A Season of Hope.

The springtime is also a time of hope. Hope has for its object some future good not as yet possessed. In springtime we are looking forward to a future good, not as yet realized. We have the promise of things not yet possessed. Springtime is, therefore, a season of hope, and we should catch the infection of the season. We should be hopeful. Hope is a Christian virtue; it grows in the soil of faith. It is because we have faith in God and in His promise, that we are led to hope, to look forward to that time when all His promises shall be fulfilled, all His purposes accomplished; and this hope is a source of pleasure. There are some who would maintain that the pleasures of hope are greater than those of reality, that the pursuit of an object affords keener pleasure than its possession. However, this may be hope is one of the brightest constellations in that galaxy of graces which stud the believer's sky. It is his talisman in time of trouble. How joy-inspiring is hope! How it nerves the weak, soothes the sad, cheers the despondent, and supplies fresh incentive for exertion and toil! Hope comes to the sorrowing, to the disappointed, to the afflicted, and the sorrow seems less dark, the disappointment loses its smart, the affliction is more easily borne. So much for the earthly hope, there is, we need hardly say, a Heavenly hope which is more satisfying, more enduring. Our brightest earthly hopes are liable to disappointment; they often turn to ashes in our hands instead of being too bread which we fondly pictured them to be. In our present, imperfect state, fear is ever the sister of hope. Hence the poet in the procession in which he describes the attendants of earthly love, represents fear and hope as walking side by side. Certain it is that in every hope on which our hearts are set, there lurks a secret fear of disappointment. Not so with our Heavenly hope. While as yet we hope it need not be accompanied by the fear which usually attends our earthly hopes, for it is based upon the promise of God. God Himself has begun the good work in our hearts, and He is pledged to carry it on to completion. "For I know," says Paul, "in whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." And says Christ Himself: "They shall never perish, neither shall any one pluck them out of my hands. My Father which gave them me is greater than all."

The hope, then, of our future inheritance so far as it is based upon the promise of God, rests upon an impregnable rock—a sure foundation which no power in earth or hell can undermine. Without this hope to cheer us in our life-journey, the future is dark and cheerless. "If," says the Apostle, "only in this life we have hope, we are of all men most miserable." Bereft of this hope, the sorrows of life would be darker, its trials harder to bear. It is only by laying hold of this hope, by laying hold of Him who came to impart it, that amid the storm and stress of life, when the shadows of death gather round our pathway, and our sun hastens to its setting, we can be cheered and sustained by the blessed hope of that Heavenly inheritance which God has promised and provided for those that love Him. Constable, N.Y.

A GREAT EDICT IN CHINA.

But little attention seems to have been paid either here or in Europe to a recent epoch-making edict issued in the name of the Emperor of China by his aunt and adoptive mother, the wonderful old Empress Dowager. It is nothing more or less than a decree abolishing judicial torture in China. Not only are the appallingly cruel forms of death replaced by civilized methods of capital punishment, but the practice of exonerating confessions of guilt by means of torture is likewise henceforth strictly prohibited. It is unnecessary to recapitulate here the frightful and almost inconceivable forms of barbarity which have been practised by the authorities in China for thousands of years past, in the name of the law.

Every book written about China, whether by missionaries, laymen or ordinary tourists, has pages of blood-curdling description on the subject. But the fact that the Empress Dowager of China should have put an end thereto is a wonderful reform, which will go further toward winning for her the good will of the civilized world and obtain for the cruelty and remorselessness of which she formerly was guilty than any other phase of her autocratic rule of China.

Different opinions prevail as to the nature of the influences which have been at work to induce the septuagenarian Empress (who but two years ago caused the American college bred native editor of a Siam newspaper to be flogged to death in the courtyard of her palace at Peking) to inaugurate this radical change in the time honored methods of Chinese justice. Some ascribe it to her Japanese advisers, who since the Russian reverses have acquired an enormous amount of prestige and weight at the court of Peking. Others, again, are inclined to believe that it is the extraordinary development of her personal intercourse with Europeans and Americans since the Boxer insurrection five years ago which is responsible for her transformation.

Only so powerful a ruler as the Empress could have brought about such a reform as the abolition of torture, involving, as it does, the reversal of Chinese procedure and practices that have been in use for thousands of years; and, when one reflects upon the appalling cruelty and the horrible suffering to which she has now put an end, the thought will go far toward removing the impression of the Japs created by her intolercant attitude during the past years.

Whatever the business of life, act well your part, and prove to the world that the man ennoble the profession, not the profession the man.

This world is grand and beautiful to the spiritual-minded; it is dull, stupid and commonplace to the unawakened. The world is to each one as each one thinks; beauty and ugliness, order and disorder, can be had for the mere thinking.—Frank Harrison.

FIFTY YEARS A MINISTER.

The celebration of the fiftieth anniversary of the ordination of Rev. Dr. Crombie, of Smith's Falls has just taken place in that town. Congratulatory messages were received from Scotland, from various parts of the Dominion and the United States, all the letters bearing testimony in plain, unflattering terms, to his unwearied labors, his lofty ideals, his steadfast loyalty as a friend, his sweetness and purity of life, and his great influence for good as a man and a minister of the Gospel. The letters included those from Calvin Church, Laguerre, Quebec, of which Dr. Crombie was the first pastor; from Inverness, Que.; where Dr. Crombie was minister for many years before going to Smith's Falls; from friends at Lachute and Toronto, from the Rev. John Anderson at Tiverton, who moderated Dr. Crombie's first call at Laguerre, Que.; from the Rev. S. Mylne at Los Angeles, California, and from the Presbyteries of Toronto, Ottawa and Quebec.

At the celebration in the church there was a very large congregation representative of all the other churches in the town, and the service was of a very impressive character. The Rev. D. Currie, of Perth, occupied the chair, and he and the Rev. Dr. Armstrong (representing the Ottawa Presbytery), the Rev. Mr. McArthur (of Cardinal), the Rev. Mr. Logie (Winchester), the Rev. Mr. Frith (Baptist Church), the Rev. Mr. Sykes (Methodist Church), the Rev. Mr. Cooke (St. Andrew's Church), and the Rev. Mr. Scott, (Carleton Place) spoke in terms of warm eulogy of the Rev. Dr. Crombie, and offered him their hearty congratulations on his jubilee.

The Rev. Dr. Campbell, clerk of the Lanark and Renfrew Presbytery, presented a beautifully illuminated address to Dr. Crombie on behalf of the Presbytery. He prefaced the reading of it with a brief address of appreciation of the life and labors of Dr. Crombie and congratulated the people of Smith's Falls on having a man of such sweetness and brightness and purity of life dwelling among them. Accompanying the address was a handsome gold watch suitably inscribed which the Rev. Mr. Woodside, Carleton Place, presented from the Presbytery.

Senator Frost then read an address from the congregation of St. Paul's church as the pastor of which Dr. Crombie had spent a large part of his ministry.

In Dr. Crombie's reply he acknowledged with grateful heart all the kind things that had been said to him and written about him. He was unworthy of it all, he remarked, and felt that the Christian charity of his friends was responsible for it. He exonerated them from any desire to flatter, and so, unworthy as he felt he was, he knew he had their love, and out of the fulness of this they saw only his good qualities and forgot or overlooked his failings. He returned his thanks to the representatives of other churches for their kindness in attending at this his jubilee and for their congratulations. He was glad to recall that he had always lived in peace and harmony with all the people of the town and between him and the ministers of other congregations there had always existed the most cordial relations. He also referred in feeling terms to his long pastorate of St. Paul's Church and to the pleasant relations still existing between him and his former flock.

For many years Dr. Crombie has been clerk of the Presbytery of Lanark and Renfrew, but he has resigned the office. The celebration of his jubilee was in charge of the Presbytery.

Every day we have opportunities to make our own life a bridge on which another may pass over to something that he could not of himself have attained.

Under the stimulating effect of the czar's rescript, Jews who joined the Greek church are now returning to their original faith.

PERSONALLY CONDUCTED TOUR.

To California and Lewis and Clarke Exposition, Portland, Oregon.

A personally conducted excursion to the Pacific Coast via The Grand Trunk Railway System and connecting lines leaves Quebec July 5 and Montreal and Toronto to July 6. The route will be via Chicago, thence through Council Bluffs to Omaha, Denver, and Colorado Springs. Stops will be made at each of these places, and side trips taken to Manitowish, Cripple Creek, Garden of the Gods, etc. From San Francisco, Mt. Shasta, Portland, Oregon, Seattle, Spokane, and home through St. Paul and Minneapolis. The trip will occupy about thirty days, ten days being spent on the Pacific Coast.

The price for the round trip, including railroad fare, Pullman tourist sleeping cars, all meals in the dining car, hotels, side trips, etc., is \$165.50 from Quebec or \$160.50 from Montreal and \$150.00 from Toronto. This first trip is designed as a vacation trip for teachers, although many who are not teachers will improve the opportunity of taking the trip at the remarkably low price afforded.

For full particulars address E. C. Bowler, General Agent and Conductor, Bonaventure Station, Montreal.

The Canadian Churchman publishes a report from the Mother Country to the effect that Society is now earnestly following the lead long ago set by King Edward against long dinners and rich dishes. This is a sane and wholesome move in the right direction. It will reduce extravagance, increase health, and put in practice the maxim of the classic poet: A sound mind in a sound body. A physician in large practice, speaking of the death of an upright and able judge, after a very short illness, said: "Neglect of the law of health in the matter of diet and exercise had so impaired his strength that he could not withstand the strain of sudden and severe illness." Short dinners, simple food, and even moderate exercise are better insurers of valuable lives than big insurance policies. The community, as well as the family, receive the benefit, in the former case, of the prolonged life, able service, and cherished companionship of the man whereas in the latter case there but remains to the family the financial provision made possible by his death. There are worse things in the world than "plain living and high thinking." Were this the rule, appendicitis would soon be relegated to the limbo of blood-letting and some other surgical practices of the past.

The distribution of the Bible in Arabia was begun in Bahrein in 1893, when the colporteur was exposed to much opposition and persecution. Since that time the Bible has gained a foothold, the obscure shop from which the colporteur started on his tours has become a nice bookstore in a good location, and from about 200 portions of Scripture the circulation has grown to 1,431 portions, 51 Bibles, and 51 Testaments. At first the field of circulation was limited to the nearest villages; now it embraces the Oman coast, Hassa, and all the island group, with a branch station at Kuneit. Prejudice was then strong, and sometimes accompanied with violence. Now Moslems buy the book to

About three hundred years ago there was a flourishing Christian mission established by the Dutch Government and carried on by Dutch missionaries in the Island of Formosa. The center of this mission was Sialang, and it is of interest to know that on New Year's day this year, Mr. Campbell, of the Presbyterian Church of England, baptized twenty people at Sialang, and then administered the communion. The holy ordinances are re-established on the spot where three centuries ago they were administered. The Dutch mission was destroyed through the conquest of the island by Koxinga, the famous Chinese pirate.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE HEAVENLY HOME.*

By Rev. W. J. Clark, London.

He shewed me, v. 1.—And how glorious a vision he got because he was willing to be shown. The Bible is full of marvelous things, if we will but open our eyes to see them. Wonderful things about ourselves,—for it opens up the inmost chambers of our hearts to our view, so that we see truly what we are; and it tells us, too, what we may by God's grace become. Wonderful things about God,—about God the Father Almighty, strong to smite and swift to bless; about Jesus the glorious Son of God, tender, compassionate, mighty to save; about the blessed Spirit of God—the Cleanser and Sanctifier. Wonderful things about life,—the most wonderful of all that to lose it in unselfish service of God and men, is to find it. Wonderful things about the life beyond,—and the best of all, that it shall be lived in the very presence of the glorified Saviour and His joy. In what other treasure house are such infinite riches to be found?

A river of water of life, v. 1. An endless flow, by day, by night, year in, year out, ever! What a symbol of the grace of the Eternal. It refreshes like the cooling draught. It makes the heart green with the springing of new virtues wheresoever it comes. To drink from it does not lessen its flow; there is just as much for your neighbor, when your thirst has been quenched. It flows on, and on, and on, and the waters, well-nigh two thousand years from their fountain-head, as they are now, are as broad and deep and sweet as ever.

For the healing of the nations, v. 2. Seldom, in the world's history, have the nations stood more in need of these leaves from the tree of life; for, what with the restlessness and discontent of labor, the arrogance and tyranny of wealth, and the devouring flame of pride or greed, which sets nations at war, the whole world is like one vast, seething caldron. The advance of knowledge and skill seems to have translated the killing of the wars of olden time, into the wholesale slaughter of our present battle fields. O, that this healing medicine were applied; that the life of reverence for God's laws, of the passion for right doing, and of love for fellowmen, might replace the base passions and ambitions and ideals which reign supreme in so many hearts!

His servants shall serve him, v. 3. To a healthy, wholesome-minded man work is joy. There can be no greater hardship than to be idle. The happiest day is the day that is fullest of activities. It helps to make heaven attractive to such a one. That there he will have unhindered scope for his energies,—and unqualified satisfaction in the results of his labors. The Master is the same Holy One whom we serve here with delight. He will have new and higher duties for us yonder; and no weakness or wickedness of ours, or fault of our fellow men, shall mar, as these so often mar one's work on earth, the service that we shall render to the heavenly King.

They shall see his face, v. 4. A face is often worth a world—the face of some dear one whom we love. When we see it, all is well with us; we have peace, and strength, and courage. Let it be hidden from us or turned away in anger, and there is an eclipse of joy; strength slips away. To see the face of the Saviour, whom, having not seen, we love, will be the first and the last and the whole of heaven. We shall want no other joy,

Lesson XII., June 18, 1905.—A Temperance Lesson. Revelation 22: 1-11. Commit to memory vs. 3-5. Read chs. 21, 22. Golden Text.—To him that overcometh will I grant to sit with me in my throne.—Revelation 3: 21.

apart from this. Nor shall those ever lack the courage for the hardest and furthest errand for their enthroned King, who have first looked upon His face; for to look is to love, and to know that we are loved; and love endureth all things with glad heart.

They shall reign forever and ever, v. 5. Who? They that have learned to rule here. The conquerors of self in this life shall be world-rulers, with the great Master, Christ, in the life to come. Let the lesson be well learned; and, better still, well practised.

"All thoughts of ill: all evil deeds,
That have their roots in thoughts of ill;

Whatever hinders or impedes

The action of the noblest will:—

All these must first be trampled down

Beneath our feet, if we would gain

In the bright fields of fair renown

The right of eminent domain."

These words are faithful and true, v. 6. "Too good to be true," some say, these grand prophecies of the good time coming on earth when—

"Jesus shall reign where'er the sun

Does his successive journeys run;"

and of the still better time when we shall reign with Him in the eternal glory. They are wonderful, but they are true; and to those who take the Lord Jesus at His word, there can be neither doubt or misgiving: "Let God be true, but every man a liar."

Still, v. 11. The word comes like the melancholy stroke of doom to those unhappy souls who love to abide in sin. In sin they shall be left to abide forever. Could punishment be greater, or any other woe so deep? But to those who love righteousness, and seek to cleanse heart and hands for holy service of God and man, the word is like the real which rings in the glad New Year. "Righteous—righteous still!"; "holy—holy still!" Verily the path of the just is as the shining light, that shineth more and more unto the perfect day.

IF THE LORD SHOULD COME.

By Margaret E. Sangster.

If the Lord should come in the morning

As I went about my work,

The little things and the quiet things

That a servant can not shirk

Though nobody ever sees them,

And only the dear Lord cares

That they always are done in the light

Of the sun,
Would he take me unaware

If my Lord should come at noon-day,

The time of dust and heat,

When the glare is white, and the air is

still,

And the hoof-beats sound in the street,

If my dear Lord came at noon-day,

And smiled in my tired eyes,

Would it not be sweet his look to meet?

Would he take me by surprise?

If my Lord came hither at evening,

In the fragrant dew and dusk,

When the world drops off its mantle

Of daylight like a husk,

And flowers in wonderful beauty,

And we fold our hands and rest,

Would his touch of my hand, his low

command
Bring me unhop'd-for rest?

Why do I ask and question?

He is ever coming to me,

Morning and noon and evening.

If I but have eyes to see.

And the daily low grows lighter,

The daily cares grow sweeter,

For the Master is near, the Master is

here,
I have only to sit at his feet.

JOY FOR MEN.

Joy is for all men. It does not depend on circumstance or condition; if it did, it could only be for the few. It is not the fruit of good luck, or of fortune or even of outward success, which all men cannot have. It is of the soul, or the soul's character; it is the wealth of the soul's own being when it is filled with the Spirit of Jesus, which is the spirit of eternal love.—Grace Bushnell.

HELPING GOD.

It is one thing to ask God to help us in our plans; it is quite another thing to ask God how we can be helpers in His plans. Every man is glad to have God's help; only now and then is found a man whose first thought is how he can help God. What is your chief desire in your morning prayer for the day? Your honest answer to that question may reveal to you your spirit and purpose in life.—H. C. Trumbull.

SPARKS FROM OTHER ANVILS.

Philadelphia Westminster: A wisely distributed conscience is a rare gift. Most people are conscientious on some things and too frequently the most unimportant.

Herald and Presbyter: Unless we are careful, we shall be absorbed in attention to what we see and hear and touch, instead of caring for the things that are above us and beyond us, and apprehended only by the powers of faith.

Methodist Protestant: It may be taken as a foregone conclusion that he is a good man whose intimate friends are all good, and whose enemies, so far as he has them, are men of bad character. When a man has an irregular character he may have friends among those who are good and friends among those who are not good. The former will grieve over his wrong course, and the latter will help to pull him down.

A PRAYER FOR EVANGELISTIC POWER.

Our Father, we would bear thee witness that nothing comes to us that makes us strong, or that opens to us the doors of opportunity; except it come through thy Holy Spirit. We do look out upon the multitudes of our fellowmen with a great longing that they may know the truth as it is in Jesus Christ. We know that in some measure we have that truth in our own hearts. We know that in the Church of Jesus Christ is the revelation of God from day to day and from week to week; but we remember before thee with humiliation of heart that there are tens of thousands of our fellowmen who do not know Jesus Christ, who have never heard of him in his reality, who have seen him, if they have seen him at all, through the obscurity of their own ignorance and doubt, or through the false atmosphere which has been brought about them by conditions which they have not themselves been able to control. O God, may we have a pity like unto thine for those who do not know Jesus Christ, and may the impulse of this hour, coming into our hearts from thee, move us towards such eagerness of service, such constancy of purpose, such patience that will not be discouraged, such ingenuity of device, such harmony of co-operation, as shall bring to these, our fellows, the knowledge which is unfolded to us. Wilt thou grant it, O Lord, for thy name's sake. Amen.—Frank Mason

Deeper than the need of men, deeper than the need of money, deep down at the bottom of our spiritless life is the need of the forgotten secret of prevailing power.

OUR NATIONAL HERITAGE.

Some Bible Hints.

There is no surer test of a nation—us of a man—than its outlet of expenditure. Is it chiefly for battlements or for schools? (v. 2.)

Whoever is the ruler of this nation, we are not safe unless the Over-ruler is God. (v. 4.)

There is no height of national glory more lofty than God's thoughts, and the nation that comes nearest to them will come nearest to supremacy. (v. 5.)

There is no national prosperity except as the nation does God's will (v. 13)—a fact that is very often strangely neglected in legislative halls.

Suggestive Thoughts.

If ours is a great nation, it is great in spite of the nation. No one ever dreamed of thinking that the nation contemplates one job toward the greatness of anything.

There is no greatness of our nation in any direction—an arm, in goodness, in learning, in arms—that is not threatened by the nation.

No patriot is more useful than the home missionary, and no taxes are more truly contributions to our national welfare than our gifts to the home-mission treasury.

You are actually owner of your share of the possessions of your city and of your country, and you should be in active control of it.

A Few Illustrations.

"The Man without a Country," in Hale's story, was an exile on the ocean; but many a careless citizen on land is practically a man without a country.

To reserve one's patriotism for war times is like cultivating a farm only in winter.

A will must be verified in a probate court, and our right to our national heritage must be proved by service.

A careless voter is like a soldier firing with his eyes shut.

To Think About.

How much time do I devote to my country's interests?

How often do I pray for my country? Do I know my country's history?

A Cluster of Quotations.

Statesman, yet friend to truth! Of soul sincere,

In action faithful, and in honor clear! Who broke no promise, served no private end,

Who gained no title, and who lost no friend.—Pope.

They love their land, because it is their own,

And scorn to give aught other reason why.—Halleck.

A nation's character is the sum of its splendid deed; they constitute the nation's inheritance.—Henry Clay.

One flag, one land, one heart, one hand,

One nation evermore!—O. W. Holmes.

FOR DAILY READING.

M., June 19.—The glorious gospel, 2 Cor. 5:17-21.

T., June 20.—A goodly land, Deut. 6:10-13.

W., June 21.—A godly ancestry, Heb. 11:32-40.

T., June 21.—Free institutions, Ex. 21:2-6.

F., June 23.—Righteous laws, Deut. 5:12-21.

S., June 24.—The stranger among us, Lev. 19:33-37.

Sun., June 25.—Topic—Our national heritage, Isa. 55:1-13. (Home missions. This may also be used as a temperance topic.)

The Synod of the Presbyterian Church of England, at their meeting in London, passed a vote of sympathy with the United Free Church of Scotland in its present position.

As a matter of fact, time cannot be recaptured. When once it has passed, no power is able to recall it. The water that has gone over the wheel will grand never again. But there is a sense in which the redemption of time is not an impossibility. The past may become a valuable contributor to the present, while yet remaining distinct from it. There is a discussion ever going on between the ages to which we ought to listen. Day after day speech unto day and the oldest is the wisest. Last year is wiser today than it was twelve months ago. Then it lay as a newly born child in the arms of its father; now rich in memories it yields up its sceptre to another. Experience is the most effective of teachers, but most of us are dull learners. One must learn for himself. No child ever learned that fire burns from the blisters upon another's fingers. It must form a personal acquaintance with the flame. Unfortunately wisdom so often comes too late. But experience turns no backward pages. All her lessons apply to the future. That which failed yesterday will do no better today. Such is the conclusion of experience, and just there comes in our protest. The whirlwind to which our fathers sowed will produce a different harvest from what it did before. So we reason and so we fail.

We all become more and more remisscent as the years pass. Old men dream and young men see visions. The actualities of other days reproduce themselves in shadows. It is natural to regret but why sorrow we? Our own personal life is marked by mistakes. No one knows this any better than we. Under other circumstances we would do better perhaps, but those circumstances come too late. Blot out the memory of recent years and we would stammer just where we did then. It is natural to feel that a second probation would be more successful, but of this we have no assurance. Better return philosopher and be thankful that the occasions for regret are no greater. The future is susceptible of redemption; we purchase it in advance. But to do this we must begin now. He out Hebrew notion that there is no present was a liability. The present—why, we have nothing else. The past has gone never to be recalled, while the future is yet unborn. The present is accessible. It is the one car just passing.

We are all entitled to a limited number of mistakes. The one that never red never waiked. It is the mistake repeated for which there is least excuse. The best redemption of time is not to lose it twice in the same place. There will be frosts the coming year, but the ice will be no safer than it was last. The same old opportunities for shame and failure will be repeated. Things do not materially vary, we only see them at a different angle. Jesus made time redemption possible. He alone of all men transmuted regret into a virtue. Time is the one weapon which will appear either for or against us in judgment. How we treat him will shape the character of His testimony. Those who serve Him best, best serve themselves and others.—The Westminster, Philadelphia.

Love thyself last. The world shall be made better by thee, if this brief motto be thy creed. Go, follow it in spirit and in letter. This is the true religion all men need.

If you will, you can rise. No power in society, no hardship in your condition can depress you, keep you down in knowledge, power, virtue, influence, but by your own consent.

Thought, emotion, life is at its best and fullest when it takes the form of living for others, as the Gospel of Christ bids us live.

Wherever souls are being tried and ripened, in whatever commonplace and homely ways—there God is hewing out the pillars for his temple.—Phillips Brooks.

CHRISTLIKENESS: A MEDITATION.

Christians are not like Christ now. It is needless to say so of those who merely make a profession. It is needless to say so of the rank and file. But it is true also of the saints. However beautiful their souls may have become, they were not like Christ while they were with us here. None of them achieved the perfect likeness in thought and will and character to the goodness of Jesus Christ. The highest saint on earth is no saint compared with the saints who are gazing as spirits may gaze on the face of the eternal Christ. It is, nevertheless, a wonderful day for the world, and a precious revelation when a saint comes forth into view. There are saints who live and die in obscurity, and whose loveliness we recognize in a measure after they have passed:

"We cannot say that one hath died

Who went to live so unespied."

There are others, like St. Francis, who was called to live in the world as Jesus Christ lived on earth, and who was not disobedient. He had no property of any kind, no house, no church. Poverty set him free for a more full and literal obedience. For a home, caves and huts in the wood easily sufficed. Deserted chapels, with the barest necessities of service, were enough for the disciples of him who prayed on the mountain side. He was happy in the love of God and nature and men, and in the surrender which the love of Christ inspired. The conscience-stricken world understood of a sudden that here there was a force which might revolutionize life. It was possible, they thought, in the Italy of the twelfth century, to live the life of Jesus Christ. The movement was not continued on the lines of its founder. The life of evangelical poverty was condemned by the Church as ideal and Utopian. Churches were built and endowed at the time when St. Francis was being canonized, but the power of the simple-hearted, mystical follower of the letter of the Gospel still survives, still rebukes, still calls forward and upward, still teaches Christians that they are not like Christ now. Nor was St. Francis like Christ. However much he resembled him, we can see that in many of his thoughts and purposes he had departed from the Gospel rule. But his life teaches us that if Christians were more like Christ, the slow, hesitating chequered history of the Church, and its mingled experience of weal and woe would be wholly different.

We do not see Christ as he is. Our vision, however true, is the vision of a Christ who is shrouded. He is veiled in a mist. Still the wonder escapes us. Even when we see plainest, we see very partially. There are those who are willing to pay homage to Christ as the sympathetic human leader of the poor. There are others who see him as the crown and the ideal of humanity. There are those who rejoice in the thought of his reign and his return. There are others to whom he is dearest in Gethsemane, on Calvary—the blood-red Son of God. But to see him as he is, is to see the whole Christ, to see him not only as Victim, but as King. We must see him as Victim—see the shame and humiliation and agony inexpressible that fell on his beloved head. But we must see more. We must know the triumph as the fifth century poet did, who came in sight of the Cross and beheld it transfigured into a Tree of glory and the Conqueror's bed of rest.

"Bend thy boughs, thou Tree of glory;

Thy too rigid sinews bend.

For a while the ancient rigor

Which thy birth bestowed suspend, And the limbs of heaven's high Monarch Gently on thine arms extend."

—The British Weekly.

Gentle words are to the heart what snowflakes are to the earth; they are out to enter it some time, if there be only abundance of them.

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C. Blackett Robinson, Editor.

OTAWA, WEDNESDAY, JUNE 7, 1905.

The call for a National Prohibition Convention has been issued, owing to the rapid increase of drunkenness in Canada. John R. Dougall, of Montreal, President of the Dominion Alliance, will preside. The convention will be held in the Labor Temple, Toronto, on Thursday, June 22.

Through the courtesy of the Grand Trunk railway, Ottawa is to be visited on June 20th by the body of journalists known as the Washington correspondents. The majority of the party are members of the exclusive organization known as the Gridiron club of Washington and represent the leading journals of the United States. There will be about twenty-five in the party leaving Washington on June 21st. They will first visit Toronto then Montreal and Ottawa. A special train of Pullman sleeping and dining cars will be at their disposal. The parliamentary press gallery in Ottawa will entertain the visitors when here.

Not only is crime on the increase in Ontario, but some of the jails are in danger of becoming harbors of refuge for the idle and criminal classes. This latter evil is due chiefly to neglect on the part of the jail officials to provide work for those who fall into their custody. Dr. Bruce Smith, inspector of prisons and reformatories, whose annual report has just been published, is responsible for the above statements. During the past year 924 more males were committed to prison than in the previous year, although the number of female criminals was 30 less. The totals were 8,964 males and 1,182 females. The commitments for drunkenness were 3,500, an increase of 503. Would it be unfair to assume a close connection between the increase of crime and the increase of drunkenness?

THE GENERAL ASSEMBLY.

As we go to press, The General Assembly of the Presbyterian Church in Canada convenes in Grand Memorial Hall, Queen's University, Kingston, on June 7. The past year has been one of marked activity and of largely increased receipts for the missionary enterprises of the Church. The Foreign Mission Committee were able with the increased revenue of \$30,000 to carry on the work of the year and pay off nearly half of their deficit. The Home Mission Committee had their appeal for large receipts liberally responded to, and had a total income of \$138,000.

Two names are to the front for the position of Moderator of the General Assembly: Rev. Dr. W. D. Armstrong of Ottawa, and Rev. Alexander Falconer, D.D., of Pictou, N.S.

The two new appointments to the faculty of Knox College will come up for installation, Rev. H. A. A. Kennedy and Prof. Macpherson. The appointment of Rev. E. A. McKenzie to the Montreal Presbyterian College will also come up. It is not expected that any nomination will be made from Algonquin College for a successor to Prof. Macpherson.

The fact that the General Assembly meets at Queen's University will give emphasis to the report of Queen's trustees on the relation of the Church to the university and the progress of the campaign for the increased endowment of that institution.

The report of the Committee on Canadian Union will be presented, and the situation reviewed.

ALWAYS APPRECIATIVE.

While conducting anniversary services at Oakville recently the Rev. R. G. MacBeth, with approval of the session, spoke to the congregation in regard to a movement to place a memorial portrait of the Rev. James Nisbet in the Convocation Hall of Manitoba College, amongst the markers of the Canadian West. Oakville was Mr. Nisbet's first and only settled charge and he labored there with great success before going west to become the leader in the work of missions amongst the Indians of the Northwest, where he founded Prince Albert. Mr. MacBeth told the Oakville people that he desired to give them the honour of starting the fund to which many were ready to contribute. However, the congregation decided that they would provide the whole amount of \$200 for the oil portrait of their first minister, and present it to Manitoba College, to hang beside that of Dr. Black. In view of the fact that Oakville had already subscribed to memorials in Prince Albert and Winnipeg, this readiness to furnish the full amount for the portrait is highly creditable. Many who have heard of it say that some memorial erected in the Oakville church by friends throughout Canada would be a proper recognition of their devotion to their old minister as well as a constant incentive to missionary effort.

The Religious Intelligencer has the following trite and true remarks on the estate of the late George Gooderham, distiller, valued at \$9,000,000: "None of the ill-gotten money is given to charities, which is well. It is distributed among the members of the family. The thousands of families impoverished and cursed with a worse burden than poverty to make one family whisk-rich will go on bearing their crushing burdens. The will provides that the distillery be continued, which is equivalent to providing for the ruin of many more thousands of lives."

In the British Weekly, Rev. R. J. Campbell thus answers a correspondent who requested his personal view on the baptism question. Mr. Campbell says: "Stating my own views at your request, I wish to enter into no controversy on the subject. Baptism was in our Lord's day a disciple's method of making public profession of adherence to the teaching of some particular master: Thus we read of 'John's Baptism.' In the early Christian Church it represented the most uncompromising way of taking a stand for Jesus. It was the outward expression of an inner change, a new moral attitude. But provided that inner change is really made, what possible difference can be dipping on sprinkled make? How strange it seems that the beautiful spiritual revelation of Jesus should have been limited so much and so often during its nineteen centuries of existence by purely external forms and rites."

There is already a self-supporting Presbyterian church on the Island of Idoito in the Philippine Islands. For five years it was maintained as a mission.

TYPE OF IMMIGRANT.

Special inducements are offered to English and Scotch immigrants, and during the last week of April 1,000 recruits for the Canadian Colonies of the Salvation Army sailed from Liverpool. One-half this number were from Old London. An affecting farewell service was held at the Euston Square station when the city contingent assembled for transportation to Liverpool. Only one-fifth of the number were Salvationists, but all were of approved standing and industrious habits. About one-third were married persons with their families. Sixty per cent. of the whole were young, unmarried men. The steamship Vancouver of the Dominion line, had been chartered to convey them. Each immigrant was presented with a Bible appropriately inscribed. Situations for 400 were offered by the commissioner of immigration who had recently arrived from Canada. The lord mayor of Liverpool, a good Presbyterian elder, delivered a farewell address, lamenting their loss to the home country but prophesying their prosperity in the New World. The ship sailed amid the singing of hymns and the whispered prayers of those left behind. It was a scene not likely to be soon forgotten, says The Interior, and was as distinctively religious as the sailing of the Pilgrim Fathers from Plymouth, September 6, 1620.

The census office estimates the present population of the United States at 82,518,000.

CHURCH AND STATE IN FRANCE.

The "Christian World" gives in brief an article by M. Combes, explaining and justifying his policy towards the Roman Catholic Orders in France. It was simply love of country and the desire to defend the Republic. M. Combes says, which actuated alike M. Waldeck-Rousseau in framing the law, and himself in resolutely carrying it out. They found themselves confronted by Clericalism—"the mere caricature of religion," which "deforms and ruins religion by making it serve ends contrary to religion." Clericalism, purposely confounding the spheres of religion and politics, seeks to dominate Governments. Free, and especially Republican, Governments are bound to resist such efforts. M. Combes cannot conceive that nations who have won their social rights by a thousand sacrifices will, under the pretext of religion, surrender their civil and political liberties—freedom of speech, freedom of the Press and freedom of conscience. But Clericalism is the sworn foe of these liberties. M. Combes gives a vivid picture of Clericalist methods of capturing the youth of the country and interfering in politics. M. Combes and the French Government have made enemies of the Ultramontane bishops and priests. The world will await with intense interest the upshot of the struggle. Ireland, says the Belfast Witness, is suffering from the same Ultramontane Clericalism, but the Government seems afraid to "grasp the nettle."

In spite of the warnings of history, as well as of the object lesson now being given to the world by the Statesmen of the French Republic, our politicians of both parties vie with each other in the effort to give special privileges to a great denomination whose Hierarchy ever arrogantly claim for it the first place; and whose position and powers already make it a menace to the State.

REVIVALS IN GREAT BRITAIN.

During the last weeks of Lent three notable revivals were in progress in Great Britain: One in South London, conducted by Messrs. Torrey and Alexander; one in West London under the personal auspices of the Bishop of London, and one in Wales, of which Evan Roberts has been the leading spirit. The Bishop's work was so far blessed that at its close a special thanksgiving service was held in St. Paul's. Dr. Torrey's work was, as The London Times puts it, "an inconsistent success." The Welsh revival continues in power, but it is sad to say Mr. Roberts shows such signs of a breakdown that his best friends have the gravest fears as to the outcome. He has become moody, changeful and irresponsible, sometimes sitting through an entire service at which he was expected to speak, without uttering a word of either prayer or exhortation. The meetings, nevertheless, have spread without loss of spiritual effect, but it seems likely that what is accomplished in the future must be wrought through other agents. In justice to himself and to the work, Mr. Roberts is urged to retire to some sanitarium and seek by complete rest a recovery from the deplorable mental condition into which he has at present fallen.

We need each other's forbearance as well as encouragement in order to do our best. We do not all see alike; we cannot all work in the same way.

THE SCOTTISH ASSEMBLIES.

This week (Belfast Witness, May 26) are in session the Scottish General Assemblies, unhappily still three of them where should be only one. The Mother Church's Council met with its usual State pomp, in presence of his Majesty's Commissioner, the Earl of Leven. And on the second day a resolution of sympathy with the two Free Churches, but mainly with the United Church, was moved by the leader, Dr. Scott, and most emphatically supported by Dr. Cameron Lees. The Established Church has an important iron on the anvil, an approach to Parliament to sanction a relaxed formula of subscription to the Confession. As for the others, public interest attaches mostly to the United Free Church gathering, because of their great adversities. They meet in a crisis hardly less acute than the memorable '43. Principal Rainy, for the third time, occupied the Moderator's Chair, and spoke so wisely and moderately that even the "Scotsman" praises it. He acknowledged the sympathy of the Archbishop of Canterbury (for the Church of England) and Lord Balfour of Burleigh (for the Church of Scotland). He hopes the Parliament's Commission will deal with the case understandingly, but in any event there will be heavy losses of property to be made up by the liberality of the Church. He also makes it clear that the Church will not for any gain surrender its spiritual independence. This is the point where the shoe pinches every Church in the Kingdom. In the Free Kirk the Moderator's address emphasized their chief points and reasons for separation. These are the use of hymns and organs, the advanced Bible criticism of the U. F. Professors, and departure from the Establishment principle.

The United Free Church Committee on Statistics, in their report just issued show by a comparative statement of details in the schedules for the past two years that the total membership of the Church in 1904 was 503,301—an increase of 1,466 compared with the figures for 1903; elders, 15,995—an increase of 69; and deacons and managers, 18,672—an increase of 9. The committee, after comparing the total membership of the Church now (503,301) with the combined return of the two Churches united at 31st December, 1899 (the last return before the Union) showing a total membership of 495,174, state that it would thus be seen that the loss of members sustained partly because of the Union itself and partly because of the judgment of the House of Lords, had not only been made good, but that there had been a net increase during those five epoch-making years of 8,127 members. An increase under such adverse circumstances is certainly a remarkable fact.

Rev. Dr. Nelson Millard, for nearly forty-five years a minister in the Presbyterian church, long known as a successful pastor in Rochester, New York, has withdrawn from that church. He writes to his Presbytery, "Dissenting as I do from much of the Westminster Confession of Faith, and finding many of my difficulties not removed by the explanatory statement recently adopted by the General Assembly, I have come to the conclusion that I am in duty and honor bound to withdraw from the Presbyterian church. It is a step that I would have gladly avoided had I felt that I could do so conscientiously and honorably." Dr. Millard's course will win respect for him, remarks the Southwestern Presbyterian. He has the manliness and honesty to be unwilling to stay in a church whose tenets he feels bound to reject. Having changed his views he changes his relations. He realizes that there is plenty of room outside the Presbyterian church for all those who are not willing to subscribe to its views.

ANOTHER DENOMINATION.

We suppose the formation of new religious organizations will go on till the end of time. A recent one, having some very peculiar features, is thus described by the North Western Presbyterian:—

"One of the most picturesque religious communities that has ever arisen is that of the 'Saints of Shiloh' popularly known as the 'Holy Ghost and Us society.' It is located at Durman, Maine, and is the product of the brain and hand of a man named Sandford, who seems to enjoy the confidence of all who know him, as to his zeal, personal piety, and conscientiousness, and who is said to be as fine a business man as Dowie, with far better principles. Its fundamental idea as to property is that everything belongs to God, and the lands and their improvements are formally deeded to 'The Lord God Almighty.' Those who join give all they own and live in community. The members spend most of their time in prayer and reading the Bible. In a tower on one of the buildings perpetual prayer is made, night and day, the supplicants relieving each other every two hours, and the worshipper having his face ever turned towards Jerusalem. A singular custom which is frequently observed is that of routing the devil. When things go wrong in the community, they believe that it is the devil at work among them, in person. They at once resort to their 'tower of David,' an armory, which is hung with antiquated weapons, such as shields, bucklers, and spears, and putting on this armor, and with the Bible in their hands, with loud cries they tramp about the hill on which they live, chasing the devil away, returning directly to their temple to give thanks for their victory."

The Dowd Milling Co., at their annual meeting declared a dividend of ten per cent. for the past year. A balance of \$10,000 was carried to the profit and loss account. Mr. W. H. Meredith, of Quyon, was appointed a director to succeed the late Robert Scott, of Pakenham. This company richly deserve the success indicated at the annual meeting. The various products of the mills controlled by it are unsurpassed in quality.

LITERARY NOTES.

The June Cosmopolitan, (Irrington, New York) contains a lot of good reading matter, including several excellent short stories. Some of the articles are: "Town Life in the Indian Territory," "The World's Competitor-to-be," "Clowns and Clowning," and a very timely one by David Graham Phillips on the subject of Rockefeller.

Among the books reviewed at length in the June Current Literature, (The Current Literature Publishing Co., New York) are the following: Autobiography of Andrew D. White; Johnny Reb and Billy Yank, by Alexander Hunter, being Confederate Reminiscences; Prison Life of Jefferson Davis; Pedagogues and Parents; and Another Hardy Garden Book. The number contains also a great deal of miscellaneous reading matter on current history, etc.

The May number of The Studio (44 Leicester Square, London, England) opens with an article on Frank Brangwyn's scheme for the decoration of the British section at the Venice Exhibition. Then follows a description of a fine old fashioned English country place in Worcestershire with many illustrations. Under Spanish Painters of Today, Leonard Williams writes of Jose Moreno Carbanero. We are able to mention only a few of the interesting subjects discussed in this number of The Studio. Many readers of The Dominion Presbyterian would become regular subscribers to The Studio were they only acquainted with the merits of this high-class periodical.

- - A SOUL OF FIRE - -

BY E. J. JENKINSON.

(Chapter III. continued.)

"Don't spare the liquor, Ranald," said the latter during a pause. Ranald's hand was already shaking, and his tongue unsteady, but nevertheless he reached over, and saving himself the trouble of pouring the brandy into his cup, raised the jug to his mouth. He drained it dry.

"I'm rather drouthy the night," he stutted, looking into the vessel to make sure there was none left, and finding it empty turned it upside down on the table. "I'm rather drouthy—droppie more—droppie drouthy—"

The stranger went to the door, and called. There was a new eagerness about him, and an energy hitherto carefully hidden.

Old Hugh brought in a small flagon. He filled a mug and handed it to the jailor who swallowed the contents at a gulp.

"Real fine, real fine," he muttered, "you'll have come by this right canny, Hugh." His voice trailed off into a whisper and the cup dropped from his fingers.

The stranger stood over him and in a quick sharp voice demanded, "The password."

"Pikes and axes," answered the jailor and fell back in a drunken stupor.

"Pikes and axes, pikes and axes," repeated the traveller imitating Ronald's drunken brawl. Then the prostrate man was stripped of his boots and jacket, and presently the stranger stood accoutred as a guard of Castle Sarno.

He laid down on the table a little pile of gold over which the inn-keeper's hand closed glottingly. "That's your price," he said, "You've served me well, Hugh."

"Ah! Rory Macdon," answered the whining old man, "you were aye generous to the poor, and Hag's Ta is an ill place to hide in. If aught evil comes of this night's work, we'll may be follow you to Glen Lara."

"Come," said the outlaw, "if you will," and looking to the priming of his pistols he strode out of the house towards Sarno.

The night was misty, lighted by a wan moon, and never did Quaking Hag look more ghastly than in that pale gleam. It lay silent, save for a moment, when two figures stole to its brink and a heavy form fell like a log into the gaping jaws of the moss-devil. Ranald, the jailor, was seen no more.

CHAPTER IV.—The Bonds of Brotherhood.

Helen had just awakened from lunacy dreams, and in that state betwixt sleeping and waking—when wildest fancy and sober fact are tangled in a confused web, she heard, or thought she heard, a movement at the door of her prison. She listened sharply. Could it be Fergus on another midnight visit? or was it just the rats scurrying in the dark? There it came again—a sound of bolts being withdrawn, and turning keys. She sprang to her feet in alarm as the door swung open, and a light flashed on her face. The torch was held aloft by a tall man; she thought him the jailor.

"What means this?" she demanded. "Why have you come here at this hour of night?"

"Hush," said the intruder in a whisper. "It is I, Rory Macdon."

The bright color surged into Helen's cheeks, and then retreated, leaving her deathly pale. She trembled; the sudden revulsion of feeling made her giddy; she could not think; she only knew her champion had come, and that he was an outlawed and a hunted man.

"Rory, this is madness," she murmured,

ed, clasping her hands round his arm, "Oh, Rory!"

He bent down and kissed her. "Yes," he answered lightly, "utter madness, and thirty knives will be at my throat if we are not quickly out of Sarno. Come."

He moved to the door. Helen cast a swift look round on the dim walls. It was a mute farewell to this dismal chamber where she had spent so many dark hours, where so many of her own folk too had perished. She did not speak.

"Time flies," said Roderick, "hasten."

The girl threw a plaid round her shoulders and followed him. He extinguished the light, and with his hand on her arm guided her up the stairway which led from the dungeon into one of the towers. She let him lead her, though every step was as familiar to her feet as the breezy passes of the mountains were to his.

Suddenly he stopped and clasped his dirk. A glimmer of light was falling on the walls high above them, and there was the faintest sound of advancing footsteps.

"Back, Helen, and my own strong arm shall save us."

She retreated swiftly, choking her dismay into silence. What a fool she was ever to dream of freedom even for a moment. Fate was against her; it would dash the cup from her lips just as she was about to taste of it. And Roderick's blood would be on her head; she was his star of doom, she knew it. Ah! it was cruel. But these thoughts passed as swiftly as they came.

The outlaw had concealed himself in a deep recess. The light increased and the footsteps approached to the head of the stairway. There they paused; some one was evidently looking warily down, and holding a torch aloft, which flung a lurid glow on the bare walls. Then he began to descend.

But a blow like that of a sledge hammer brought him reeling to the ground. The torch fell from his grasp and lay smoking and sputtering on the flags, while before he could utter a word, a hand clutched his throat, and pressed his head backwards over the step. He made a vain attempt to scream, but the iron fingers threatened to choke the life out of him if he so much as moved. The next moment he was half dragged, half hurled into the dungeon.

"The torch, Helen," cried Rory. She picked it up and blew it to flame. "Good God!" said he as he glanced at his captive; "Good God!"

It was his brother, Fergus Macdon. Releasing his grasp he covered him with his pistol.

Fergus panted; a gleam of hatred coming into his eyes as he recognized the outlaw. He raised himself on his elbow, wincing, as though in pain, and took a long deliberate look at the challenging face before him.

"So," he said at last, "so, my brother, we have met and—embraced. Mon Dieu! how affecting the touch of a brother's hand!"

Rory made no answer; he gave the pistol to Helen, and bidding her stand sentinel, sought for fetters.

"Now is your chance, fair Helen," sneered the prisoner, "I am at your feet—as I have always been though you would not believe it—; a single shot and old scores will be wiped out for ever."

She looked at him scornfully. His face was drawn with pain, there were black marks on his throat, and his garments were defiled with dust.

"Your dark day will come," she said slowly.

"My prophetic friend," he replied, "do not forget me when you reach Glen Lara—the happy valley of your hopes,—for thither I suppose you to be going. I shall miss you, Helen, but a woman's compassion is infinite; pray for me, only let it be a gentler prayer than your last."

Rory, meanwhile, having foamed what he wanted dragged a heavy chain from its rusty nail. Fergus glanced at it.

"Ah! I was hoping I should not have to discharge the debt of nature yet," he said.

"You are my brother, though Heaven knows there's little love between us."

"Mon Dieu! strong are the bonds of brotherhood. Shake hands before you bind me."

Fergus raised himself and stretched out his right hand, the other thrust into the breast or his jacket.

Rory drew himself away. "Never," he answered. "I don't forgive my wrongs. You are my brother; I remember that bond—God help you if I forget it!"

"You were always arrogant and vindictive, Rory; time has not softened you."

"Peace!" exclaimed the outlaw, "stand back, Helen."

"No," said she, still covering Fergus with her pistol, "not till he withdraws his hand from his jacket."

Fergus clasped his hands across his knees and smiled at her. "Ah, Helen," he said, but that was all.

Roderick bent down to adjust the fetters. They were old and rusty, and for a moment his watchful eyes were on the prisoner.

Fergus thrust his hands swiftly into his bosom, but Helen saw the movement.

"Have a care, Rory," she cried and springing forward struck his arm down. There was a flash, a loud report, and the pistol lay smoking on the floor. The shot had gone wide of its mark.

Rory felt his brother with a blow, seized Helen by the wrist and dragged her out of the vault. He closed the door, locked it, and took the key with him.

"Curse that shot," he said, "some one will have heard it."

They sprang up the stairway and through the passages towards the sally-port, which he had taken the precaution to unbar before venturing to the dungeon. Every chance of escape was theirs, unless they were intercepted. But already voices could be heard afar off, and they had to move with utmost caution.

Down and along the tortuous corridors of Castle Sarno the fugitives stole with noiseless feet. Once a deafhound sprang on Rory, but Helen quieted it with a whispered word; it had been a pet of hers. Doors banged and clashed in the upper stories, cries of "what's wrong?" passed from mouth to mouth but no one knew and all was in darkness and confusion. So they reached the sally-port and passed out safely.

"Free, Nell, my girl," said Rory, "they won't catch us now." He guided her to the shore where a boat lay hidden among the rocks. He was showing it into the water and about to take the oars, when a small figure darted forward and laid hold of the bow. "Take me too, Rory Macdon," said a voice with a short sob.

"Maisee!" he exclaimed in a tone of extreme annoyance. But there was no time to waste. He lifted her in beside Helen and pushed out under the shelter of the rocks.

The dawn was breaking and a pale green light hung over the eastern sky. A few stars trembled but night was gone.

Helen looked toward Castle Sarno with its frowning towers and battlements and then seawards. A little island lay almost opposite the fortress, round which the tide chafed and foamed with a soft boom. Behind it a lugger hove in sight and Roderick bent to his oars; the lit-

the boat fairly flew beneath his strokes. "All right," he called, and the two girls were swung aboard. "Clap on every inch of canvas she can carry," shouted Rory, "Maclean has a brig anchored in the bay."

(To be continued.)

OLD COUNTRY NEWS.

It is stated in London papers that Dr. Campbell Morgan is gradually transforming Westminster chapel into one of the foremost churches of that great city. Under his ministry during the last five months there have been more than three hundred conversions. The Friday evening Bible class is proving a great power for good, being attended by more than 1,500 persons. The chapel is in great need of repair and a fund is being raised now for that purpose. Dr. Morgan has stated that no gifts will be accepted from brewers, nor from persons engaged in any unholy traffic.

Bishop Hartzell of Africa says in his recent report concerning the missionary work in Liberia that he once had a conversation with the late Cecil Rhodes in which Mr. Rhodes said: "I have studied all religions, but there is only one that meets the wants of man, and that is the religion of Jesus." It is the voice of the ages. More and more as the centuries go by are the crowns of affection resting on the head of him who won the crown of thorns at Golgotha. Hearts were made for Him, and they are restless until they rest in Him.

One of the good signs of the times is vital and temperance reform one upon found in the approval which several clergymen of the Established Church in England have been giving to the evangelistic campaign conducted by Torrey and Alexander. Canon Edwards, a man widely influential and greatly honored, said recently: "You may not approve of some of its methods. I do not approve of some of them; but you can not possibly ignore its effects." He proceeded then to mention conversions which were remarkable and well known, and which were regarded as real as that of St. Paul. He also made reference to the closing of one hundred and twenty tobacco shops on Sunday in London by an influential member of the firm owning them, his heart having been touched and changed by the power of the spirit at the evangelistic meetings.

The mutual influence of the Welsh on the other is being noted by public speakers and the newspapers. Rev. J. T. Phillips, of Cardiff, Wales, declared that "the churches have never been so deeply moved on the drink question as now. They have learned beyond any possible dispute that drink has been the slaveholder of the masses of the people. Churches that have long discussed, yea, even quarrelled and divided over, the communion wine, have now agreed to banish intoxicating wine from the Lord's table and replace it by unfermented wine. Ministers and church officers who, if not opposed to the temperance cause, never did or said anything in advocacy of total abstinence, now urge their churches to sign the pledge as a safe example to the new converts—now numbering some 70,000 in the aggregate. The vast majority of the converts have been rescued from drink."

A story in a recent issue of Collier's Magazine—says the Presbyterian Standard—telling how William Rockefeller has persecuted under forms of law a poor honest holder who refused to sell his property for a private Park, reads very much like the story of Ahab and of Naboth's vineyard. Only we thought, says our contemporary, that the old kings were dead and that we were living in the Twentieth Century.

THE IMPERIAL WEDDING.

Great preparations are under way in Europe, for the marriage of the young Duchess Cecile to the Crown Prince of Germany. The bride is paying a very pretty compliment to her prospective father-in-law, the emperor, by having her most elaborate gowns made in pale blue and pronounced pink, a favorite color scheme of his.

Her evening frocks are said to be magnificent. They are all made with a deep pointed bodice, and generally with an elaborate embroidered front panel to the skirt. The trousseau is being prepared on a sumptuous scale.

The Grand Duchess Anastasia of Mecklenburg-Schwerin, thought to be exceedingly worldly and frivolous, is above everything else, chic, and the very quintessence of feminine elegance, according to Parisian ideas. She accordingly determined that her youngest daughter should enjoy all the advantages that could be derived from exquisitely fitting and artistically fashioned frocks, turned a deaf ear to the suggestions made even in most exalted quarters, that her daughter's trousseau should be made in Germany, and insisted on its confection being confided to the most skillful of the master hands at Paris.

The most elegant and chic of the great ladies of the court of Berlin invariably have their gowns made at Paris, only a few of them including the Empress, contenting themselves with Vienna couturieres, while there are none of any consequence who are willing to sacrifice appearance to patriotism, and to have their dresses "made in Germany." It is only just, therefore, that the young Crown Princess should be able to feel, when she takes her place at the court of Berlin as a bride, that she can vie with even the most elegant and perfectly dressed there in the matter of toilette.

Yet there has been a great outcry, called patriotic, raised in the German press against this action of the Russian mother of the future Princess.

Emperor William has plenty of money with which to provide his eldest son with an adequate income. He has a civil list of \$4,000,000. Then, he is absolute master of the immense amount of private property, comprising forests, mines, industries and stocks in great enterprises, such as the leading German steamship lines, etc., which belongs to the reigning house of Prussia.

There is also the Royal Crown Treasure founded in the early part of the last century by King Frederick William III., which has enormously increased in value since then, likewise the so-called family "Fidei Commiss," which is also very valuable, and finally, the family property of the House of Hohenzollern. The revenues of all these funds and different items of property put together place the Emperor in possession of a very big income indeed.

"A professor at Bonn," says the Westminster Gazette, "has written a characteristic sketch of the young Crown Prince of Germany. 'The organ of ambition,' we are told, 'seemed to be entirely wanting. He is of a far less impulsive disposition than his father, and always ready to listen to an opponent's point of view. He has a talent for music, but no time to cultivate it. His chief passion is for an open-air life. 'I want air,' he says, 'and I am no good unless I have a few hours' physical exercise.' He is an intelligent being, without a doubt, and he is an excellent judge of character. In taking the initiative he will never equal his father, but he will surpass him in quiet dignity and in the mastery of all that is impulsive.'"—Philadelphia Westminster.

When Truth possesseth thee, thou dost lose possession of all worthless possessions.

The world needs men with their minds, hearts and souls filled with the idea of strenuous co-operation rather than strenuous strife and strenuous ambition.

HAPPY DAYS FOR BABY.

The healthy child is a happy child. All its little troubles vanish when it is digesting its food well and is free from childish ailments. The greater part of these ailments arise from stomach and bowel troubles, feverishness, teething and worms. Baby's Own Tablets act like magic in these cases, and when children are restless at night they always give sound refreshing sleep. Mrs. A. LePage, St. Florence, Que., says: "Baby's Own Tablets had marvellous results in the case of my two months old baby. He was nervous, troubled with colic and badly constipated, but after giving the Tablets he began to improve at once and is now in good health. I also gave the Tablets to my three year old boy who was troubled with worms and they cured him as well. Both children are now the picture of health, and I am always praising the Tablets to my friends." You can get Baby's Own Tablets from any druggist or direct by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

He who says that there is no such thing as an honest man you may be sure is himself a knave.

LIQUOR AND TOBACCO HABITS.

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CHURCH
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NEWS
LETTERS

OTTAWA.

The sacrament of the Lord's Supper was observed in many of the city churches on Sabbath.

There were eleven additions to the membership of St. Paul's church, one by certificate and ten on profession of faith.

The following arrangements have been made for filling the pulpit of St. Andrew's church during the absence of the pastor: July 2 and 9, Rev. G. A. Woodside, M. A., Carleton Place; July 16 and 23, Rev. C. H. Cook, M. A., Smith's Falls; July 30 and Aug. 6, not yet arranged for; Aug. 13, 20 and 27, Rev. Donald Guthrie, D. D., Baltimore, Md.

The Sacrament of Baptism was administered in St. Andrew's church by the pastor on Sunday morning, May 21st. The water used in the ceremony was brought from the River Jordan, and was supplied through the kindness of Mrs. (Dr.) McLaren. The following is the list of baptisms: John Patterson, son of Mr. and Mrs. John Wilson; John Stockand, son of Mr. and Mrs. J. H. Melkie; Helen Louise, daughter of Mr. and Mrs. J. Angus Mackenzie; Theodora, daughter of Mr. and Mrs. J. A. Machado; Madeline Gillean, daughter of Mr. and Mrs. Arnold W. Duolos; Norah Kathleen, daughter of Dr. and Mrs. Geo. S. MacCarthy; Alice Loudon, daughter of Mr. and Mrs. Henry MacLaren. Rev. Dr. Herridge preached a sermon appropriate to the occasion from the text, Ephesians 6:4, "Bring them up in the nurture and admonition of the Lord."

At a congregational meeting of the members of St. Andrew's church, held last week, to deal with the enlargement of the church building, Rev. Dr. Herridge placed the question before the congregation in an impartial way. He showed that there was much to be said, on both sides, and claimed that, whether the meeting decided to enlarge or not, it should carefully consider the position of those who had signified their desire for sittings. In the discussion which followed, the weight of opinion inclined against the proposition for enlargement. Hon. E. H. Bronson strongly favored the project, holding that though all the pews might not be taken, it would be an advantage for a church like St. Andrew's to have some spare sittings. Messrs. Crannell, G. L. Orme, Jas. Gibson and W. D. Hogg held that the residential part of the city is growing a way from St. Andrew's, Toronto, and other churches in this connection. A resolution was unanimously carried, on motion of Messrs. Crannell and Orme, declaring against enlargement, but urging upon the Pew-letting Committee the necessity of communicating with all pew-holders and endeavoring to find sittings for those desiring them. The spirit of the meeting showed a genuine desire to provide accommodation for all who desire to make St. Andrew's their church home.

A large and important meeting of the Home Missionary society of St. Andrew's church was held Friday afternoon. Mrs. Walter Bronson, the president, presided. After routine, interesting letters were read from Dr. Carmichael of Winnipeg, and Mrs. Siddons, president of the Ladies Aid society of the church at Swan River, Manitoba. It was decided that the bequest of \$1,000 from the late Mrs. H. F. Bronson be invested in a memorial to be called Bronson Memorial fund. The treasurer was instructed to forward \$200 towards the salary of Rev. Dr. Johnston at Swan River church, which is the special charge of the society. Mrs. W. A. McIlroy read an original and interesting paper on Our Attitude as Christians in a Missionary Way During the Summer Months, which was greatly appreciated.

The various committees for the booths in connection with the Calendar fair, to be held in November, were arranged for. The following is the order for the different months: January, white wear and babies' wear; February, bath robes, outing flannels, flannel goods and kitchen aprons; March, fish pond; April Japanese umbrellas and handkerchiefs; May candy; June, cut flowers and potted plants; July, ice cream; August, fancy paper; September, fancy work; October, home-made cooking, jams, jellies and pickles; November, art needlework, and December, a Christmas tree. In the old Sunday school hall a special booth for refreshments will be erected.

At the meeting of the Montreal Methodist Conference in this city last week, Rev. Dr. Armstrong and Rev. J. W. H. Milne, representing the Ottawa Presbyterian Ministerial association, conveyed brotherly greetings to the conference. Rev. Dr. Armstrong said the time has long passed when one denomination looks upon the success of other congregations with anything but feelings of profound thankfulness, joy and gratitude. The spirit of Wesley and of Methodism had entered into other denominations. He came out unqualifiedly in favor of union of Methodists and Presbyterians. "These," he said, "are the courting days of union that is to come. I believe such union is desirable, possible and inevitable and it must come in its own good time" Rev. Mr. Milne seconded the greetings extended by Rev. Dr. Armstrong. Methodists and Presbyterians, he said, had much in common. The Presbyterians have learned from the Methodists and are not so slow and pokey as they once were. They have also learned the spirit of good fellowship. He too said he was strongly in favor of union which he said was only what common and Christian sense would teach. The churches would be compelled to combine to fight the combined powers of evil. Rev. Dr. Wm. Jackson and Rev. Dr. Ryckman moved a resolution expressing reciprocation of the warm sentiments extended by the Presbyterian ministers. In doing so both spoke in favor of church union which was also endorsed by the president in presenting the appreciation to the visitors. On motion of Rev. E. Thomas the conference will send a deputation to convey greetings to the Presbyterian general assembly which is called to meet in Kingston next week.

By the death of Mr. John Scott, Toronto, Ebor Street Presbyterian church receives a legacy of \$1,000.

The death is reported in Vermont of Rev. Charles E. Sewell, a Presbyterian missionary, aged 20. In February last he was married to Miss Susie Allen of Kingston. Deceased was well known in Picton, Kingston and Napanee.

Mr. Edward Mowatt, son of Rev. Dr. Mowatt, of Montreal, was ordained at Stanley, York Co., N.B., last week, and is now in charge of the Presbyterian churches in that neighborhood. Another son is labouring as a missionary in China.

In a local paper Rev. James Bryant, formerly of Richmond, in the Ottawa Presbytery, but now of Prince Albert Presbytery, makes the following announcement: Last Sunday I was too sick to take my work. A missionary was sent out but he got lost and turned up at Colleston. As I wish to attend the General Assembly at Kingston, next Sabbath, Mr. James Evans will supply in Island Lake and Colleston the following Sabbath; Mr. Jamieson, Birch Hills. Later notices will be given from the pulpit.

EASTERN ONTARIO.

Rev. J. M. Whitelaw, B.D., of Onmeene is called to Centreville.

Rev. J. C. Todd, of Toronto, took the service at Gore Bay last Sunday.

At Woodville, last Sunday, Rev. W. M. Kanawan preached a suitable sermon to the brethren of Ciccone lodge, I.O.O.F.

Rev. R. N. Grant, D.D., and Rev. J. H. White, M.A., will take part in a Sunday school convention to be held at Udney on 15th inst.

Anniversary sermons will be preached Sunday next at Napanee, morning and evening, by Rev. Dr. E. D. MacLaren, Toronto, General Secretary of Home Missions.

Rev. Geo. McGregor, B.D., has resigned his charge at Pickering and Broughton. The pulpit will be declared vacant on the first Sabbath of July. Rev. Murray Tait, M.A., of Claremont, is interim moderator of session.

Rev. Hugh G. Crozier of Melville church, Scarborough, has accepted a call to Hamilton and Scotia in the Presbytery of Mimeo-losa, and the pulpit will be declared vacant on the last Sabbath of June. Rev. W. R. Wood, of Dunbarton, has been appointed moderator of session during the vacancy.

At a meeting held to consider the subject (Revs. Cooper and Crozier representing Whitty Presbytery being present) it was decided by a vote of 19 to 4 not to disturb the present relations between St. Andrew's, Pickering, and the Broughton congregation.

At the meeting of Lanark and Renfrew Presbytery last week the call to Rev. W. W. Beek from Arnprior was sustained, and the transfer of Rev. M. H. Wilson, of Scotland and Micksburg, to Osgoode, in the Brockville Presbytery was agreed to. Rev. Dr. Campbell was appointed clerk in succession to Dr. Crombie. His address will be Perth.

A very enjoyable evening was spent at the home of Mr. Geo. McNub, where the congregation of the Douglas church gathered for the purpose of presenting a china tea set to Mrs. Mackenzie, who was so faithful a member in the Foreign Mission Society connected with that church for the past eight years. The presentation was made by Mrs. G. Livingston, and the address read by Mrs. C. Mitchell, to which Mrs. Mackenzie made a very suitable reply.

The congregations of Knox church, Iroquois, took advantage of the thirtieth anniversary of the marriage of Rev. J. M. and Mrs. Macalister to manifest their appreciation and affection for their minister and his worthy wife. The manse was taken possession of by their many friends. The good will of the people found tangible expression in a well filled purse of gold, accompanied by many words of appreciation of eighteen years of faithful ministry.

A. D. McKenzie, M.A., of Montreal, a student volunteer for Foreign Missions, will (D.V.) visit the following places on the dates indicated for the purpose of addressing meetings to create a deeper and more intelligent interest in the great work of missions. No special collections are asked for, as friends in Toronto are paying Mr. McKenzie's expenses: June 18, Finch, morning; Crayser, afternoon. June 21, Alexandria, evening. June 25, Apple Hill, morning; Martinstown, evening. July 2, Wellinston, morning; Sumnerstown, evening. July 9, Woodlands, morning; Pleasant Valley, afternoon; Aultville, evening. July 16, Lancaster, St. Andrew's church, morning and afternoon; Knox church, evening. July 23, Venkles Hill, morning; East Hawkebury, evening.

Knox church, Lancaster, was the scene of a memorable and happy event on Tuesday of last week, the occasion being the double ceremony of ordination and induction of the Rev. John D. Mackenzie, of Inverness, Que., a recent graduate of the Presbyterian College, Montreal. The Rev. D. N. Coleman, Lunenburg, moderator of the Presbytery, presided; the Rev. Dr. Harkness, of Cornwall, preached; the Rev. A. Ewan, of Williamstown, addressed the new minister, and the Rev. J. U. Tanner, of South Lancaster, addressed the congregation. At the close of the service an address, accompanied by a cheque, was presented to the Rev. J. U. Tanner, who had acted so faithfully and well as moderator during the vacancy.

WESTERN ONTARIO.

Several needed improvements have been made about Knox church, Listowel.

Rev. S. Young, of Cliford, has gone to Prince Albert, N.W.T., on a two months' leave of absence.

At vespertory service on Friday a number of thirty-two new members were received in St. John's church, Hamilton.

The death is announced of Mr. Thomas Mitchell, for twenty-four years a faithful elder of Knox church, Hamilton.

Rev. A. McVicar, of Atwood, conducted at the vespertory service in Knox church, Stratford, last Friday evening, when 50 new members were received.

Rev. F. W. Anderson, M.A., of St. Andrew's church, Stratford, has been called to Sidney, N.S., and it is said he will accept.

At the recent communion service in the Atwood church there were reports of 250 members present. The pastor, Rev. D. MacVicar, M.A., conducted the solemn service.

Some vespertory to communion was held in King Street church, London, on Friday night, when fifty-two new members were received. Rev. Dr. McCune, of Westminster, conducted the service.

At the First Church, Day, W. J. Clarke told the congregation he regretted there was to be an election in London. He advised his people to do not get themselves there would have done or said nothing of which they need be ashamed.

Rev. James Stevens who was a short time ago, asked by the London Presbytery to resign the pastorate of Knox Church at Bolton, came to trouble with two of the elders, at the close of an exceedingly warm sermon announced his withdrawal from the Presbyterian church.

In the course of a sermon on "The Child and the Church" in the Central church, Hamilton, Day, Dr. Lyle spoke against gambling. He declared betting on horse races, and said there were young people within the sound of his voice who had bet on the Toronto races last week. He believed there were girls in this city who used their employers' money with which to bet.

At the recent County Oxford Sunday School Convention, held at Salford a noteworthy address on "Teaching Children Reverence for the House of God" was given by Rev. E. R. Hitt, of Innesville. Another worthy of mention was that on "The Sunday School in Relation to Missions," by our old friend Mr. H. P. Moore, editor of the Aston Free Press, the neat, set and clearest local newspaper published in Canada.

Rev. Arch. Thomson, B.A., B.D., who was for nearly ten years a member of the Owen Sound Presbytery, until he took charge of the Home Mission field at Weymouth, Gibson, Knox and Van Valin, in Harris Presbytery, has received and accepted a unanimous call to the pastoral oversight of the united congregations of Perth and Cotswold in the Saugeen Presbytery. The stipend guaranteed is \$200, with free manse and five acres of globe also two weeks' holidays. Induction will take place on June 20th.

Amongst the numerous organizations in the Presbyterian Church, Paris is the "Bible Club," organized by the pastor, Rev. R. G. MacBeth, a few months ago. It is

for boys of school age and has some seventy members. They wear a special badge and pledge themselves against the use of liquor, tobacco and bad language. They have a great variety in their meetings from physical exercises and drill to literary gatherings and seem very enthusiastic. Speaking of Paris reminds us that the congregation last week added \$200 more to the minister's stipend.

Londesboro' Presbyterians are fortunate, says the Hamilton Times, in securing as their pastor a minister of such marked ability and scholarship as our young townsman, Rev. Neil M. Leekie, whose induction and ordination will soon take place. He rendered good service as assistant to Rev. Dr. Lyle, and he has been in demand by other congregations. The field to which he goes is a fruitful one. One of his predecessors in the Londesboro' charge was Rev. Dr. Ramsay, an old friend of the writer, now of Ottawa, and he found the work there very congenial. We like to receive good reports of Rev. Mr. Leekie from Huron.

Rev. Dr. John James, one of the most venerable divines in the Presbyterian Church in Canada, died at his home in Paris, Ont., on Saturday morning. He had reached his eightieth year, and for a number of years had lived in Paris after having retired from the active duties of the ministry. He held a charge in the United States before coming to Canada, and for years was minister of the Paris church, afterwards of Knox church, Hamilton, and more recently in Walkerton. One of his sons, Rev. David James, is a graduate of Knox College, who, after holding a pastorate in Midland removed to California, where he now lives. Dr. James was a scholarly and polished preacher, and in all his relations was marked by a great dignity and gentlemanliness. He retained his fine personal appearance to the last.

HALIFAX, N. S.

A historic Presbyterian church, Chalmers, of Halifax, N.S., has been closed and the building sold, the congregation having disbanded and joined other Presbyterian churches. The congregations was organized 62 years ago when Halifax had a population of 15,000. In later years the church had been crowded up with the growth of large business establishments, and those forming the congregation had gradually moved out to the residential portions of the city. The closing and became, a necessity, but its history, a noble one, will not be forgotten. Three eminent Scotchmen, distinguished preachers who occupied the pulpit, have gone away to the better land. The first Nova Scotian who earnestly and lovingly preached the gospel there now rests in Gay's River cemetery, and four of the former pastors are still living. There is only one minister living in Nova Scotia today who was there at the time the congregation was formed. During its history 39 elders were elected to hold office, some of whom held very important positions in professional, mercantile and political life. It gave several ministers to the Presbyterian Church to labor in the home field, and has sent missionaries to foreign lands.

Presbyterian Witness: Principal Falconer and Mrs. Falconer have been spending some time in Pictou, where the people of Prince Street and Knox churches have enjoyed hearing him in their pulpits during the last two Sabbaths. His sermons were much appreciated. They left yesterday for Ontario, where Mrs. Falconer will spend some time with her friends there, and the Principal will attend the General Assembly at Kingston.

The 70,000 Jews in New York city, together with about 700,000 more of their kindfolk in other parts of the United States, are preparing to celebrate their first coming to this continent two and a half centuries ago.

BRITISH AND FOREIGN.

India holds about 15 per cent of the entire population of the world.

It is said that the Russian Army in Manchuria loses a thousand men per day by desertion alone.

The Philippine Islands have a population of 7,635,426 on 342 islands, of whom nine per cent are wild.

The longest straight piece of railway line in the world is from Nyngan to Mourice, in New South Wales. This railway runs 136 miles on a level and perfectly straight line.

In all seas, both home and foreign, Great Britain claims to be saluted first, and this honor is rendered by every nation as the tribute to her sovereignty of the waves.

During the year 1904 the communicant membership of the Presbyterian Church of England increased from 81,553 to 83,113, an advance of 1,558. In six years the increase has been 9,864.

"I am sixty-five years of age," said Sir Hiran Maxim to an interviewer, "and I remember distinctly that my father told me that his grandfather had said that England was evidently going to the dogs."

Peru, though situated in the torrid zone, possesses such a variety of elevations and climatic peculiarities that it is possible to grow there almost any product known to man.

Sunday in Heligoland begins at six p.m. on Saturday, when the church bell is tolled, and ends on Sunday at the same hour. In former years no vessel could leave port between these hours.

In Great Britain the approaching publication of Messrs. Nelson's sixpenny series of reprints is creating a considerable stir. A volume of 600 pages can be had for six pence, and many are asking how this can be produced at the price.

Parades of ministers through New York slums at midnight, winding up at a theatre service, is a startling innovation in religious work which seems to be growing fashionable. Already the experiment has been tried in Denver, Boston, and Los Angeles, and in several cities in Great Britain.

Rev. Dr. Armstrong Black, Toronto, has been asked by the office-bearers to occupy the pulpit of St. John's Wood Church, London, on his return to England during the months of July and August. The minister of the church is, the Rev. Dr. J. Monro Gibson, formerly of Erskine Church, Montreal, and afterwards of Chicago.

A daring theft, committed by one of the elephants at the London Zoological Gardens has been reported to the authorities. While a lady was watching the animal, it suddenly extended its trunk, seized hold of a chatelaine bag she was carrying, and swallowed it. The bag contained a purse, three sovereigns, a quantity of silver, a pair of scissors, a knife, and a pocket handkerchief.

Authorities on forestry say that seventy-five years are required for the oak to reach maturity; and about the same length of time for the ash, larch and elm; for the spruce and fir, about eighty years. After this time their growth remains stationary for some years, and then decay begins. There are, however, exceptions, for oaks are still living which are known to be over a thousand years old.

One of the most marked effects of the Revival in Britain is in the direction of practical temperance reform. It is becoming evident week by week that it has done more to promote sobriety than all the temperance organizations of the country were able to accomplish in a generation. This shows how, at its root, the temperance question is the religious question, and that it can never be solved apart from spiritual reinforcements and motives. None the less it is needful to promote wise and statesmanlike measures of reform; and some of the religious and temperance workers are just now in league to urge upon friendly societies and trade union lodges to hold their meetings on non-licensed premises.

COFFEE AS A FUMIGANT.

"Coffee is an excellent fumigant, and one whose pungent odor vanishes more quickly than those in ordinary use," Professor Marcus I. Epstein states. "No matter what the disagreeable odor in the apartment may be, the coffee not only drives it out, but absorbs, decomposes it, one might say, and replaces it with the healthy odor of coffee, which cannot be disagreeable even to the most sensitive."

"A proof of the fact that the coffee actually absorbs the other odor is found when the coffee is first burnt. If it simply drove the other odor from the room the smell of coffee around the stove would be very strong, but it can hardly be noticed for some minutes, and then appears generally in all portions of the place being fumigated. To use coffee as a fumigant a quantity must be crushed and placed on the top of a very hot stove and allowed to burn, either directly on the stove lids or in a receptacle provided for the purpose. It destroys all odors effectually, and its own odor will vanish in one-fifth the time it takes to get rid of sulphur. Furthermore, one may move about in the room at will without suffering any inconvenience. A test of the utility of burning coffee for this purpose was recently made.

"A quantity of meat in a very bad condition was placed in a room and allowed to remain there, with the doors and windows closed, for some hours. When the room was opened the odor was such that none could enter without protecting their nostrils, but a quarter of a pound of coffee poured on the stove caused it to vanish completely within less than five minutes, and three minutes later the coffee odor had disappeared and the atmosphere was fresh and sweet."

HEALTH AND HOME HINTS.

The Best Lemon Pie.—Make a rich pie crust, as for any other pie. Take six eggs, set aside the whites of four for meringue. Beat eggs well, add one and one-half teaspoons sugar, two tablespoons of butter and juice of two lemons; beat all together well and bake in pie crust. While this cooks, beat the four whites till stiff and add one tablespoon of sugar; spread on pies and brown in a slow oven. This recipe makes two pies.

Rhubarb Charlotte.—Butter a baking dish and toss stale bread crumbs in it until the sides are coated; then put a layer of buttered crumbs, next a layer of rhubarb, cut in pieces, with a generous sprinkling of sugar, a dash of salt and a grating of nutmeg. Cover with the buttered crumbs, then more rhubarb and crumbs on top. Bake for half an hour in a moderate oven; serve warm with a creamy, hard sauce.

In serving salads of whatever description, the housewife must remember that one of the essential things is to have the salad fresh and cold, and if green to have the leaves crisp and dry. All greens used should stand for at least thirty minutes in ice water, before they are carefully washed to free them from dust and insects; and as, if any water is allowed to remain on the leaves, the dressing will not adhere to them, but will run to the bottom of the salad bowl, they should be carefully freed from moisture by swinging them in a wire basket or carefully dried without bruising in a clean napkin. The beauty and wholesomeness of a perfectly prepared salad, especially at this season of the year, should commend itself to every provident housekeeper, as the salts necessary for the good condition of the blood are habitually contained in these green vegetables. The addition of a dressing composed of pure olive oil, a few drops of lemon juice and a light seasoning of salt, garlic and pepper, furnish an ideal way of acquiring the fatty food also required by the system.

SPARKLES.

Weaver—Poets, you know, are born, not made." **Sisson**—So it's not their fault, after all. I'll try to remember that in future.

Ethel—Mother, when I get married shall I have a husband like father? **Mamma**—Certainly, my dear. **Ethel**—And if I stay single shall I be an old maid, like Aunt Anna? **Mamma**—I think you will. **Ethel** (with a sigh)—Well, I am in a fix.

The Preacher—"What's this—fishing on Sunday? I shall tell your father at once." **The Urchin**—"Yes, sir." **The Preacher**—"Where shall I find him?" **The Urchin**—"Over there by the fence, diggin' some more bait."

A clergyman met a man declaiming against foreign missions. "Why doesn't the church look after the heathen at home?" "We do," said the clergyman quietly, and gave the man a tract.

Two Irishmen were working in a quarry, when one of them fell into a deep hole. The other came to the margin of the hole, and called out: "Arrah Pat, are ye killed entirely? If ye're dead, spake?" Pat reassured him from the bottom by saying in answer: "No, Tim, I'm not dead, but I'm spadiless."

The little three-year-old daughter of a leading minister resents too great familiarity. A few evenings ago, though she seemed a little unwilling, a caller took her upon his lap, whereupon she said with great gravity: "I want to sit in my own lap." Needless to add, he immediately put her down.

"Now," chortled the amateur Sherlock to his lady partner, "it is easy to see that gentlemen yonder is not married." "Pray, how can you tell?" "By his neglected air, his frowsy appearance. No woman would let a man go about like that. His coat lacks two buttons, you perceive, and he is not brushed." "Still," said the lady, "he is married." "You know him, then?" "I am his wife."

A colored preacher in a Georgia settlement the other day offered up the following paper—"Lawd, we wants a blessin' fer ever one, 'cept one; on dat one is a yaller nigger, what boarded de railroad train, en runned off wid de whole collection what was took up ter pay my salary wid Lawd, please make de train jump de track—don't hurt de yuther passengers, but take off one leg fum dat nigger."

PALE, FEEBLE GIRLS.

A great and serious responsibility rests upon every mother whose daughter is passing the threshold of girlhood into womanhood. She is at a crisis, and if she is to be a healthy, happy woman, she must develop rightly now. She must not be pale, sunken-eyed, sallow, languid and bloodless at this time. She must have additional strength and rich, pure blood to help her to strong, healthy womanhood. There is only one absolutely certain way to get new rich, health-giving blood and that is through the use of Dr. Williams' Pink Pills. — Every pill helps to make rich life-giving blood that brings strength to every organ in the body and the glow of health to pale, sallow cheeks. Thousands of pale, anemic girls in all parts of Canada have been made well and strong through the use of Dr. Williams' Pink Pills. Mrs. Rachel Johnson, Hemford, N.S., says "As a result of overstudy in school, the health of my daughter, Ellen, became greatly impaired. She grew extremely nervous, was pale and thin, and suffered from most severe headaches. She had no appetite, and notwithstanding all we did for her in the way of medical treatment, her suffering continued, and I began to feel that her condition was hopeless. Indeed I began to fear her mental powers were failing. One of my friends strongly urged me to try Dr. Williams' Pink Pills, and as I was willing to do anything that might help her I sent for a supply. After using six pills for less than a month, we saw that her vigor was returning, and in less than three months her health was fully restored. Considering the fact that she had been ill for two years, and that doctor's treatment did her not one particle of good, I think her cure speaks volumes for the wonderful merit of Dr. Williams' Pink Pills."

The new blood which Dr. Williams' Pink Pills actually make, is the whole secret of their great power to cure diseases. That is the reason these pills cure anemia, heart palpitation, headaches and backaches, rheumatism, neuralgia, kidney troubles, and a host of other ailments due to bad blood and weak nerves. But be sure you have the genuine with the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around each box. If in doubt, write direct to Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be sent by mail at 50 cents a box or six boxes for \$2.50.

A Massachusetts Associate says it is easily proved by the records of the county and state that "the direct cost of the liquor traffic is about five times as much as the license-fees received." The same thing is practically true wherever license of the saloon prevails.

If a Japanese farmer has as much as ten acres of land he is looked upon as a monopolist.

In Spain Hebrews are not permitted to erect and maintain houses of worship. They have no civil rights, and exist in the kingdom only as aliens.

One of the Masonic lodges has had a history of the institution compiled, and traces its foundation charter away back to the days of King Malcolm.

What is said to be a solid mountain of iron has been discovered in Styria, Austria. The mountain is situated in the famous iron mining district of Leoben.

A proposal is about to be carried out whereby the cairn on the Culloden battlefield will be surrounded by protecting rails the gravestones re-lettered, the whins cleared away, and the mounds on both sides of the public road levelled.

One of the greatest engineers of the time is Sir Douglas Fox, who has just connected the spans of the great bridge over the Victoria Falls on the Zambesi. The bridge is the highest in the world, and is situated in scenery the beauty of which words can only partly describe.

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STORES ALL OVER THE DOMINION.

PRESBYTERY MEETINGS.

SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney.
Inverness, Weybroomegh.
P. B. L. Charlottetown, 3 Feb.
Pictou, New Glasgow.
Wallace, Tatamagnoche.
Truro, Truro, April 18.
Halifax, St. Croix, 4th July.
Lanenburg, St. John, 4th July.
St. John, St. John, 4th July.
Miramichi, Campbellton.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Que. St. Andrew's, 14th Feb., 9.30.
Montreal, Knox, 7th Mar., 9.30.
Longueville, Alexandria, 4th July.
Lanark and Renfrew, Zion Church, Carleton Place, 21 Feb.
Ottawa, St. Paul's, 7th Mar., 10 a.m.
Rockville, Winchester, Feb. 28, n.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 4th July.
Peterboro, Port Hope, July 11.
Whitby, Oshawa, 18th April, 10 a.m.
Toronto, Toronto, Knox, 2 Tuesday, monthly.

London, Londonington.
Orangeville, Orangeville, 4th July.
Barrie, Barrie, 28th Feb., 10.30.
Owen Sound, Meaford, 4th July.
Algoma, Blind River, March.
North Bay, South River, July 11.
Seneca, Mt. Forest, 4th July.
Guelph, Knox church, July 18, 2 p.m.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, Hamilton, 4th July.
Paris, Woodstock, May 9.
London, St. Andrew's church, London, July 4, at 10 o'clock.
Chatham, Chatham, 11th July.
Stratford, Knox, Stratford.
Huron, Seaforth.
Sarnia, Sarnia, 4th July.
Maitland Belgrave, May 16.
Bruce Wilkerton, July 4, 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST.

Fortage in Prairie, 28th Feb.
Brandon, Brandon.
Superior, Port Arthur, March.
Winnipeg, Msn., Coll., 2nd Tues., 11-mo.
Rock Lake, Pilot M'd., 2 Tues. Feb.
Gienboro, Trehema, 3 Mar.
Minnedosa, Minnedosa, 17 Feb.
Melita, Melita, 4th July.
Regina, Moosejaw, Sept.
Prince Albert, Saskatoon, 5th Sept.

SYNOD OF BRITISH COLUMBIA.

Calgary.
Edmonton, Strathcona.
Kamloops, Vernon.
Kootenay, Fernie, B.C.
Westminster, Chilliwack.
Victoria, Comox, Sept. 6.

CANADA ATLANTIC RY.

MONTREAL TRAINS

8.20 a.m. Fast Express and 3.30 Daily. 5.00 p.m. Daily except Sunday, and 3.30 p.m. Sunday only, for New York, Boston and Eastern points. Through Sleepers.

TRAINS LEAVE MONTREAL FOR OTTAWA.

8.40 a.m., Fast Express; 4.10 p.m., Fast Express, Daily.

All trains 3 hours only between Montreal and Ottawa.

FOR KNOX, RENFREW, EGANVILLE AND PEMBROKE.
8.30 a.m., Express.
5.00 Express.

FOR MUSKOKA, GEORGIAN BAY AND PARRY SOUND.
8.30 a.m., Express.

All trains from Ottawa leave Central Depot.

The shortest and quickest route to Quebec via Intercolonial Railway. Close connections made at Montreal with Intercolonial Railway for Maritime Provinces.

For all information, apply nearest agent.

CANADIAN PACIFIC.

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

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

VIA SHORT LINE FROM CENTRAL STATION:

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

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

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

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

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

THE Dominion Life Assurance Co.

Head Office, Waterloo, Ont.

Full Deposit at Ottawa. Paid-up Capital, \$100,000.

This Company offers insurance in a separate class to total abstainers—thus giving them all the advantage their superior longevity entitles them to. Its security is unquestionable, its ratio of assets to liabilities is unsurpassed in Canada, save by one Company (much older).—It added a greater proportion to its surplus last year than any other. AGENTS WANTED.

BINDER TWINE

Until further notice Binder Twine will be sold at the Kingston Penitentiary to farmers, in such quantities as may be desired, for cash, at the following prices:—

"Pure Manila" (600 feet to the lb.), 12½c.

"Mixed Manila" (650 feet to the lb.), 10½c.

"Pure New Zealand" (450 feet to the lb.), 9c.

½c. per pound less on ton lots. All F.o.b. Kingston.

Address all communications, with remittances, to J. M. Platt, Warden Penitentiary, Kingston, Ont. Papers inserting this notice without authority from the King's Printer will not be paid therefor. J. M. PLATT, Warden.

Kingston, May 10, 1905.

New York and Ottawa Line.

Trains Leave Central Station 7.50 a.m. and 5.30 p.m.

And Arrive at the following Stations Daily except Sunday.

8.50 a.m.	Finch	6.41 p.m.
9.33 a.m.	Cornwall	7.16 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.20 p.m.	Tupper Lake	10.05 p.m.
6.45 p.m.	Albany	3.15 a.m.
10.00 p.m.	New York City	10.20 p.m.
7.00 p.m.	Syracuse	4.45 a.m.
9.10 p.m.	Rochester	6.48 a.m.
11.00 p.m.	Buffalo	9.45 a.m.

Trains arrive at Central Station 10.15 a.m. and 6.45 p.m. Mixed train from Ann and Nicholas St. daily except Sunday. Leaves 6.00 a.m., arrives 1.05 p.m.

Ticket Office, 95 Sparks St. and Central Station. Phone 18 or 1180.

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Cases, 12 Quarts, \$4.50.

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Cornwall, Ont.

James Leitch, K.C., R. A. Pringle,

A. C. Cameron, LL.B.

s'itate, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the Local Agent for the District in which the land is situate, receive authority for some one to make entry for him. A fee entry of \$10 is charged for a homestead

HOMESTEAD DUTIES.

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

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

(2) If the father (or mother, if the father is deceased) or any person who is eligible to make a homestead entry upon the provisions of this Act reside upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler has obtained a patent for his homestead as a certificate for the leave of such patent counterfeited in the manner prescribed by this Act, and has obtained entry for a second homestead the requirements of this Act as to residence may be satisfied by his residence upon the first homestead if the second homestead is in the vicinity of the first homestead.

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

The term "settlement" used above is meant to include the same township or an adjoining or connecting township.

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

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

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

INFORMATION.

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

W. W. CORY,

Deputy Minister of the Interior.

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



THE CANADIAN NORTH-WEST

HOMESTEAD

REGULATIONS

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

ENTRY.

Entry may be made personally at the local land office for the District in which the land to be taken is

Ottawa Ladies' College

The only Ladies' College owned and controlled by the Presbyterian Church in Canada Has no superior as a Home School for girls and young ladies.

Autumn Term commences 6th September.

Calendar on Application.

REV. W. D. ARMSTRONG, M.A., D.D.,
President.
MRS. J. GRANT NEEDHAM,
Lady Principal.

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Rondeau Breakwaters," will be received at this office until Monday, May 23, 1906, inclusively, for the construction of two breakwaters at Rondeau, Kent County, Ont., according to a plan and specification to be seen at the offices of H. A. Gray, Esq., Resident Engineer, "Confederation Life Building, Toronto J. G. Sing, Esq., Resident Engineer, London, Ont., on application to the Postmaster at Rondeau, Ont., and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the printed form supplied, and signed with the actual signatures of tenderers.

An accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works, for twelve thousand dollars (\$12,000.00), must accompany each tender. The cheque will be forfeited if the party tendering decline the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

By order.

FRED. GELINAS,

Secretary.

Department of Public Works,

Ottawa, April 27, 1906.

Newspapers inserting this advertisement without authority from the Department, will not be paid for it.

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Tubular Chime Bells.

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AGENTS.

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Place your money with a strong company—one that enjoys the confidence of the public, where your money will be absolutely safe. That means purchasing our 5 p.c. Debentures. You may invest any amount over one hundred dollars.

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