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SABBATH EVENING.

A glimmering light still lingers o'er the lea,
As softly as a sea-bird floats above the sea,
When guided by His might,
With sacred story and glad songs of praise
This holy Sabbath day—this day of days—
Fades gently into night.

Under Thy shadow, blessed Lord, we rest,
Thy word of truth reveals what'er is best—
Like weary birds we seek Thy care;
Thy calmness gives us tranquilizing peace,
Enfolded in Thy love our sorrows cease,
On dainty food we fare.

So may our sabbath days be spent with Thee
Until we rest beside the silent sea,
Like bird with folded wing—
Beside the summer sea no heart can weep,
And o'er its wide waters no chilling winds sweep,
But happy hearts all sing.

EMILY J. BRYANT in Presbyterian Standard

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BIRTHS.

On March 26, 1909, to Mr. and Mrs. Walter Bryce, 372 Wellesley street, Toronto, a daughter.

At the "Coronado" (Private) Hospital, Winchester street, Toronto, on March 28, 1909, to Dr. and Mrs. Hollin O. Dickson, a daughter.

To the Rev. J. G. and Mrs. Inkster, of First Presbyterian church, London, Canada, on March 21, 1909, a daughter.

On March 27, 1909, 2nd Con., Charlottenburg, to Mr. and Mrs. James Dingwall, a son.

At the Manse, Dalhousie Mills, on March 18, 1909, the wife of Rev. W. A. Morrison, of twin sons.

MARRIAGES.

At the home of the bride's father, by the Rev. K. A. Gollan, on March 16, 1909, Christie Sarah, daughter of John MacSweeney, Dunvegan, Ont., to Hugh McMillan, of McCormick, son of the late Angus McMillan.

At Sandringham, on March 24, 1909, by the Rev. Archibald Lee, Ellen Mary, daughter of James MacGregor, to Duncan A. Cameron, of Finch Township.

At Mhow, Central India, on March 24, 1909, by Rev. John Taylor, assisted by Rev. J. S. McKay, Kenneth G. McKay, B.S.A., of Rasalpara, to Anna M. Nairn, second daughter of David Nairn, Galt.

By the Rev. A. H. Scott, M.A., on March 20, at the home of the bride's mother, Bathurst, Charles Grant, of the C. P. R., Winnipeg, to Jessie, second daughter of Mrs. John Gibson.

At St. Andrew's Manse, Winnipeg, on March 24, 1909, by Rev. J. J. McMillan, James D. McMillan, of Edmonton, Alta., to Miss Sarah McGillivray, daughter of A. D. McGillivray, of Kirk Hill.

DEATHS.

At Quebec, on March 21, 1909, William Bisset, son of the late James Bisset, aged 34 years.

At the residence of her daughter, Mrs. G. A. Black, Acton, Ont., on March 28, 1909, Margaret Geoffrey, widow of the Rev. S. McConnell, and mother of Mrs. Wm. Garside, of Toronto, in her 90th year.

At Ellesmere, March 28, Isabella Burns, relict of the late Archibald Malcolm, aged 70 years.

At Oshawa, March 23, Alex. N. McLean, aged 79 years.

At Whitby, March 27, Belinda, relict of the late Yeoman Gibson, in her 84th year.

At Berwick, on March 28, 1909, the eight months' old son of Charles Mel-drum.

At Toronto, on April 1, 1909, Euphemia Henderson, beloved wife of Mr. David Snellie, aged 88 years.

On March 23, 1909, at 519 25th Ave. W., Calgary, Alberta, Isabella Goodie, in her 74th year.

At Summerstown Station, on March 28, 1909, Hugh Munro, aged 81 years.

At Bonville, on March 27, 1909, Samuel Stewart, aged 88 years.

At Chalk River, March 21, Elizabeth Workman, relict of Robert Law, aged 92 years.

At Lachute, on March 27, 1909, after a lingering illness, Jennie McFarlane, wife of Thomas Morrison, aged 71 years, 11 months and 22 days.

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NOTE AND COMMENT

Lieutenant Shackleton, of the British Navy, and his party of Antarctic explorers, reached a point within one hundred and eleven miles of the South Pole, the furthest point south yet gained.

April 10 was the 81st birthday of General William Booth, founder and leader of the Salvation Army. The event was celebrated with appropriate ceremony in every institution under the Army's control.

The Dominion Government has disallowed the Natal Act, passed by the British Columbia Legislature last year, which had for its object the application of the educational test to all immigrants entering that province.

Father Romolo Murri, leader of the Catholic Democrats in France, who was elected to the Chamber of Deputies at the last general election, was excommunicated by the Pope for becoming a member of the French Parliament.

The government of the United States is to establish a bureau of labor by means of which men seeking employment will be directed where to look for it, and employers be informed where to hire labor to the best advantage. Canada might well follow this example.

King Haakon, of Norway, is a Christian Endeavorer, and has appointed Rev. H. B. Klaeboe, one of the leading ministers of the state church in Norway, to visit the cities, towns and villages of that country establishing Endeavor societies wherever they may have reasonable promise of support.

Even in Russia, with its autocratic government, supported largely by the liquor traffic, which is operated as a Government enterprise, there is opposition to the liquor traffic. On March 26th the Douma adopted the budget of the Colonization Department, with a resolution asking the Government to suspend the sale of liquor in all regions open to colonization.

China is about to take a census of the uncounted millions within her borders. The State Department has just received a copy of an imperial edict issued in accordance with the program for constitutional reform, directing an enumeration of individuals and families within the empire. The returns for the census for families must be completed by 1910 and for individuals by 1912. All Chinese living in foreign lands must be enumerated.

The Rev. John Kirkpatrick, a resident minister of Philadelphia, died at his home in that city on March 23, aged 70 years. He was born in Ireland, and was for a short time minister of Cooke's Church, Toronto. Twenty-three years ago he went to Philadelphia and became pastor of the Westminster church in that city. After a pastorate of ten years he was released from that charge and dismissed to the Presbytery of Boston, and for a number of years was a pastor in South Boston, Mass. He returned to Philadelphia about three years ago and had been preaching as opportunity offered in vacant pulpits, although still a member of the Boston Presbytery. He was unmarried, and no near relatives, it is said, survive him.

The Christian Intelligencer, the excellent journalistic representative of the Reformed (Dutch) Church in America, mourns the death of its editor, Rev. John B. Drury, D.D., which occurred on Sabbath, March 21, at the age of 76. He had been in editorial service for twenty years. He was a man of fine personal qualities, a loyal and efficient servant of the church and a scholarly, instructive writer.

Rev. W. Selbie, the new principal of Mansfield College, brings a charge against modern preaching that it is either intellectual and cold, or warm and unintelligent. It is often remarked that fervid evangelistic preachers put no thoughts or ideas into their sermons, while the men of thoughts and ideas do not preach for conversions. Surely both qualities can be united, in the same man and in the same sermon, as we see in the really great preachers.

On the list of the Macmillan Company for this week are "Greek Architecture," by Professor Allan Marquand; "The Story of the Great Lakes," by Professor Edward Channing and Miss Marion Lansing; "Modern Thought and the Crisis in Belief," by Professor Robert M. Wenley; "Walt Whitman," by Professor George Rice Carpenter in the Englishmen of Letters Series; and the fourth volume of Bailey's "Cyclopaedia of Agriculture," which completes this exhaustive work on the farm and its problems.

The national council of Nonconformist Churches in England, discussed last week many subjects. A resolution in favor of the disestablishment of the Anglican church in Wales was passed unanimously. The case for that measure is much the same as for disestablishment in Ireland in 1869—that is, the great majority of the people in each country being outside the established Communion. As there are 200 Nonconformists in the House of Commons, the Welsh majority naturally look to the present government for relief in the matter.

The London Society for Promoting Christianity among the Jews attained its one hundredth birthday, and the event was celebrated two weeks ago by a series of eminently enthusiastic gatherings. Abundant evidence of the vitality of the society has been forthcoming, and it is clear that at no period of its existence was the organization in a stronger position than today. Founded in 1809, with one missionary in London, it now comprises 222 workers, in various parts of the world, and of these eighty-eight are themselves converts from Judaism, engaged daily in proclaiming to their brethren, "We have found the Messiah."

One of the ill uses of the daily press is the publication with striking headlines and florid language of sensational accounts of the doings of criminals, or those who have taken the first steps towards leading a criminal life. It is one of the dark blots on the journalism of the United States that it gives space so largely and glaringly to the publication of offensive and immoral sensationalism. Surely that which promotes coarseness, sensuality, and a craving for low comedy and gross dramatic details in adults must have a debasing effect on juveniles. We appeal to the strong sense and manly spirit of Canadians to use every fair means to prevent our press from drifting in this direction. Let us keep our homes and firesides clean.

At a meeting of the Indian mission committee of the synods of Manitoba and Saskatchewan, Rev. Dr. Hart, convener, in the chair, it was moved by Dr. Patrick, seconded by Dr. Farquharson, and agreed that the committee "desire to place on record its appreciation of the most valuable work done by the Hon. David Laird, in furthering, by his advice, sympathy and influence, the efforts of the committee to christianize and civilize the Indians."

The English Royal Commission on the Poor Laws and the Liquor Traffic has presented a report that is full of sudden information concerning the tremendous extent of poverty which prevails in the United Kingdom. One striking clause in the report reads as follows: "A great weight of evidence indicates drink as the most potent and universal factor in bringing about pauperism. Some witnesses also indicate gambling as a serious and growing cause; but gambling, though it wastes the resources of its victims, does not lead to such physical and moral degradation as drink."

A gentleman in Toronto, who writes to the editor of the Pioneer a letter referring to the effort being made to do away with club licenses, says: "I live close to a place in which there meets a club that has a license. I have been several times on the point of taking proceedings against them for the noise and disturbance they make until two, three, and four o'clock in the morning. They get pretty well filled up with liquor, and they become very boisterous and noisy, both while at the club and in leaving. I am sure you would have my hearty co-operation and help. My house is not a home, and never will be, while they have a bar license, as Sunday is a happy day with them also."

Statistics make dry reading, but the following is of interest to all who would mark progress in things religious. There are 1,644,510,000 people in the world; 534,940,000 are Christians; 175,290,000 are Mohammedans; 10,860,000 are Jews, and 823,420,000 are pagans. Of this latter number 300,000,000 are Confucians, 214,000,000 are Brahmans, and 121,000,000 Buddhists, with other bodies of lesser numbers. Approximately, then, we can reckon that out of every thousand of the earth's inhabitants 346 are Christian, 114 are Mohammedan, 7 are Israelite and 23 are pagan. In 1885, with a trifle smaller population, it was estimated that there were 10,000,000 less Christians in the world, 55,000,000 more Mohammedans and 3,000,000 less Jews.

The Sabbath, on one side, is a religious institution and the observance of it as such is a duty we owe to God. As a matter of course, it cannot in this respect be enforced by civil law, says the Christian Advocate. All religious duties are purely voluntary. No external authority can reach the affections and control the will. Outward conformity to established regulations may be demanded, but outward conformity is nothing in God's eyes unless it spring from the heart. On the other side, the Sabbath is a civil institution, created and protected by legislative enactments. The State requires all citizens, not primarily in the interests of religion, but in the interests of civilization and secular morality, to abstain from common business on that day; and the State has as much right to do this as to prohibit murder or theft.

Canada's National Missionary Congress

SOME NOTES OF THE PROCEEDINGS

The greatest and most significant gathering of a religious character ever held in British North America concluded its sessions in Massey Hall, Toronto, on Sunday night. From whatever point we view it, that of numbers or enthusiasm or high purpose or breadth of outlook or earnest and intelligent discussion, the Canadian National Missionary Congress was the most unique and compelling thing of its kind, we believe, ever seen in Northern North America.

And in some of its features at least it was unique among great world gatherings. It is true that we could not call it a National Congress in the fullest sense of the word, in that it did not include the great Roman Catholic Church, but for all the Protestant Churches of any country to unite in a great representative gathering for the discussion of missionary problems and opportunities and the assuming of missionary obligations and duties is something new under the sun.

Time will most surely tell what the full results of this great gathering will be, but it would take no prophet to predict that they would be of the most far-reaching and enduring kind. The missionary obligation is so clear and insistent, the missionary opportunity is so large and inviting, that an honest and earnest Christian man cannot face them squarely and not be won to the cause of world-evangelization.

In reality, the Congress began on Wednesday morning in the school-house of St. James' Cathedral with a prayer-meeting conducted by Mr. S. J. Moore. It was significant to note that in almost every prayer that was voiced in that large gathering there was a pleading for a larger vision touching this great work of Christian missions.

The opening meeting in Massey Hall was on Wednesday afternoon, announced to be specially for clergymen and students, though probably the audience differed very little from that which assembled at the other sessions. The theme of discussion was "The Relation of the Ministry to a Missionary Church." The opening devotional exercises were of an exceedingly hearty and inspiring kind, and there was a very manifest spirit of expectancy and receptiveness when Mr. Robert E. Speer, of New York, was announced to speak upon "The Great Commission."

Mr. Speer, always so earnest, straightforward, convincing, was in splendid form, and thrilled his audience with his appeal for loyalty to the spirit and method of Jesus Christ. That last great command of Christ's to go into all the world and preach the Gospel was not, he said, the foundation of the missionary spirit. If that command had never been uttered the missionary obligation would not have been affected, because it rested upon the character of God, the universality of the Gospel, and the unity and need of humanity.

The commission defined the message of the church as action and power, not reflection or defensive apologetics. These latter had their place, but when the Lord came to deal with the real message of the church, He placed the emphasis on the former. The Gospel was to be safeguarded, not by walling it about, but by aggressive action. The spectacle of a religion conquering the world would be the best argument that that religion was divine.

The church was bothered with heresy because it had lost its momentum. One never saw heresy bothering a church that had speed enough. Then the commission gave the church a

great living cause. The perpetuation of an institution or the propagation of a body of doctrine was no adequate cause. The true cause was the propagation of a great and living principle, an end, a something to be achieved. The commission laid emphasis upon the personal element and demanded personal loyalty. It made the church's purpose to be the conquest of human personality for its Founder and the establishment of His personal rule and control over the whole life of humanity.

Principal Gandier, of Knox College, was the next speaker, strong, thoughtful, educative, on the theme, "The Minister, the Leader of His People." He pointed out that though the minister should himself do the work of an evangelist, his work was not ended until he had made his people to feel their responsibility to win souls. His power to win souls was not limited to personal contact, but his influence could be projected into any land where it might be most needed.

Mr. J. Campbell White, General Secretary of the Laymen's Missionary Movement of New York, gave the third address. His subject was "Reflex Influence of Missions," but in his intensity of earnestness he was not always able to keep very closely to his theme.

Wednesday Evening Meeting.

In opening the evening meeting of the Congress, the president, Mr. N. W. Rowell, K.C., took occasion to say that it was the largest and most representative gathering of Christian men ever assembled in Canada. It represented the growing spirit of Christian unity and co-operation among the churches of the Dominion, and the awakened interest of Christian men in the real work of the church. He read letters of regret at being unable to be present from the Hon. James Bryce, British Ambassador at Washington; His Excellency the Governor-General, and Sir Robert Hart, late of China.

The Hon. J. M. Gibson, Lieut.-Governor of Ontario, spoke a few words of welcome to the members of the congress, in which he revealed the fact that he was himself in close touch with the work of the Laymen's Missionary Movement.

A very interesting incident of the meeting was the introduction of Sir Andrew Fraser, who stated that he appeared before them as a representative, first of the Laymen's Movement in Scotland, and then of the native Presbyterian Church of India. He was still Moderator of that church, and still continued to have the keenest of interest in the religious conditions and needs of the people of India.

Mr. Rowell spoke on "Canada's Opportunity at Home and Abroad." In clearness of thought and effectiveness of deliverance, his address was quite the equal of anything during the Congress. He said:

That we may better appreciate the greatness and significance of this opportunity let us briefly recall to our minds the extent and general characteristics of our country and the number and character of our immigrants and settlers.

Canada, with a present population of not more than 7,000,000, is larger than the United States, including Alaska, the Philippines, Porto Rico, and its other possessions, with their combined population of over 100,000,000. Canada has al-

Continued on page 12.

GOD IN THE HANDS OF MAN.

By A. W. Lewis, B.D.

Theology is continually telling us that we are in the hands of God. The supreme joy of religion is that we are in the hands of God. This is a natural thought. It is a rational truth. It is the only rational idea of God the Creator and father. No esteemed father on earth will cast off his children. We can not imagine that the good God and all-loving Heavenly Father would let His helpless children suffer in the power of a terrible, law-abiding machine, of irresistible fate. God keeps us in His hand, to father us into a godlike character. This is Christianity. But it startles us to be told that God puts Himself in the hands of man. He said to Moses: "Let me alone, that I may consume this stiffnecked people;" and to Jacob He said, after wrestling with him all night, "Let me go, for the day breaketh."

In the case of Jacob we are told "a man wrestled with him." We need not delay long to enquire who this man was. It may have been an angel. It may have been the "angel of the Covenant." It does not make any difference who it was, except this, that he represented God to Jacob. The same is true of the Bible, and of the Church. Nature is the work of God. The Bible is His Word. The Church is His organization, a world-wide brotherhood. In all these He puts Himself in the hands of man. He permits man to do his work. He calls man to be His representatives on earth. As the angel put himself in the hands of Jacob, so God to-day puts Himself in the hands of man. Jacob accepted this truth. It was too plain for him to evade. "I have seen God face to face, and my life is preserved."

You have seen a father and his little child. Who has not watched them with deepest interest? Sometimes they play together; and the father puts himself in the hands of his boy, though a hundred times the stronger. He condescends to the power and the wisdom and even the childishness of his little one, that they may be companions. More than this. The time has come to end this playfulness; and the father must go to weightier things, and the boy to more profitable things. The father is still in the hands of his child. He clings to him. His love will not let go. Perhaps he has some petition. Perhaps it is merely a yearning for continued fellowship. The father says: "Let me go. I cannot stay longer." So God said to Jacob: "Let me go; for the day breaketh." And the day was to bring to Jacob new duties and new joys. "Let Me go."

The Incarnation is a marvellous expression of this truth: God in the hands of man! In olden times He gave hints of His condescension. In Jesus Christ He so perfected the thought that all the world wonders. Some cannot believe that it is true. It seems too good to be true. It is too wonderful for us to understand. And God so condescended to man's lack of faith that He sent angels to announce it beforehand. The choirs of heaven heralded its accomplishment. At least three times the Father spoke to men: "This is My Son." No one else was ever like Him—the only begotten! God in the hands of man! The Word made flesh! A lenten thought! On God's side of the truth there is nothing else so expressive of His love for humanity, for even the sinful sons of men. He stooped to share the struggles and the ills that flesh is heir to. His yearning love led Him to put himself in the power of human nature and became subject to human authority. He came not to judge but to save. And He could bless His children most by making common cause with them, and by putting Himself into the hands of men. No heathen religion

ever dreamed such loving sympathy and hearty partnership between God and men.

On man's side the Incarnation became the tragedy of all ages. Human folly and human hate and human sin are seen in their extreme degradation. Think how the Jews treated their Messiah! They were told continually of His coming. They were trained for the understanding of Him, and for the reception of Him; but they were blinded by selfishness and materialism. They made up their mind first that He was only a man; and they judged him accordingly. He said He was God, and persisted in His claim when they reminded Him how great was that claim. Their theology stood in their way. The goodness of His life was nothing to them. His love daily shone with the brightness of God, but they closed their eyes and shut themselves up into their vindictive zeal. They treated Him with all manner of disrespect. Like a stampede of the steers of Texas they rushed upon Him and His disciples; and they in mockery hung Him on the cruel and disgraceful cross. Judas led them on; and Peter was carried away for the moment with their blind fanaticism. God put Himself in the hands of men, and they hurled their inhuman fury against Him as the son of Beelzebub.

Jesus distinctly says that they had no power against Him, except as it was given them from the Father. They could not take His life. He "laid it down." He continued to the bitter end to leave Himself in the hands of men, that He might reveal the horrorableness of sin, that he might manifest something of His infinite love, and that He might bear "our sins in His own body on the tree." Such condescending love and unlimited self sacrifice are unparalleled. The marvellous power of Christ's spirit over Christians in every century finds its source in His putting Himself in the hands of men. The speedy conquest of the heathen nations to Christianity, as soon as they knew the truth, is the response of man to this magic touch of God upon their hearts.

Many to-day rail against the Pharisees, and yet commit their sin against Christ. Sin to-day is the same as it was 1900 years ago. Yet some roll deceit under their tongue as a sweet morsel. Others slander their brothers, as if their good name was worth nothing. Others, like Judas, kiss the Master publicly and then betray Him in secret. The wisdom of the world is foolishness with God because it will not learn a higher wisdom. Prejudice to-day is as unjust as when it crucified Christ. Ingratitude to Christ is as ugly to-day as it was in the Sanhedrin. To close our hearts against the love of Christ is the greatest of mortal sins. To open the heart to His Spirit is to be transformed; so that His forgiving love is not only the hope of glory, but it is the realization of that glory.

When the father puts himself in the hands of his boy of five years, his love is felt in every movement; and the love of the child springs up to meet that love with a rapturous joy. There is no transgression. The child is "on report" with the will of the father. So "sin is any want of conformity unto the will of God;" but when we feel the Father's love pulsing through the Gospel story, and in our life, our will is one with His. We know the sweetness of the indwelling spirit.

This gives us the true viewpoint of prayer. Many are perplexed about God's ability to answer. They imagine false conditions. They make a god to suit their own notions, and find him manseled by His laws. When Matthew Arnold died, Robert Louis Stevenson quietly observed, "He will not like God." It will be a great surprise to many when they do find out what kind of a God put Himself in the hands of man. It will not be a disappointment;

but there will be a great change in their theology. Only those that know the Father by the Son can understand His relation to the human race. Jesus had no scruples about prayer, because He knew Him. The machinery of the universe does not hear prayer; but it is different with the loving Father. Who puts Himself in the hands of man.

When the father lifts the son in his arms, he does not violate the law of gravitation. He merely introduces another power superior to it; and all men's triumphs in civilization are the fruit of his superior wisdom and power. He groups forces differently and brings other laws into play; and thus he discovers new forces and makes Nature assist herself to designed ends of good. God can do this infinitely better than man; and it is only a joy to us to answer the prayers of His children. The cry "the laws of Nature are inviolate" is the most absurd deification of Nature's forces. Those that sneer at our reverence for the "God the Father Almighty" show a far more superstitious reverence for material force. God has put Himself in man's hand that He may give us the benefit of unknown powers and a Father's co-operation.

Jesus by word and by example has made it plain beyond dispute that the Father makes believing prayer the condition of the highest blessings. The Father wants to draw out his boy's love and confidence; and so he makes asking and faith conditions of receiving. He thus puts himself in the hands of his boy to win his hearty partnership. To give promises and then not fulfill would not merely be showing weakness, but deceit. But God's promises are "yea and amen in Jesus Christ." "If ye shall ask anything in My name, He will give it you." "Ask and ye shall receive." To say that these prayers only secure a subjective answer, is to treat Christ as the Sanhedrin treated Him, when they condemned Him to death. The child cannot reach the water and he asks his father for a drink; and he has promised it to him. What would you think of the Father if he said, well, you cannot expect me to give you a drink; but the asking will bring you something, namely, greater thirst? God does not mock His loving, trusting children when they call upon Him.

Since God puts himself into such relations with man for such purposes, then it is just and right that He makes the answer to prayer depend upon the degree of faith. If Jacob had said, Well I think you might give me a blessing before you go, but I shall be glad to get a rest, the blessing would have been small. He said, "I will not let thee go except thou bless me; and He blessed him there." Elisha told Joash that his arrow was the "Lord's deliverance." "Take them and smite upon the ground. And he smote thrice and stayed." And the prophet was disappointed, because he did not smite at least five or six times; for then he would have defeated Syria until it was completely subdued. So Jesus was praying continually to the Father, with the Father; and when the turmoil of the world or the weariness of the flesh interfered too much He withdrew to a quiet place to be alone with Him. By such implicit faith Jesus secured for Himself the joy of the Father's presence, so that He could rejoice though "a man of sorrows." Once only did the Father hide His face, that Jesus might be completely in the hands of man, on the Cross. Then the answer came, and Jesus said, "Into Thy hands I commend My Spirit."

God thus placed Himself in the hands of man that man, by clinging to Him may be raised higher and higher. The Spirit of God dwells in the heart of those that put their hand of faith in the great hand of the Father. Some material blessings may be denied and some

given; but the greatest of all blessings is the abiding presence of God, lifting us from one degree of grace and glory unto another, until we appear before God, spotless and unrebukable.

The teacher comes down within the range of the pupil's understanding. He puts himself into the hands of the one he wishes to lift to higher standards of living. The boy rises in proportion to his admiration and faith and yearning. The father can do this very much more efficiently. God with infinite wisdom and love puts Himself in the hands of man, made in His image, that that image may be brightened, and worked into every part of human life. When man understands this glorious truth, his prayer is the prayer of Jacob, "I will not let Thee go except Thou bless me." The blessing is sure. "If a man love Me, he will keep My word; and My Father will love him, and We will come unto him, and make Our abode with him."

God could not confer a greater honor upon humanity. He could do His work in the earth with angel and archangel; but to honor man and by honoring him exalt him, He puts Himself into man's hands, committing His work and His interests on earth to us. It fairly takes one's breath away. Kindly think upon it till it makes an indelible impression upon your mind and heart. We have not time to elaborate this thought. And, if this is God's way of working with man for man's good, it ought to be ours. There is no better way than this to educate and culture man than to honor him, taking it for granted he is worthy. If man has any manhood left that manhood will respond and the beginning is made. In the end it will be seen that God's method is the best; and His triumph even at the hands of man will be worthy of the infinitely wise God.

One other thought, arising out of this, we cannot pass over. It is the climax. It is the fruitage of this marvellous truth in the life of man. Think of our responsibility. We cannot grasp it. Few have dreamed of it. Have we all? God's work in this city and in every city and town and country depends upon His children, upon you and me. Ponder it for yourselves. This is getting to the heart of things. Let us keep that truth as a great motto on the walls of memory. Let us engrave it on our heart; and then we gladly will get entirely right with God, and live out in our daily life our portion of the image of God, our proportion of His life wrought into us by His Spirit. The world will stand amazed as this truth possesses the hearts of Christians the world over; and

"Jesus shall reign where'er the sun
Does His successive journeys run."
Millinocket, Maine.

WHAT A GOOD START IS GOOD FOR.

A good start may become a dangerous snare. This is not the fault of the good start, but of the person who, having made it, rests back comfortably on the idea that things will now take care of themselves. Almost anybody can make a good start. About one in a hundred holds it. Printers know this by costly experience. They know that the good pressman is not the one who can turn out a faultlessly printed sheet just after the make-ready and the color and the register have been satisfactorily adjusted, but the one from whose work you can pick out at random a sheet after a thousand, or ten thousand, or a hundred thousand, have been run, and find it difficult to say from what part of the run it came. The man who holds out through the entire job, whether it be printing, or preaching, or living life in any other of its searching, testing forms, is yet in the minority. A good start is good for just as long as it lasts,—no longer.—Sunday School Times.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE CONVERSION OF SAUL.*

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

Why persecutest thou me? v. 4.—There is an ancient legend of a saint who sought the presence of his Lord. In a vision he saw himself knocking at the door of the celestial abode of the Redeemer, and heard the divine voice ask "Who is there?" He replied, "It is I, Lord." The door did not open, nor was any response granted him. Again he knocked, and heard the same question. Again he said, "It is I, Lord." Complete silence was once more his answer. A third time he knocked and heard the question, "Who is there?" This time he replied, "It is Thyself, Lord." The door swung open and he found himself in the arms of the Saviour. Thus Jesus insists on identifying Himself with His people, and on His people identifying themselves with Him.

Into Damascus, v. 8. What a different entry from that which Saul had planned, and how much more truly noble! A rich man in Eastern Canada was caught in a big bank failure, and lost nearly all his money. Friends called upon him to express their sorrow. To their surprise he was found to be as hearty and jolly as they had ever seen him in his most prosperous days. "Don't condole with me," he said, "I am richer now than ever before. I have just found out that my money was robbing me of everything else. Now I find, that, with the loss of gold, all the bright friendship and family life are coming back to me. I have exchanged a shop for a home." So God's providence often surprises us. His clouds are lined with light.

Ananias, v. 10.—Why is it that when we hear this name we think of the other Ananias, the liar? Because evil seems to be more easily remembered than good. The word "villain" used to mean a kind of small farmer, it came to mean a rascal. "Craft" used to mean a trade, now it means a low sort of cunning. If any person gets accused of wrong-doing it will be remembered to his discredit, whether he be guilty or not. He may be honorably acquitted in the court, but long afterwards people will say of him, "Oh, that's the man that was mixed up in that scrape." The lesson is, that, to maintain a good name which is better than riches, we must abstain from the very appearance of evil.

I have heard . . . much evil, v. 13.—God likes frank prayers. As we despise the man whom we see trying clumsily to conceal something which can be clearly seen, God, who knows all our hearts, is offended by any lack of sincerity of outspokenness in our prayers. Abraham was the friend of God, and was not the less liked because once he confessed the misunderstanding of Jehovah's purposes, thinking that the Judge of all the earth was not going to do right. Jacob wrestled with the Angel of the Presence. Peter ventured to reprove the Speaker on the housetop, saying, "I have never eaten anything that is common or unclean." All these are prayers which would surprise an ordinary prayer-meeting, yet God did not resent them. Let us be downright with God.

He must suffer, v. 16.—How much easier it would be to be kind to people, if we could look ahead and see what they are destined to suffer. All the world

S.S. LESSON, April 18, 1909.—Acts 9: 1-19. Commit to memory vs. 15, 16. Study Acts 9: 1-30. Golden Text.—He fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?—Acts 9: 4.

admires a soldier, as Ruskin points out, not so much because he is a man ready to be killed, as because he is a man ready to kill, as because he is a man ready to be carried on a hospital stretcher into the operating room to have his arm or leg amputated, you would not hate him so fiercely then. Pity is a solvent of anger. Now, there is no human being to whom trouble and sorrow do not come. Consider the temptations, irritations, hardships, disappointments and griefs of others, and it will be less difficult to fulfil the royal law, "Thou shalt love thy neighbor as thyself."

Filled with the Holy Ghost, v. 17.—The Spirit is always given for service. The possession is a poker, not a plume. It is a dedication, not a decoration. It is to be used as a tool, not a toy. The might of the Holy Spirit, more real and tremendous than all the great forces of nature, is the energy which God sends forth to redeem the world. That power He will not entrust to any save those who yield themselves wholly to Him, and who are willing to endure any toil or suffering, if only they may help to fulfil His purpose.

TREASURE IN HEAVEN.

By John Godfrey Saxe.

Every coin of earthly treasure
We have lavished upon earth
For our simple worldly pleasure
May be reckoned something worth:
For the spending was not losing,
Though the purchase were but small;
It has perished with the using,
We have had it,—that is all!

All the gold we leave behind us,
When we turn to dust again,
Though our avarice may blind us,
We have gathered quite in vain:
Since we neither can direct it,
By the winds of fortune tossed,
Nor in other worlds expect it,
What we hoarded we have lost.

But each merciful oblation—
Seed of pity wisely sown,
What we gave in self-negation,
We may safely call our own.
For the treasure freely given
Is the treasure that we hoard,
Since the angels keep in heaven
What is lent unto the Lord.

RIISING HIGHEST AT HOME.

Those whom we love most often have to put up with us at our worst. It is in the home, among those whom we love dearer than life, that we usually give our ill-temper and pettiness and rudeness and selfishness and other bad habits fullest play. And it is a shameful thing that it is so. If our Christianity is to be used only among acquaintances and strangers, and on dress parade at public gatherings and church services, what is it really worth, to us or to anybody else? Writing on "The Disciple at Home," Dr. G. Campbell Morgan has said, "No service for God is of any value which is contradicted by the life at home." If our Christianity is not equal to the task of the commonplace routine of home life, it is not Christianity at all. Our best-loved ones are entitled to the best of ourselves that we, in the power of Christ, can give them.

None shall be saved by Christ, but those only who work out their salvation; we cannot do without God, and He will not do without us.—M. Henry.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Letters.—The Moslem law was intensely intolerant of heresy among its own people, and enforced ecclesiastical censures with civil penalties, inflicted by the Jewish state as long as it was independent, and as far as their new rulers would allow them, after they became a subject nation. Julius Caesar granted to Hyrcanus and his children all the rights of the high priest, whether established by law or accorded by courtesy. This was confirmed by Augustus, and under this edict the Sanhedrin exercised a strict spiritual and temporal oversight of all Jews inside and outside of Judea. The number and wealth of the Jews in Damascus made them a powerful factor in the city, yet it would not have been possible for a Jewish official from Jerusalem to have arrested men there for a purely religious offence, and carry them abroad to be tried, except that about this time Aretas or Hareth, the king of the Nabataeans, Arabs, had obtained authority over Damascus, and it was part of his policy to allow the Jews the freest hand in their own internal affairs. The Christian Jews in Damascus were converts who had been evangelized during their visits to Jerusalem, or fugitives who had fled there from persecution.

"HIGHER."

"Higher" cries the impatient bulb, as the earth rises and opens for its entrance into the fair, bright world above. "Higher" says the clambering vine as it daily strives to wind one more tendril around its supporter. How gracefully line after line is twined around till the summit is reached, and how tenaciously it clings as if not to lose the position it has gained! "Higher" laughs the gay, gorgeous butterfly, as it seeks to waft itself into life in the sun's genial rays.

And "Higher" sings the lark in his morning song, as he sails through the fleecy clouds to his airy home. "Higher" sings the school-boy, as he daily marks his height upon the wall and half despairs of growth. "Higher" says the youth, when he first beholds the broad fields of intellectual greatness spread out before him, and finds there is work for him to perform.

This word "Higher" is a noble one, a glorious incentive to action. The Christian owns and feels its influence, and it is easy to imagine that he hears it softly breathed in his ear, as he is about to take the last look of earthly objects. "Higher" it was that prompted him to clasp his parent's knee when endeavoring to rise in his infancy. "Higher" was his motto in childhood; in youth he felt its influence; in manhood it urged him to noble deeds and generous actions. And now, as the light of his mental vision is going out, this cheering word comes to guide him safely to that region of eternal bliss where he will find the realization of his motto fully exemplified and personified even in the "Most High."

So limited are our facilities for comprehending things as they are in themselves, that did the Scriptures present dim and faint pictures of them, they could not otherwise be revealed at all. The "light" which no man can approach unto," if presented in its full blaze to eyes too weak to endure it, would blind instead of enlightening. We now "see by means of the reflection of a glass," what we could not otherwise see at all.

THE POWER OF OPTIMISM.

Lord, if I am to do thy work, inspire me with thine optimism! I cannot enter on my ministry if I am impressed with the utter hopelessness of the human soul, with worthlessness of the human body. If I am to watch in the Gethsemane of the sick, I must have a heart not too heavy. I have read that thy disciples in that ward were "sleeping for sorrow." I used to wonder at the expression; but I see it all now. They could not watch with thee because they had no hope of thee—they despaired of thy cause. If I am to be kept from sleeping on duty my eyes must be anointed with the oil of gladness. Anoint with hope, O Lord, the eyes of all that work for thee. Anoint those that tend the couch of pain; give them the vision, not of death, but of life! Anoint those who seek to redeem from sin; give them a vision of the white-robed throng. Anoint those who visit the home of the bereaved; give them the vision of the things that cannot die! Anoint those that knock at the dwellings of the poor; give them a vision of the poverty that made us rich! Anoint those who labor in heathen lands; give them a vision of the many mansions! Anoint those who are teachers of the young; give them a vision of the full-grown man! Anoint those who are personal sufferers; give them the vision that they are preparing to be ministering spirits in the kingdom of their Father! Not solemnity, but sunshine; not heaviness, but happiness; not the weight of reflection, but the wing of rapture, is the preparation of those who are called to follow thee.—George Matheson, in "Some Thoughts for Life's Journey."

WHAT THOMAS MISSED.

Will disciples who do not go to prayer-meetings please read John 20:19-28? Here an account is given of the first Christian prayer and conference meeting.

The ratio of attendance was much greater than it usually is now, as all the disciples—Judas having gone "to his own place"—were present, except Thomas. He was absent and apparently not excused. Perhaps it rained, or possibly he had an important engagement; he may not have felt very well, or, after a tiresome day, may have felt the need of physical relaxation. At any rate, he was absent, and he missed a great deal.

In the first place, he missed seeing Jesus. For the Master came to that first prayer-meeting, and spoke at it.

In the second place, Thomas missed the mysterious gift of the Holy Ghost, which those present received from the Saviour.

In the third place he lost his faith in Christianity. When the disciples next met him he had blossomed out into a full-fledged agnostic. He flatly refused to accept their united testimony, and declared that nothing short of full scientific proof could ever convince him of the resurrection. What a price to pay for neglecting to go to one prayer-meeting!

But it is substantially what the Christian of nowadays loses if he absents himself from the more intimate meetings of Christ's disciples. He, too, misses the visions of Jesus, the unction of the Spirit and the assurance of faith.—Selected.

DAILY BIBLE READINGS.

Mon.—A day of rest (Exod. 20: 8-11).

Tues.—A day of worship (Isa. 58: 13, 14).

Wed.—A day of holy memories (John 20: 19-23).

Thurs.—A day of loving service (Mark 3: 1-6).

Fri.—The outcast's day (Isa. 56: 3-8).

Sat.—A pattern for all days (Rom. 14: 5-12).

GOLDEN GRAIN BIBLE READINGS.

By J. A. R. Dickson, D.D., Galt.

What God Says of Strong Drink.

The violence it creates, Prov. xx. 1. Its physical and moral blight, Prov. xxviii. 29-35.

Warnings against its use, Lev. x. 9; Prov. xxxi. 4-5; Hos. iv. 11; Eph. v. 18.

Warnings against accompanying with drinkers, Prov. xxviii. 20.

Woe to him who puts the bottle to his neighbors lips Hab. ii. 15.

Error comes through its use, Isa. xxviii. 7.

Woes pronounced on drinkers, Isa. v. 22.

Not to be looked on even, Prov. xxviii. 31.

Total abstinence for the good of others urged, Rom. xiv. 21.

God's approval of total abstinence, Num. vi. 2-8; Luke i. 15; Jer. xxxv. 2, 10, see verse 19.

From all this we see that the Bible is a thorough temperance book. Its whole trend is in favor of total abstinence. Let us take our stand on its sure ground.

GOD'S VOICE IS OFTEN AT A CHILD'S PILLOW.

The little daughter of a native judge, in one of the mountain towns of Japan, whose wife had become a Christian, loved to hear her mother read the New Testament, and was particularly fond of Luke's Gospel. She listened eagerly to the story of Jesus' birth in a manger, and all the wonders of his life and death; and was eager to tell her heathen playmates the news of His love and mercy. But she was taken sick with diphtheria, and soon lay at the very door of death. While her mother, who loved her just as much as mothers do—Christian lands love their children, sat weeping beside her, she opened her eyes and said, "Mother, please put you Gospel of Luke under my head for a pillow, for it is so beautiful."

It was done according to her wish, and while she thus rested on her loved Saviour's Word, He called her away.

THE GOD OF THE AGED.

Rust has been the ruin of many a bright intellect. The celebrated Dr. Archibald Alexander of the Princeton Theological Seminary kept young by doing a certain amount of intellectual work every day, so that he should not lose his touch. He was as full of sap on the day before his death as he was when a missionary in Virginia at the age of two and twenty. He prepared and often used a prayer that was so beautiful that I quote a portion of it for my fellow disciples whose life-clock has struck three-score and ten:

"O most merciful God, cast me not off in the time of old age; forsake me not if my strength faileth. May my hoary head be found in righteousness. Preserve my mind from dotage and imbecility, and my body from protracted disease and excruciating pain. Deliver me from despondency in my declining years, and enable me to bear with patience whatever may be Thy holy will. I humbly ask that my reason may be continued to the last, and that I may be so comforted and supported that I may leave my testimony in favor of the reality of religion and of Thy faithfulness in fulfilling Thy gracious promises. And when my spirit leaves this clay tenement, Lord Jesus, receive it. Send some of the blessed angels to convey my inexperienced soul to the mansions which Thy love has prepared; and O, may I have abundant entrance ministered unto me into the kingdom of our Lord and Saviour Jesus Christ."

This beautiful petition flooded his closing years with sweet peace and a strength unbroken to the last.—Interior.

WHY OBSERVE THE LORD'S DAY.*

By Rev. Robert Speer.

All the steps in the change by which the early Christians dropped the observance of the Jewish Sabbath and substituted the Lord's Day we do not know. The Jewish Sabbath was part of the ceremonial institutionalism of the Old Testament, and Christianity at once began to release itself from all bondage to the old law; but the principles of the old order were permanent principles, the principles, especially, of the rendering to God of certain times and certain income, not as a sign that all the rest were the individual's and not God's, but as a sign of the very opposite.

Accordingly, Paul, while making no mention of the law of the tithe as still binding, sets forth a principle of giving more exacting still. On a certain day the Christians were to lay aside in proportion as God had prospered them. The implication clearly is that the grace of the gospel would draw forth far more than was prescribed by the old law, and it is evident that it did, and that a tenth of the income would have seemed a very paltry offering on the part of these early Christians. But no prescription was before their minds. They acted on the principle of stewardship.

And so, also, as to their time. The Jewish day was no more binding on them. The only thing of consequence was the principle embodied in the Jewish observance. That principle, probably with no conscious thought about the matter, guided aright by the fulness of their love and the spontaneous leadings of a true obedience, they fulfilled in their observance of the Lord's day, the day with which the greatest event in His life and theirs, the resurrection, was associated. From the beginning they met specially on that day. On that day Paul told the Corinthians to give heed especially to the other principle which the tithe had represented in the Old Dispensation. So all that was of eternal significance in the old symbol of the Jewish Sabbath passed on to the Lord's day.

So far as the principle is concerned, any day of the week would answer. There is no more reason for adhering to the Jewish Sabbath than to any other provision of the Old Testament law. None of it is binding upon us as law. The principles embodied in it are binding upon us and upon all men. But just as we can worship God anywhere without the ritual possible only in Jerusalem, so we can observe any day. The only point of importance is that Christians should agree upon one day and act in unity, and the natural day is the day which the instinct of the early Church, acting upon the facts of its history, at once hallowed, the day of our Lord's resurrection, when once and forever the old, whose end had been served, gave way to the new, the letter to the spirit.

We observe the Lord's Day because we are the Lord's people. All our life is from him. Our one business is to glorify and serve him, and to become like him by the loving and living help of the Spirit. One day is none too much to give from all our common activities, to think in specially, and undisturbed by daily tasks, of his goodness and graces, and to spend in service of others in special ways impossible in the round of duties of other days. The true observance of this one day as the Lord's Day will make all our days days of the Lord.

*Y.P. Topic, Sunday 18th April. — Why We Observe the Lord's Day (Mark 16: 1-6; Acts 20: 7; 1 Cor. 16: 2; Rev., 1: 10).

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An alarming tendency to drink is
showing itself among the Indians of the
Yukon. This is largely due to idleness.
An effort is to be made to counteract
this tendency by interesting them in
agriculture. It is hard to make an In-
dian into a farmer, but it is worth trying.

The Catholic Register asks for two
chapel cars for the two great transcon-
tinentals of railway. A chapel on
wheels is a good idea, and our church,
which has done so much for the north-
west, might employ such an agency use-
fully. Some of our wealthy members
might make a gift of a portable church.

Germany has a law which provides that
a man who wastes his earnings in vicious
habits may be declared a minor, and
his wages will then be paid to a guardian
who expends them for the support of
the man's family. If the man refuses to
work the police look after him and see
that he does. An excellent law, which
some other countries would do well to
copy.

A Methodist ministerial union has been
formed in Victoria, B.C., somewhat dif-
ferent in character from those usually
existing. It admits to membership min-
isters, missionaries, their wives and their
widows. They gather together once in
two months around the tea table, for so-
cial intercourse and to discuss papers and
subjects of mutual interest. Such an
association should prove very helpful.

Church union in South Africa is more
comprehensive than in Canada. Negotia-
tions are in progress between the Pres-
byterians, Congregationalists, Methodists
and Baptists, and a satisfactory joint
creed has been agreed upon. But how
did they settle the question of baptism?
That has prevented the Baptists in Can-
ada from taking part in the negotiations
for union. Those in Africa must be of
a more liberal stripe.

THE POISON OF A SNEER.

Of all the forms of evil influence that
of sneering at religion on the part of
young people is perhaps most mischiev-
ous, and especially so, where they are
supposed to have been born and bred
in Christian families. Not only is a
sneer inspired by a more subtle form
of depravity than ordinary unbelief, but
it weighs more with the young, with fe-
less reason. An argument against reli-
gion counts for so much, according to
the weight of it, and when it is inspired
by honest doubt, there is supposed to be
a certain manliness about it which be-
comes a redeeming feature in one's lack
of faith. But a sneer is as likely as
anything to be a pure piece of prejudice
and malignity. It does not imply any
sincere and intelligent thinking, and still
less any respect for the sincere and in-
telligent thinking of others. It is utter-
ly void of a good impulse or motive,
and seems to be a pure excitation of
the devil. Wherein, then, lies the mis-
chief of it? In this: that it instills its
poison through the medium of ridicule
before which young people so easily
withers. A sneer is usually conceived
under some expression which is laugh-
able; and in a smart, contemptuous,
reckless speech which sets the company
in a roar, one may do more harm than
he could do in arguing for a week. In-
deed, in nine cases out of ten, if a young
person would but reason about the
thing at which he sneers, he would only
prove how little his words and opinions
are entitled to any weight whatever.

To say nothing about the mischief
which is done in this way among those
young people who have more or less
respect for religion as connected with
our Sunday schools and churches, it is
believed that this habit of sneering is
the most potent instrument of evil with
persons of similar age connected with
printing and manufacturing establish-
ments. It is well known that such per-
sons, to say nothing of their elders,
have, as a rule, perhaps little or no re-
spect for the institutions of religion.
Well, how did they come by it? Are
they especially read and qualified to
argue in matters of this sort? They
would make no such pretensions. But
that is a rare establishment in which
there is not some witty, tonguey, reck-
less person who is always raising a
laugh at the expense of Christian peo-
ple. He "gets off" such epithets and
oddy biting and profane expressions
that they have all the weight of knock-
down arguments. And yet they are not
arguments at all, but only bitter, malig-
nant words, spiced with wit, or with
what passes for such in the company.
Let young people be carefully guarded
against such a habit as this, whether
they would influence others, or suffer
from their influence. If they must pass
through the period of doubt and misgiv-
ing, be it so. But caution them against
that malign, Satanic spirit which would
instill the poison of a sneer, where it
is void of knowledge, and kill by ridic-
ule, when it could not harm by reason.

Among the centennials to be observed
this year is that of Horatius Bonar the
hymn writer, which will shortly be cele-
brated. Among his well known hymns
are, "I heard the voice of Jesus say,"
and the favorite communion hymn,
"Here, O My Lord, I see thee face to
face."

THE POSITION OF QUEEN'S UNIVERSITY.

The position of Queen's University
with relation to the Presbyterian
Church will again come up for consid-
eration at the next meeting of the
General Assembly, and the future of
the university will depend on the de-
cision arrived at. Queen's cannot ex-
pect to retain her professors unless she
can afford to pay them better salaries,
and unless a retiring allowance can
be provided similar to that they would
enjoy under the Carnegie fund, if they
were retiring from work in a univer-
sity having no denominational affini-
ties. Further, means must be pro-
vided for expansion, for Queen's can-
not continue to attract students, which
fortunately she has been able to do
in the past, unless she can keep pace
with the ever growing demands of a
university which would keep up with
the new discoveries constantly being
made in all departments of knowledge.

The position briefly stated is this.
Previous to the death of Principal
Grant he foresaw the future, and ad-
vised that steps should be taken to
nationalize Queen's. The General As-
sembly, in 1900, when the matter was
submitted to it, resolved that it would
approve of any well considered change
which would increase the usefulness
of the university, and appointed a com-
mittee to confer with the trustees. A
meeting was called of all interested,
and a practically unanimous decision
in favor of the proposal was reached.
The report of the committee, when
submitted to the Assembly in 1901,
was adopted. In 1902 the proposed
changes in the charter were approved
of. Only parliamentary legislation was
required to give them effect. Mean-
time Principal Grant died, and in 1903,
when the draft act was submitted, the
Assembly reversed its former action,
and resolved that if the denomina-
tional relations of the university were left
unchanged they would promote a
movement to secure an adequate endow-
ment.

For over four years the work of
raising half a million dollars, that be-
ing the amount aimed at, went on,
Rev. Robt. Laird having been appoint-
ed by the Assembly to carry on the
canvass. The result has been disap-
pointing. The church has not risen to
the occasion. Andrew Carnegie gen-
erously offered that when \$400,000 was
received he would give \$100,000. Up to
October 1, 1908, about which time the
canvass was suspended, \$312,111.60 had
been subscribed, of which \$174,631.67
had been paid, and most of the con-
gregations had been visited. This
leaves nearly \$90,000 still to be secured
before Mr. Carnegie's offer can be tak-
en advantage of. Even if the half
million was all secured, the trustees
have no way of providing a retiring
allowance for aged and infirm pro-
fessors, with the natural result that
the university must fail to attract as
capable men as those who will be ap-
pointed to chairs in universities which
enjoy the advantages of the Carnegie
foundation, and must be prepared to

see the ablest members of the staff drawn away to other universities.

The changes proposed are not so radical as might at first sight appear, and should not weaken the influence of the Presbyterian church in the affairs of Queen's. The founders made the members of the Presbyterian church the corporation of the university, because it was felt to be a matter of necessity that the control of such an institution should be in the hands of some trustworthy and responsible body. If the corporation was composed of the graduates and benefactors, as proposed by the change, this necessity would still be met. The charter also requires that a majority of the trustees must be Presbyterian, though the church does not appoint any of the trustees. If this restriction was removed it is altogether probable a majority of the board would still be Presbyterian. No such restriction prevails with reference to the representatives of the graduates and university council on the board.

If then these two modifications were made in the charter—that the corporation shall consist of the graduates and benefactors of the university instead of the members of the Presbyterian church, and that the restriction that a majority of the trustees shall be Presbyterian be removed—Queen's would come under the same category as Toronto, McGill and Dalhousie universities with reference to the Carnegie foundation, and her professors would be eligible for a retiring allowance, which will also apply to the wives of professors.

The professors of the School of Mines, which is in affiliation with Queen's, are, or will presently be, eligible for pensions under the Carnegie foundation, and therefore are in a better position than their colleagues in the other faculties.

Of course in the event of a change the theological faculty would have to be provided for. The church has now no control over that faculty further than the right to veto the appointment of any of its professors, a right which it has never exercised. Some congregations contribute annually to the support of the theological faculty as to the other theological colleges, the revenue of Queens from this source averaging about \$3,600 a year. The theological faculty, under the altered conditions would be, of course, a separate corporation, but it would be affiliated to Queen's, just as Knox is to Toronto University, the Presbyterian college at Montreal to McGill, and Pine Hill college at Halifax to Dalhousie. Those who have contributed to the endowment fund would naturally have the right to say what proportion of their givings should go to the theological department, but such matters of detail could be adjusted without any great difficulty.

If Queen's ceased to be a denominational institution she could claim provincial support, and the present premier of Ontario, Sir James Whitney, has as much as said that she would receive it.

At present the School of Mines, apart from which the University has no science classes, receives provincial aid, but it has to be under separate management, and the relation does not tend to unity of life and action. A similar difficulty exists with reference to the recently established faculty of education. If relieved from her denominational character Queen's may also expect support from many who can hardly be expected to contribute to the maintenance of a denominational institution.

But while Queen's is in name a denominational institution no university in Canada has been less denominational in spirit. The aim of the church has always been to increase the efficiency of Queen's and to enable her to render growing service to the Canadian people generally. And in this aim a large degree of success has been attained.

The position we have thus explained is in effect that set forth in a statement of the Principal sent out some time ago at the request of many of the trustees, and referred to to at the time in their columns.

But there is another side. Rev. Dr. Campbell, of Montreal, one of the earlier graduates, and a trustee, has issued a statement in which he denies that conditions have changed to such an extent since Queen's was founded, as to justify a change in its constitution. He asserts that sharing in the Carnegie fund will make the professors pensioners on the bounty of an individual and points to the success of Queen's under its present auspices, and to the danger which will follow its secularization. Dr. Campbell does not believe that much aid can be expected from the Ontario Government, and expresses his conviction that the friends of Queen's, including her ever increasing body of graduates, together with the great Presbyterian church, are both able and willing to furnish all that is necessary to keep Queen's in the position she has heretofore occupied. If a pension fund is necessary the church can raise it as it has done for its aged and infirm ministers. Any reconstruction should rather be in the way of bringing the university more closely in touch with the church instead of in the direction of separation.

While we cannot help agreeing with much of what Dr. Campbell says, we must confess that, judging by the past, we are not sanguine that the individual members of the church will do any better for Queen's in the future than they have already done. It is one thing for the General Assembly to pass resolutions and to make recommendations, but it is another to carry them into action. The professors of Queen's are only human, and they cannot be expected to make sacrifices for what is to some extent a matter of sentiment. Although they brought the matter before the trustees, by whom it was sent on to the Assembly and referred back, the board of trustees have, after full consideration, by a vote of sixteen to three, expressed their approval of the proposed changes. Personally we would prefer to see the present relationship of Queen's to the church preserved, but with all due deference to Dr. Campbell's views we do not see how it can be accomplished. And, after all, Dr. Campbell's apprehensions may not be realized. As the mutual attachment of Great Britain and Canada is stronger to-day and the vital relation between them closer than in the old colonial days of legal and formal control, so the connection of the Presbyterian Church with Queen's may gain rather than lose in vitality and helpfulness by the freer development of the university under the proposed change.

NOT ALWAYS WISE.

The Canadian Churchman does not altogether approve of the proposal of the congregation of St. Paul's Church, Toronto, to build a new church, which will have the largest seating capacity of any in Toronto; and cost \$150,000. It is largely the personality of Canon Cody which has built up such a large congregation and rendered necessary more accommodation. Canon Cody will not always be with St. Paul's. He has twice been elected Bishop and declined, and though not chosen for the diocese of Toronto in the recent election, will doubtless be called before long to become the head of some diocese. It is doubtful in such a case whether the necessity for so large a church would exist. The Churchman thinks the congregation should either erect a needed edifice in some of the churchless districts springing up in the northern part of the city. The Church of the Redeemer, St. Luke's and Christ Church are offshoots of St. Paul's and the Churchman would prefer to see a similar living process continued. There are Presbyterian churches—we could mention one in the Capital—where the personality of one man is closely connected with the growth of the congregation and where the question of increased accommodation is pressing. How far it is wise to build under these conditions is a serious question.

LAKE HURON AND LAKE SUPERIOR.

A magnificent summer trip is enjoyed by taking this "fresh water sea voyage" from Sarnia, Ontario, to Fort William, Ontario, through these great inland seas. This year new steamers have been added to the Northern Navigation Co.'s fleet and the finest and fastest vessels on the Great Lakes will fly the house flag of this popular Company. The steamers run in connection with the Grand Trunk Railway System, and all particulars, rates and descriptive literature, etc., can be had for the asking by applying to J. Quinlan, Bonaventure Station, Montreal.

There is an odious type of journalism which concerns itself with furnishing whatever the public wishes to buy, claiming the right to do so. This theory of conduct would justify every keeper of an opium den in furnishing the drug that degrades and destroys those who use it. It is not enough for one to meet a popular demand. The savage taste makes a special demand. The ignorant and vicious public makes its special demand. One has no right to furnish what is evil simply because it can be sold, either of drug or drink, or of vicious literature. Every man who has the mind and heart of a good man within him will try and get the world to accept what is good and true. On this principle our schools are run, and our churches, and our trustworthy papers. One should have good food and good literature in his home.

The Alaska-Yukon-Pacific exposition to be held this year at Seattle, Wash., is to be run on temperance lines. No intoxicating liquor is to be sold on the grounds or within two miles. It is said that at some previous expositions the share the managers received from the beer gardens and other similar concessions averaged as high as \$7,500 a day. Yet frequently they resulted in financial loss. So the Seattle managers are foregoing a larger source of revenue; but they will have the commendation and support of the best element in the community. Mineral water is to be freely dispensed in place of intoxicants, even in the resorts on "Pay Streak," the mile long amusement street.

Hotness is not blind. Illumination is the first part of sanctification. Believers are children of the light.—Baxter.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

BUT OF YESTERDAY.

By David Llyall.

"For we are but of yesterday, and know nothing, because our days upon earth are a shadow."

The preacher was an old man, who had lost all the verve of youth, and who naturally took short views of life. The burden of his discourse was the vanity of human wishes, the futility of human achievement, and he took a melancholy delight in rolling the somewhat doleful words of his text in persistent iteration.

Two young men who had sat, a trifle impatiently, it must be confessed, in the pew near the door, slipped out immediately the sermon closed.

"I should like to break a lance with that old croaker, Billy," said Robert Haslam. "Not much there to cheer up folks or make 'em want to do anything in this world or the next. So far as I could make out, the grave is his goal, and the sooner the better. Yet people wonder why church attendances fall off."

"Perhaps he's had a lot of trouble, poor old chap," said Billy, lifting up a small stone to shy at a passing bird. "You shouldn't haul me to church. This morning. How much better we should have been out on the moors!"

"Well, hang it all, it is my last day in England, and a chap wants to do the right thing, don't you know. He wants something to look back upon."

"Well, don't let's argue it any more, Bob. Half of them were asleep, and the other half didn't know what he was driving at. Of course, you know, I am not great on churches, but if you ask for an opinion then I tell you no man should be allowed to enter a pulpit after fifty."

"But why?"

"Why, because he's out of touch after that with the spirit of life."

"And what about all his experience, Billy? I should have thought, now, that a man at fifty was only entitled to begin to speak."

Billy Redgrave shrugged his shoulder. The subject did not generally interest him. He had come down for the week end to his friend's home because it was Robert Haslam's last Sunday in England and they wanted to spend it together. The Haslams belonged to the old race of yeoman farmers who are fast passing from England, leaving no race so virile to take their place. The old homestead of the Haslams stood in a cleft of the rolling downs overlooking the village of Arlesden, at the entrance to the Vale of Warton. Warton Priory, with its quaint towers and grey battlements, was on the other side of the valley, standing high, and commanding a magnificent view. Warton Priory dominated that part of the Vale in every sense, and the people of Arlesden had long been under vassalage to the Conifers. It had been on the whole, however, a tolerant vassalage; so long as Squire Conifer was not thwarted he made the best of masters.

"Did you see old Conifer yawning behind the oak screen?" asked Billy. "I tell you that sort of thing fills me with an unholy rage."

"What sort of thing?"

"The Conifer screen. Why should they have a little bit portioned off for them, as if touch with the commoner class would contaminate them? That's the sort of thing which creates Socialism and anarchy, and that fosters all the angry passions. These rows of meek-looking servants in ugly black bonnets, some of them uncommonly pretty girls, too—why should they disfigure themselves to add to the glory of Warton Priory? It's

obsolete, Bob; another fifty years and there won't be a vestige of it left."

"Did you see the girl sitting next to the Squire?"

"Yes, of course I saw her; who could help it? She was the prettiest thing in that old church, bar the chancel window, and she saw us, too. She sent a few glances our way."

Haslam turned his face away and did not speak for a moment.

"That's the girl I want to marry, Billy, and she knows it; and that's why I'm leaving England."

Billy Redgrave stood still on the path and stared with a new comprehension at his friend's grave face.

"So that's the kernel of the nut," he said slowly. "Well, I'm blessed."

"I don't want to talk about it, Billy; but I thought I'd like you to know."

"But why are you running away from her—the Conifer screen, eh?"

"Yes. Her father has forbidden us even to speak. A hundred years ago he would have shut her up, and fed her on bread and water till she was reduced to a proper frame of mind."

"And are you taking this lying down, Bob—you that are as good as any Conifer that ever lived."

"I'm only a farmer's son, Billy. You're London-bred and don't understand."

"Perhaps not. But the London-bred man sees a few things your yokel can't. You're going out to China to take up a Government post, and you'll end being Governor of the particular place you're going to, that's as plain as a pikestaff. What does the old man want?"

"A son-in-law of his own class."

"And what does she say to all this? Does she know—I mean—hang it all, Bob, does she care too?"

"I think so."

"Then I'd run away with her, by George I would. It would do old Conifer good. Say, Bob, couldn't it be arranged? I'll wire for the car if you like, and help for all I'm worth."

Haslam only smiled.

"I don't take my wife like that, Billy. But I will take her from old Conifer's hand a free gift when I come back to England."

"If the malaria doesn't have you or something else," said Billy gloomily.

"Perhaps old Elijah was preaching at the oak screen; then every word applied to his case. Does he know anything about it?"

"I don't know, Billy. But anyhow, Squire Conifer would never take the words of any sermon home as a personal application. He's—he's above it."

"Got the halo on already, sort-of-thing," muttered Billy irreverently. "I wish you hadn't told me all this, Bob. I don't want to stop it. Will you take me to pay a call at the Priory this afternoon?"

"We can walk around it if you like, but we shouldn't be admitted."

"Let's try."

The situation interested Billy Redgrave, who sometimes did a bit of exploration into the by-ways of life.

"We'll see after dinner," answered Haslam, but a trifle absently, his eyes attracted at the moment by the Priory carriage on the white ribbon of the road far below them. They dined early at Arlesden End, but after dinner there was talk and sundry pipes to be smoked, and the afternoon was quickly gone. Then Haslam suggested an early cup of tea and a walk afterwards, a proposition very acceptable to his friend. They were just ready to start, when a dogcart driven by a groom behind a very high-stepping roan horse swept up the hill

to Arlesden End. Haslam recognized the horse, and his heart began to beat with unaccustomed warmth. He stepped out across the garden and met the trap outside the gate. There he held a brief colloquy with the groom, and returned to the house for his cap.

"It's a message from Warton, Billy. I've got to go."

"What for—old oak-screen relented at the last?"

"Hush, Billy. He's had some sort of a seizure, and he wants to see me."

"I wish you luck, old chap," said Billy, shaking hands solemnly and not at all distressed by the news of the Squire's seizure.

The roan horse quickly covered the distance to the Priory gates, where Haslam got down, telling the man he would walk across the park to the house. This was a momentous hour for him, and he wanted a little silence to compose his thoughts. But when he got through the thickest part of the trees, he caught the flutter of a white frock on the terrace and hastened his steps. She saw him, too, and ran down to meet him, and under the shadow of the big beech tree he took her in his arms.

"What is it, darling? What has happened?"

She trembled in his clasp, but her arm stole about his neck and her head found its resting place on his breast.

"Papa is very ill, Bob. They don't think he will recover. Come quickly; he wants to see you so much."

"Do you think, Mabel, that he will give you to me?"

"Yes, I think he will. He has not been very happy all these days, and when he saw you in church today he went quite white. He thought you had already sailed, I think. But come, he keeps on asking for you."

He drew her hand within his arm and kept it close, while they hurried their footsteps towards the house.

"Wasn't it a strange thing the Rector should have chosen those words for his text this morning?" said Mabel. "Papa kept repeating them as we drove home. He did not seem able to forget them. I thought it such a gloomy sermon, but papa thought Mr. Tempest had not preached so good a one for years."

They entered the house together and ascended the wide stairs, and so into the room where the Squire had been carried from the luncheon table, where his seizure had taken place. Haslam's face was very grave, even tender, as he approached the man, whose last words to him had been sharp as a two-edged sword. Haslam had a generous and fine nature that could readily forgive, and it is an arresting spectacle to see a strong man stricken down in the midst of his days.

He could not speak; he simply motioned Haslam nearer, Mabel with him, and tried to join their hands. They knelt together by his side.

Billy Redgrave had a very long wait for the return of his friend. It was close on midnight, and he was smoking his last pipe, preparatory to turning in, when he heard the sound of wheels. He was at the door when Haslam came to it.

"You're very late, Bob. Your mother has gone to bed."

"I saw that, but I expected you to sit up. Well, it's all over."

"No? The old chap isn't dead, is he?"

Haslam nodded.

"At half-past nine. Slept out as peacefully as a child."

"And—and did he say anything before the end?" asked Billy, much sobered by this tragic death.

"He could not speak, but he gave me Mabel."

"Then you won't sail tomorrow?"

"I must, Billy. But of course it will alter things."

"Couldn't I go in your stead?"

"No. I'll see Lord Halifax tomorrow before I go down to Plymouth, tell him the circumstances, and ask whether there is likely to be any leave within the next twelve months."

"And if not?"

"Then she'll come out. She is alone in the world. There is only her brother Harold, stationed with his regiment at Malta, and she can't live there alone."

"It's been a most eventful day," said Billy, gravely. "Have a drink, Bob?"

But Haslam shook his head.

"No; only a smoke."

They lit up in silence, and in silence smoked together the pipe of peace.

"It was very queer, Billy, but that sermon we were so hard upon this morning had its message after all. Every word of it was winged for the mark it reached."

"Do you mean that it actually effected old Conifer, who seemed half asleep all the time?"

"Yes. It happened to be the arrow from out the void for him. They were the last words he spoke."

"There are queer things in life, Bob. You and I have come across a few."

"We are but of yesterday, and we know nothing," answered Haslam, and a great silence fell upon them.

UNSANITARY THINKING.

There had been serious sickness in the house. The plumbers were now busy in it. The plumbing had been found unsanitary and poisonous gases had escaped to the hurt of the family. No head of a family would be so criminally indifferent, that he would not have such bad plumbing remedied.

Here is a man with a lovable family. But he has become a moral leper, unfit to be with pure people. Why? He has been indulging in unsanitary thinking, and he is sick, debauched.

This young man is breaking his mother's heart. He doesn't wish to do it. He is not naturally inclined to do wrong. His thinking is unsanitary. Bad thoughts make bad deeds. The cure is with himself. Cleanse his thoughts.

Here is a woman who has not left the house for two years. The doctor is all the time giving her medicine. But he knows that her trouble is mental and cannot be cured by drugs. Unhealthful thinking. That is the kind of case the Christian Scientists make their reputation on. There are many of them.

A man has failed in his undertaking and is discouraged. Others, with less business capacity than he, are succeeding. Reason? His thoughts are sick, weak. Theirs are healthful, strong, confident.

Unsanitary thinking is a mighty handicap, morally, socially, physiologically, financially. But right thought is not a king cure-all. It will not restore hair to a shining scalp, turn pine shavings into gold ribbons, nor make an ignorant clown a scholarly gentleman; yet right thought and right effort are almost invincible.

"Wherever you find anything true or honorable, righteous or pure, lovable or praiseworthy, or if virtue and honor have any meaning, there let your thoughts dwell." A fine prescription by Paul; good for all of us. "Dwell," hold fast. Try a course of this.—A Passing Preacher in Cumberland Presbyterian.

Evil ministers of good things are as torches—a light to others, a waste to none but themselves only.—Hooker.

WHERE JOB LIVED.

As for the scene of the story, history and tradition combine with all the indications contained in the poem itself to place it in the Hauran. On the east of the Jordan, in that strange, lovely, and fertile volcanic region which stretches down from Syria to Idumea, there is every reason to believe that Job dwelt, and suffered, and died; and 'in the upper part of it, north of Edom, north even of Moab, within easy reach of Damascus itself. The Arabs who live in this district to-day claim it as "the land of Job." The whole district, moreover, is full of sites and ruins which tradition connects with his name. And it fulfils all the conditions of the poem. The personages of the story, for example, are admitted to be without exception descendants of Abraham—not through Isaac and Jacob, but through Ishmael, or Esau, or the sons of Keturah; and it was in this great belt of volcanic land, stretching down from Damascus to Idumea, that most of these Abrahamites found their homes. On the east, too, the Hauran is bordered by the "desert," out of which came the great wind which smote the four corners of the house of Job's first-born. To this day it is rich in the very kinds of wealth of which Job was possessed, and is exposed to raids similar to those which deprived him of his wealth as in a moment. It presents, moreover, both the same natural features, being especially "for miles together a complete network of deep gorges,"—"the wadis or valleys, whose treacherous streams the poet describes, and the same singular combination of civic and rural life which is assumed throughout the book. Even the fact that the robber-bands which fell upon the ploughing oxen of Job and smote the ploughmen with the edge of the sword, came from the distant rocks of Petra, and that the bands which carried off his camels came from the distant plains of Chaldea, point to the same conclusion. For, probably, Job had entered into compacts with the nearer tribes of the marauders, as the chiefs of the Hauran do to this day, paying them an annual tax, or mail, to buy off their raids, and was surprised by those remote freebooters, just as to this day the Hauranites are often pillaged by freebooting tribes from the neighborhood of Babylon.

It take it, then, that we may with much reason conceive of Job as living, during the remote patriarchal age, amid the fertile plains of the Hauran — so fertile that even now its wheat ("Babylonian wheat," as it is called) "is always at least twenty-five per cent, higher in price than other kinds," with its deep wadis and perfidious streams, the volcanic mountains rising on the horizon, and the wide sandy desert lying beyond them.

I WONDER WHY.

I wonder why
The white clouds stay up in the sky!
The birds light low that fly so fast;
The downy thistle falls at last;
But the fair clouds are always high.

I wonder why!

I wonder how
The little bird clings to its bough!
Sometimes at night when I awake
And hear the tree-tops moan and shake
I think, "How sleep the birdies now!"

I wonder how.

I wonder why
We leave the fair earth for the sky!
I wish that we might always stay;
That the dear Lord might come some
day,
And make it heaven! Yet we must die.

I wonder why!

A MOTHER'S CHIEF CARE IS HER BABY'S WELFARE.

Every mother is anxious that her little ones shall be healthy good natured and bright. Every mother can keep her children in this condition if she will give them an occasional dose of Baby's Own Tablets. These Tablets cure all stomach and bowel troubles, destroy worms, and make teething easy. Mrs. T. Covert Massie, Toronto, Ont., says:—"I have used Baby's Own Tablets for my little boy since he was three months old, and find that they agree with him splendidly." Sold by all medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

ALWAYS BY OR FOR WOMEN.

It is woman to whom falls in greater part the training of the population in the sense of beauty and in appreciation of the worth of beauty. Who keeps the flowers blooming in the average house lot? Who fills the one southern window with plants in tin cans and broken pieces of crockery? Who engages the florist to keep the rich house filled with flowers through all the seasons? For whom are all the beautiful objects in the rich home procured and set forth? Always by and for the woman. Who teaches the little children to enjoy the beauties of nature and of art? Always, or almost always, the woman. I look forward, therefore, to the future of the higher education for woman as a great influence in the perfecting family life, of civic life, of household joy and good.—Charles William Elliot.

BIRDS AND FISHERMEN.

In a certain lake region of Lapland, there is a very curious joint-company consisting of men and birds. They have organized for fishing purposes. Every morning early, the hungry birds come out and sing, so to speak, through a more correct term might perhaps be, come out and scream at the fishermen, telling them plainly enough that it is time to get up. The sleepy fishers leave their huts at the summons of these faithful servants, and need no other alarm-clocks. The boats are unmoored and then the swallows "strike out." The men guide their movements entirely by the course of the swallows, who very likely have been out scenting early that morning. When they pause and hover over a spot, redoubting their cries, then the fisherpen know that is the place for them. They hasten forward and cast in their nets, and are well rewarded by finding them well filled.

When the game begins to get thin, the birds hasten on to a new fishing spot. It would be a churlish fellow who did not reward such faithful service. Many a fish is tossed up in the air which the birds swoop down upon and catch with an easy grace. After they become tame, they do not stand on such little ceremony, but just step aboard and help themselves.

As evening comes, both men and birds make for the shore, and after the best fish are taken out, they have only to leave the inferior ones in the boat, and they will be cleaned out for them in short order.

You will not find a better ordered association even where the parties are all men, nor one where more mutual benefit is bestowed. Yet each one acts out the distinct God has given him, and that is his guide. How perfectly adapted to the ends designed are all his works!

Adhere rigidly and undeviatingly to truth, but while you express what is true, express it in a pleasing manner. Truth is the picture, the manner is the frame that displays it to advantage.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

DEATH OF REV. F. W. FARRIER.

Although Knox Church, Ottawa, has been 65 years in existence, it has only had five pastors. It has given two professors to Knox College, Toronto, and until recently all five of its pastors were alive. In the death of Rev. Francis Wallace Farrie, who has for sixteen years occupied the pulpit of a Presbyterian church at Goldsboro, N.C., the third occupant of the pulpit of Knox Church here passed away.

It is doubtful if any other church in Canada can equal this record. The first pastor was the Rev. Dr. Wardrohe, now of Montreal; the second, the Rev. Dr. McLaren, who later accepted a position on the staff of Knox College; the third, Rev. Mr. Farries, whose death is announced; the fourth, Rev. Mr. Ballantyne, who, after occupying the pulpit some time, went to Knox College as a professor; and the fifth, the present occupant, Rev. D. M. Ramsay, D.D., who has been here twelve years.

Ottawans who remembered Rev. Dr. Farries learned with deep regret of his death. Although it is a good many years since he left here, he is well remembered—particularly perhaps by adherents of Knox Church.

One of his daughters, Mrs. Samuel Howe, of 395 Cumberland Street, Ottawa, only returned from a visit to him a few days ago, and then he seemed to be somewhat better, but lately he took a turn for the worse and he passed away yesterday morning. He was widely known and respected in Goldsboro and vicinity, and his death there is keenly regretted. He was instrumental in having a new Protestant hospital started there lately.

The Rev. Francis Wallace Farries was born in Dumfriesshire, Scotland, May 1, 1840. He came to Canada when a lad. He was educated at the Galt Institute and Toronto University, and afterwards pursued his theological studies at Knox College, Toronto, and was graduated in 1864, and was ordained in 1866 at Princeton, N.J. He was successively pastor of the First Presbyterian Church, Otisville, N.Y., from 1868 to 1871. Of Dunfries St. Church, Paris, 1871-75, and of Knox Church, Ottawa, from 1875 till '93. In the latter year he was called to the First Presbyterian Church, Goldsboro, N.C. Mr. Farries served as a classical tutor in Knox College, and while in Ottawa was chaplain of the St. Andrew's Society, of the Sons of Scotland, and of one of the courts of Foresters. He was associate editor of "The Presbyterian Handbook" (1883).

Mr. Farries was the author of "The Transcendentalism of Man," and of other sermons.

Rev. Mr. Farries left three daughters, Mrs. S. Howe, of Ottawa; Mrs. Charles G. Mackay, of New York City; and Miss Dorothy Farries, of Goldsboro, N.C.; and three sons, John Farries, of Lawrence, N.Y.; Frank, of Paris, Ont.; and Harry, of Goldsboro.

EASTERN ONTARIO.

Rev. A. and Mrs. Mackenzie, of Douglas, have been visiting friends in Eganville.

Mr. Cliff, of the Montreal College, was the preacher in the Maxville Church in the absence of Rev. R. McKay on a recent Sabbath.

Pembroke was well represented at the Layman's Missionary Congress by the following:—Messrs. Johnston, Beatty, Smyth, White, Booth, Lett, and Rev. Mr. Knox.

Rev. Dr. D. N. Maclean, of Avonmore, who had been chosen for the post of superintendent of the Rescue Mission, has accepted the position. Dr. Maclean will probably remove to Ottawa and commence his duties in May.

The Communion service at Apple Hill on 4th April, conducted by the pastor, was well attended. Rev. Dr. Maclean, of Avonmore, preached the preparatory sermon.

Rev. James Cormack, of Ottawa, in the absence of Rev. Mr. Scott, took the services in Zion Church, Carleton Place, last Sunday week.

Mr. and Mrs. A. J. Mann, of Woodville, entertained the choir on Friday evening of last week. Those who were present will long remember the enjoyable hour spent together.

The recent meeting of the Y.P. Guild of St. Andrew's Church, Beaverton, was quite a success. Mrs. Best, vice president, had charge of the meeting, taking part in a quartette and giving a reading. Songs, readings, and recitations, all from Tennyson's works, made up a most interesting programme, in which the following took part:—Rev. D. W. Best, Misses Cave, Turner, Ritchie, Shank, McRae, Smith, Bessie Grant, Messrs. A. Watson and W. Riddell.

Rev. J. Matheson, of Summerstown, has been confined to his room for several weeks by an attack of grippe. He was able to resume work last Sabbath.

Rev. Donald Stewart, B.A., of Alexandria, has been spending Eastertide with relatives at Finch.

WINNIPEG AND WEST.

A pro re nata meeting of the Presbytery of Rock Lake was held at Killarney on the evening of March 31st. The first business was the call from Deloraine to Mr. McGillivray, of Chatham, on account of a letter, one call was set aside. Then the resignation of Rev. M. P. Floyd of Killarney, was regretfully accepted. After Presbytery adjourned a farewell was given Mr. Floyd by his congregation. Mr. D. J. Hartley, principal of the High School, occupied the chair. Addresses were made by Mr. Lawrence, M.P.P., Revs. Johnston, Sawby and Hartley, Mayor Buck, Messrs. Baldwin, Moir, McNaughton, Harris and many others.

Presentations were made to Mr. and Mrs. Floyd as follows:—Box of silverware, by W. F. M. S. and Ladies' Aid; gold chain and locket, by S. S.; book of praise by choir. Y. P. S. gave a music cabinet and rocking chair. The congregation an illuminated address signed by all the societies of the church and a check for \$550; and the managers presented Mr. Floyd also with a six months' check in advance. A good programme was presented by the choir and the ladies served lunch in the basement. Mr. Floyd has been 11 years in Killarney and the town will miss him in many ways.

CANADA'S MISSIONARY POLICY.

Continued from page 4.

most as large an area as the Continent of Europe, with its 400,000,000. It has 33 per cent. of the total area of the British Empire, with its population of over 400,000,000. From Sydney, on the Atlantic, to Vancouver, on the Pacific, is by rail 3500 miles; and from the international boundary north to Herschel Island—the most northerly mission station of any of our Canadian churches—is 1,400 miles. You say area is relatively unimportant; Canada lies so near the North Pole that but a small proportion of the total area is reasonably habitable by man. This view for many years largely prevailed in Europe; in a measure in the United States, and even to some extent in our own country. Exploration and investigation are rapidly dispelling this erroneous conception.

What is our situation and what the habitable area? It is an interesting fact that probably 25 per cent. of the total area of the United States proper lies north of the city of Toronto, as a simple examination of the map of North America will show. Edinburgh is 800 miles north of Toronto; St. Petersburg 1,100 miles north of Toronto. But you say the warm currents of the Atlantic moderate the climate on the west coast of Europe that these figures have no application. The warm currents of the Atlantic find their counterpart in the warm currents of the Pacific, and the climate on the west coast of America is largely similar to that in the west coast of Europe. Dawson City, the most northerly city in Canada, is 1,400 miles north of Toronto. Dawson City is as far north of Toronto as Mexico City is south. Dawson City is as far north of the international boundary as Los Angeles is south. It is undoubtedly true that very large areas in the northern part of Canada, so far as we know at present, are not reasonably habitable, yet Canada probably has an area almost as large as the United States, which is reasonably habitable so far as climate is concerned.

After making all due allowances, there still remains an area at least half as large as the continent of Europe, which, so far as we know at present, should be the home of men. We have great varieties of climate, but nowhere is the climate so warm as to be enervating, and everywhere it should breed a strong, aggressive, and a conquering race. It is not possible at present to form an accurate estimate of the extent or richness of our great material resources. It is not possible to foretell, or even hazard a judicious guess, as to the limits of the future development of our agricultural, our mineral, and our manufacturing industries. That they will surpass the expectations of even the most sanguine goes without saying. Certain it is that the extent of territory open for settlement, and the richness and variety of the resources ensure that in the very near future these territories must be the home of many millions of people. Lord Strathcona has said: "At the end of the twentieth century Canada will have a population twice as large as the British Isles."

We have wondered at the volume of immigration to the United States, and have felt, perhaps, not without cause, that they have not been able entirely to assimilate and evangelize the immense numbers they have received. But great as has been their immigration, it has never in any decade during the past hundred years exceeded an average of one per cent. per annum of their

population, and in no year has it exceeded more than about one and one-half per cent. In Canada, during the five years from 1901 to 1906, our average annual immigration exceeded 2 and one-quarter per cent. of our population, and during the year 1907 it was between four and five per cent.

Let us not forget that the immigrants are not coming to us like pilgrims to New England for "freedom to worship God," but solely to improve their material condition, and naturally their dominant thought and great objective is their own material advancement. We are supplying them with lands, homes, and all kinds of opportunities for material well being, but we must ever remind ourselves "Man cannot live by bread alone." The peril of these new communities is that in the effort to gain the world they lose their souls. What are we doing to supply their deeper needs—those unseen things that abide and are eternal? The supreme question in Canada today is: What will be the religious life of these new communities? The churches must act now. Our whole future depends on what the churches do now. Was there ever given to the churches of any land a greater opportunity and a graver responsibility?

The World's Debt to the Missionary.

This was Mr. Speer's subject at the Wednesday evening meeting. His voice seemed somewhat tired, but he spoke with fine cumulative effect. In part he said:

I want to make at the outset three preliminary observations.

In the first place, the missionary enterprise is not the only agency by which God is acting upon the world. We do not believe that commerce and diplomacy and civilization have slipped between the fingers of the hands of God. We do not believe this, because, on general principles, we believe in God's sovereign control over all the lives of men, and we do not believe it because particularly we can see throughout the length and breadth of the world the manifest way in which these great forces are playing into the designs of God in the coming of His Kingdom.

In the second place, the missionary enterprise is not a perfect and faultless enterprise. How could it be? It went out from us. It carries with it out to the missionary fields the limitations that mark the life of the church at home; it represents the best and noblest element in the church at home, but just so far as that element falls short of the perfect embodiment of the character and spirit of our Lord will the missionary enterprise itself be imperfect and faulty,—it is carried on by men, and they will make men's mistakes.

In the third place, the missionary enterprise is not seeking to achieve everything. There is much solicitude on the part of some whom we highly esteem lest the church concern herself with social and political problems, and in doing so forget or confuse her distinctive character and mission. None of us, I think, need feel any apprehension regarding our foreign missionary enterprise, at least in that regard. It is aiming at just one thing, to make Jesus Christ known throughout the world. It is a distinctly religious enterprise, and animated by a distinctly religious spirit, aiming at a distinctly religious end, and it is accomplishing all that it is accomplishing in other directions, largely because it does not make these other things its primary aim at all, but goes out with one supreme determining and all-embracing religious purpose.

In the fourth place, it is the missionary who has largely helped to open the world to us. As a matter of fact, he has opened up a good part of the geography of the world to us. We would not be knowing it today as we do if it were not for him. That whole dark continent of Africa was made known to us chiefly by him. As to all Southern Africa, said

the London Times, and it is not given to over-praise of missionaries: "We owe it to our missionaries that the whole region of South Africa has been opened up." And Mr. Stanley has said of David Livingstone that in the whole annals of African exploration, we look in vain for a name to set beside the name of Livingstone. That great dark continent has been unsealed to the knowledge of the world by the work of the missionary. And this is true not only of Africa, but of Korea, Manchuria, China, Burma, Siam, Arabia; in fact, almost the whole of Asia has laid bare its inner secrets under the work of the missionary.

And as we owe our knowledge of the world's geography to him, so we owe also our knowledge of the world's languages and its literature. In how many different lands have we been largely dependent on him for our knowledge of the world's literature? In some lands there is no literature except that which he creates. Morrison in China, Carey in India, Hepburn in Japan, Gale in Korea, were the men who first gave us the dictionaries of the great languages of those lands. We owe our knowledge not only of the lands in which they live, but also of the languages in which they speak, to the investigations of the missionaries. We owe to them our knowledge of social customs and ideas. "The contributions to history, to ethnology, to philosophy, to geography and religious literature form a lasting monument to their fame." We have penetrated the deepest thoughts of all these people, because the missionary has lived among them, won their friendship, and exposed their minds.

At the last meeting of the Laymen's Missionary Congress resolutions were adopted embodying a policy for the future conduct of missionary work by the various churches in Canada. Here follow the resolutions and accompanying declaration:

(1) Your committee recommends that the report of the Canadian Council of the Laymen's Missionary Movement to this Congress be received, approved and printed as part of the record of the proceedings of this Congress.

(2) That the Canadian Council be continued, and its work extended, in the hope of enlisting the whole church membership of Canada in active and sympathetic co-operation in carrying on the great missionary enterprise.

(3) That a permanent secretary be employed by the Council, and that this Congress provide for the expense of the movement for a period of three years.

(4) That the methods of missionary education and finance, found so successful by the Council, be recommended for general adoption.

(5) That an International Co-operating Committee of the Laymen's Missionary Movement be organized in every city, town and community, which shall keep in touch with the general movement, and co-operate with all individual congregations in reaching and maintaining their highest missionary efficiency.

(6) That the following statement be adopted, as expressing the conviction of the Congress with reference to the outstanding features of what may be called Canada's missionary policy:

In view of the universality and finality of the Gospel of Christ, and of the spiritual needs of mankind, we believe that the church of our generation should undertake to obey literally the command of Christ to preach the Gospel to every creature.

According to their several ability and opportunity, we believe that the laymen of the churches are equally responsible with the ordained ministers to pray and to work for the coming of the Kingdom of God upon earth.

We believe that every Christian should recognize the world as his field, and to the full measure of his ability work for its evangelization.

We recognize the clear duty of the

churches of Canada to evangelize all those in the Dominion, or who come to our shores, who have not been led into the Christian life, and also to provide for the adequate preaching of the Gospel to forty millions of souls in the non-Christian world.

We accept the estimates of our missionary leaders, that at least \$1,300,000 annually should be contributed towards our home mission work, and \$3,200,000 annually to foreign mission work by the churches represented in this Congress, aggregating a communicant membership of about nine hundred thousand.

We confidently believe that the spirit of unity and co-operation so manifested in this movement will find expression in practical methods of co-operation in both the home and foreign field, so that unnecessary duplication of work may be avoided.

We believe that the call to make dominant and regnant in all human relationship, either personal, racial or national, the principles and spirit of Jesus Christ, presents to every man his supreme opportunity of development, usefulness and satisfaction, and we appeal to men everywhere to invest their intelligence, their influence, their energy and their possessions in the effort of combined Christianity to redeem the world.

Remembering that the promises of blessing are conditional upon obedience to the will of God, and recognizing the deep spiritual quickening which has already come to our churches through the awakening of the missionary spirit, we call upon the whole of the churches here represented to unite with us in discharging our personal and national missionary obligations.

Assembled in the first National Missionary Congress of modern times, and deeply persuaded of the power of combined and co-operative Christianity to solve all the problems of human society, we desire to unite with the churches of our sister countries—throughout Christendom as loyal servants of the "King of Kings," in a comprehensive and adequate crusade for the winning of mankind to Jesus Christ, "who is the Way, the Truth, and the Life," "The desire of nations," and the "Light of the World."

PASSING UNDERSTANDING.

Bring me that peace of thine, O God, which passeth all understanding. It is as the peace of the ocean, which holds depths beneath it. It is not the rest of lifelessness, but the rest of balance. Thy patience is the patience, not of spentness, but of expectancy; it rests in hope. Bring me the peace of pulsation, the calm of courage, the endurance that springs from energy. Bring me the fortitude of fervor, the repose through inner radiance, the tenacity that is born of trust. Bring me the silence that comes from serenity, the gentleness that is bred of joy, the quiet that has sprung from quickened faith. When I hear thee in the whirlwind, there will be a great calm.—George Matheson, D.D.

He may remove perplexities regarding his providence and ways from men's minds; he does not do so, however, by the immediate communication of intelligent light; but rather by flushing all the channels of thought and life with a deeper sense of himself. Under the flow of this fuller sense of God, perplexities disappear, just as rocks that raise an angry surf when the tide is low are covered and unknown when it is full.—A. B. Davidson.

He that follows the Lord fully will find that goodness and mercy follow him continually. For daily wants he will find daily grace.

HEALTH AND HOME HINTS.

To keep mould from rising on catsup or pickles, add a teaspoonful of ground horse-dish to every quart.

Where painters have spilled oil paint upon panes of glass, rub the face of a penny upon the spots and they will come off without any trouble, and the glass will not be scratched.

Ham and Eggs.—Use ham that has been cooked, mince fine and put into a frying pan, if very lean, with a little butter. Cook for a few minutes. Poach some eggs. Dish the ham on a platter and place the eggs carefully over it.

Make it a rule to see that every week one closet has fresh paper on its shelves and is put into "apple pie order," and you will never see the time that a general overturning is necessary to find where something that has not been used for a time, has disappeared to.

Baked Omelet.—While heating a cup and a half of milk, beat four eggs; stir smooth a spoonful of flour in a little cold milk, mix with eggs, then add the hot milk and a spoonful of butter containing the stirring; pour into a greased baking pan, and bake fifteen minutes.

Salt Codfish, Tokio.—Rub between the hands one and a half pounds of shredded salt codfish and plunge into quart of boiling water for five minutes. Drain on a sieve and press out the water. Heat an ounce of butter in a saucepan, add two tablespoonfuls of flour, stir well while heating for a minute, pour in a cup and a quarter of hot milk and mix well until it comes to a boil. Add the codfish, season with a saltspoonful each of cayenne pepper and grated nutmeg. Mix well and let cook for five minutes longer. Pour into a baking dish, dredge two tablespoonfuls of grated cheese over, divide half a tablespoonful of butter in a very small bits, set in an oven for ten minutes, and serve.

Cooking Cereals.—All cereals should be put into boiling water, stirred until they begin to thicken, and then allowed to cook slowly without stirring until they are thoroughly done. Oat meal, rolled wheat, rolled barley, and cereals of this kind are better cooked in a double boiler, while the wheat preparations, as wheatie, farinae, farina, and materials of this character, should be sprinkled dry into a saucepan of rapidly boiling water and cooked for thirty minutes. Cook Irish or steel-cut oatmeal for at least four hours. It is better to have it cooked over night. Rolled oats require at least an hour; rolled wheat, one hour; rolled barley, one hour; Indian mush, at least two hours; graham mush, one hour, and the wheat preparations, thirty minutes.

Lemon Marmalade. (delicious) — This marmalade is very good for people who are inclined to be bilious. First wash the lemons, place them in a pan, and cover with cold water. Boil them gently, then drain off the water; cover now with boiling water and bring to the boil again; keep boiling for half an hour or more, and drain off the water once more, and replace with fresh boiling water. Boil again, making in all two hours, reserving the water. Let the lemons cool enough to slice thinly, remove all the pits, and weigh the slices, allowing two pounds of sugar to the pound of fruit. Place the sugar in the stewpan by itself, and to each pound of fruit add one pint of the water when the lemons were boiled in. Boil the sugar and water together till a syrup is formed. To this add the lemon slices, and boil all together till it looks thick, and sets when a little is put on a plate. Pour into jars—let it stand till cold, then cover in the usual manner.

SPARKLES.

A Narrow Escape.

Tom—How did you come out at the church fair last night?

Jack—I came out with a nickel—just enough to pay my car fare home.

His Point of View.

"You ought to be President—you like to boss so well," said the indignant small girl.

"If I was," rejoined the indignant small boy, "you'd want to be my wife, so you could boss me."

Do About as They Like.

"Ah," complained the visiting noleman, "but you have no privileged classes in this country."

"We haven't, eh?" replied the prominent citizen. "You ought to be at some night when a gang of college boys are on the tear."

Not the Same.

"What is venison now," asked the regular customer.

"Venison," answered the jocose butcher, "is deer."

"I know that's what it should be," rejoined the r. c., "but the last I got here seemed to be veal."

No Reference Required.

Mistress—You will leave this house as soon as your week's up, and you need not ask me for a reference, either.

Domestic—Sure, a reference from you wouldn't do me any good, for Ol' veal toyl'd everybody there's no believing a wurrud yez say.

Made Her Waary.

Little Helen—Sister, that new beau of yours makes me tired.

Elder Sister—Why, dear?

Little Helen—He has the manners of a street-car conductor. When I went to the parlor last night he said, "How old are you, little girl?"

Rather Liberal.

"Look here!" roared the angry farmer.

"Why is it you pesky hoboes always come to us farmers for handouts? Why don't you tackle city folks, sometimes?"

"Ah, kind sir," responded Sandy Pikes, politely, "it is on account of the wonderful article we read in an agricultural paper."

"Indeed! And what was the article entitled?"

"'De Farmer Feeds Us All.'"

A Strange Experience.

First Drug Clerk—I had a queer experience last night. Had just closed up the shop, lain down, and got to sleep, when there was a most violent ringing at the night bell—

Second Drug Clerk—Ha, ha, ha! After a postage stamp, eh?

First Drug Clerk—Nothing of the sort.

Second Drug Clerk—Ho, ho, ho! Wanted to look in the directory, eh; or maybe wanted to know what street it was?

First Drug Clerk—Nothing of the sort. You might guess all day and not hit it.

Second Drug Clerk—Then what on earth was it?

First Drug Clerk—He wanted a prescription filled.

Old age and youth see life so differently. To youth it is a story-book in which we are to command the incidents, and be the bright exceptions to one rule after another. To age it is an almanack, in which everything will happen just as it has happened so many times. To youth, it is a path through a sunny meadow. To age, a hard turnpike, whose travelers must be all sweat and dust, when they are not in mud and drenched; which wends mending in many places, and is mended with sharp stones.

BANISH PIMPLES AND ERUPTIONS

Everyone Needs a Tonic in the Spring to Build Up the Blood.

If you want new health and strength in the spring you must build up your blood with a tonic medicine. After the long indoor winter months are past, many people feel depressed and easily tired. This means that the blood is impure and watery. That is what causes pimples and unsightly eruptions. To this same condition is due attacks of rheumatism, the sharp stabbing pains of neuralgia, poor appetite, frequent headaches and a desire to avoid exertion. These troubles can all be banished by the use of Dr. Williams' Pink Pills. Every dose of this medicine makes new, rich blood which drives out impurities, stimulates every organ, strengthens every nerve and brings a feeling of new health and energy to weak, tired out, ailing men and women. Mrs. Frank Murphy, Clark's Harbor, N.S., says:—"A year ago I was completely run down and my work became a burden to me. I felt tired all the time, and could drag myself about. I was advised to try Dr. Williams' Pink Pills, and after taking three or four boxes was again in the best of health. I think Dr. Williams' Pink Pills will prove a friend in need to all who are weak and ailing."

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

THE "HEALING ART" OF THE CONGO.

The following are two of the methods practiced by native Congo "doctors" for curing their patients. The first kind of treatment is employed on the insane. The patient is securely tied with cords and taken to the "doctor," carrying on his head a lighted stick and a fowl. The "doctor" takes five twigs from five different trees, dips them in water, and repeatedly strikes the patient with them, saying, in Congo:—"Evil spirit come out of him." He then takes the lighted stick from the insane person's head and plunges it in water, and as the fire goes out so the evil spirit goes out of the man. The "doctor" next takes the fowl, cuts off its head, and hangs it body on a stick just outside the town near the roadside. This is a sacrificial offering to propitiate the evil spirit that has been driven out of the man, and to prevent it from entering him again. After this ceremony is duly performed the "doctor" cuts the cords and hands the patient over to his friends. If a madman runs "amok" his relatives are told, and if they do not secure him he is killed. In old times it was a common practice to kill off the insane not cured by the above treatment.

The history of the world teaches no lesson with more impressive solemnity than this; that the only safe Guide of a great intellect, is a pure heart; that evil no sooner takes possession of the heart, than folly commences the conquest of the mind.—C. C. Bonney.

"Sometimes the truth comes to us as it came to Jacob, when in shame and defeat we are fleeing from the life we have been trying to live and the work we have been trying to do, disappointed and ready to give up. In the very hour of defeat more than one discouraged soul may be led to say, 'Surely God is with me and I knew it not.' We may thank Him from the depths of our hearts that He saves us from ourselves."

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6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
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9.30 p.m.	Buffalo	8.35 a.m.

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

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

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"ST. AUGUSTINE"

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The Perfect Communion Wine.

Cases, 12 Quarts, \$4.50

Cases, 24 Pints, - \$5.50

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BRANTFORD, ONT.

Manufacturers and Proprietors.



MAIL CONTRACT

SEALED TENDERS addressed to the Postmaster General, will be received at Ottawa until Noon on Friday, the 14th May, 1909, for the conveyance of His Majesty's Mails, on a proposed Contract for four years, SIX times per week each way, between HERBERT CORNERS and OSGOODE STATION RWAY. STATION, from the Postmaster General's pleasure.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of Herbert Corners, Osgoode Station, Dawson and West Osgoode, and at the Office of the Post Office Inspector at Ottawa.

G. C. ANDERSON,
Superintendent.
Post Office Department, Mail Service Branch, Ottawa, 26th March, 1909.

SYNOD OF MONTREAL AND OTTAWA.

THE NEXT MEETING of the Synod is appointed to be held in Calvin Church, Pembroke, Ont., on Tuesday, 13th April, next, at 8 P.M.

Members (whose single fare is not less 50 cents) are directed to secure at the starting point—and over each line used—A STANDARD CERTIFICATE. Members will be entitled to return at one third fare, provided that 50 certificates are returned.

CONFERENCE: "The Presbyterian Brotherhood"; Leader to be announced in press.

Members who expect to be in attendance, and desire accommodation, are requested to intimate their purpose to Miss Elizabeth C. Bell, Pembroke, AT ONCE.

All papers intended for the Synod should be in the Clerk's hands at least eight days before the meeting.

J. R. MacLEOD,
Synod Clerk.

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4% Money to Loan
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"CALEDONIAN"

Scotch Tweed Skirts

21/- IN STOCK SIZES CARRIAGE PAID IN THE U.K. 21/-

Made to measure, 2/- extra. Handsome Color "Rainy Day" SKIRT in Stylish Check and Plain TWEEDS.

COPLAND and LYE'S FAMOUS SCOTCH TARTAN SKIRTS

In the principal Clan Tartans. Price 42/- Carriage paid

SCOTCH WINCEYS from 1/- per yd.

COPLAND & LYE.

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Patterns and Illustrated Catalogues post free.

IT IS SO NICE TO DO
THE NECESSARY
CLEANING WITH

CALVERT'S Carbolic Tooth Powder

That is obvious at once from its pleasant flavour and the feeling of freshness left in the mouth, and, of course, you will soon see how splendidly, how easily, and how thoroughly it cleans.

Of all chemists, in tins, 6d., 1s., and 1s. 6d.
New glass jar with sprinkler stopper, 1s. net



Synopsis of Canadian North-West.

HOMESTEAD REGULATIONS

A NY even-numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 8 and 26, not reserved, may be homesteaded 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.

Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-Agency for the district in which the land is situate. Entry by proxy, may, however, be made at any Agency on certain conditions by the father, mother, son, daughter, brother, or sister of an intending homesteader.

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

(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. He may also do so by living with father or mother, on certain conditions. Joint ownership in land will not meet this requirement.

(3) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the agent for the district of such intention.

W. W. CORY,

Deputy of the Minister of the Interior.

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



Tenders for Georgian Bay Islands.

SEALED TENDERS addressed to the undersigned and marked on the envelope, "Tenders for Islands," will be received until noon of Tuesday, the 1st day of June, 1909, for eighty islands and subdivided portions of islands in the Georgian Bay, situate between Penetanguishene and Moose Deer Point, in front of the townships of Tay, Baxter, Gibson, Freeman and Conzer.

Tenderers should state the amount they are willing to pay in cash for each island, and an accepted cheque, or cash, for ten per cent. of the amount tendered, should accompany each tender, which the successful tenderer, in the event of failure to complete the purchase within one month of the date of the award, shall forfeit to the Department.

These islands are beautifully situated along the eastern side of the Georgian Bay, and are well adapted for summer resorts, being convenient of access by rail and steamers. The islands are offered for sale subject to an upset price.

Lists giving full particulars of the islands offered for sale, with accompanying plans will be furnished upon application to the undersigned.

The highest or any tender will not necessarily be accepted, and the unauthorized insertion of this advertisement will not be paid for.

J. D. McLEAN,
Secretary.

Department of Indian Affairs,
Ottawa, March 20th, 1909.