

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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BIRTHS.

On Jan. 28, 1908, at 11 Prince St., Quebec, a son, to Mr. and Mrs. Harry Aird.
 At "The Manse," Belleville, on Monday, January 27th, 1908, to Rev. and Mrs. R. S. Laidlaw, a son.
 At Hongkong, on Jan. 4, 1908, to Dr. and Mrs. I. E. Mitchell, of the London Mission, Canton, a daughter (Jean Mary).
 At Perth, on Feb. 4, 1908, to Mr. and Mrs. James Bennett, a daughter.

MARRIAGES.

Jan. 27, at the First Presbyterian Manse, Vancouver, by Rev. Dr. Fraser, James Allen Wright to Maggie Annand.
 Jan. 27, at the First Presbyterian Manse, Vancouver, by the Rev. Dr. Fraser, G. A. Gomas to Mary Jane Claxton, both of Vancouver.
 Jan. 28, at the First Presbyterian Church, Vancouver, by Rev. Dr. Fraser, Frederick Henry Ledyard to Charlotte Clarke, both of Tacoma.
 On Feb. 1, 1908, at the Stonewall Presbyterian Church, by the Rev. C. McKinnon, Winnipeg, assisted by the Rev. C. E. Loughheed, William Temple Fyfe, to Mary Louisa, eldest daughter of Mrs. J. M. Montgomery, Stonewall, Manitoba.

DEATHS.

At Sault Ste. Marie, Ont., on January the 25th, 1908, Jemima Turner, beloved wife of William Turner, aged 75 years 3 months and 21 days.
 At Landerkin, on Feb. 6th, 1908, Geo. Campbell, aged 83 years and 4 months.
 At Girvin, Sask., on Feb. 10th, Victor Stewart M.D.
 At Oakwood, Ont., on 4th February, 1908, Ellen Kate Douglas, beloved wife of James A. Thorndike, and daughter of Geo. Douglas, Esq., Manilla, Ont., aged 24 years and 9 months.
 In Stratford, on Feb. 12, 1908, Stuart James Morrison, infant son of Mr. and Mrs. Angus Morrison, 177 Huron Street, aged 2 months and 17 days.
 At South River, on February 6th, Mrs. Duncan Morrison, aged 76 years 5 months and 17 days.
 At 63 Czar Street, Toronto, W. T. Scott, in his 82nd year.
 At Lachute Road, on Feb. 1, 1908, Mrs. George Fraser, in her 84th year.
 In Ottawa, on Feb. 5, 1908, Jeanette McInnis, aged 80, relict of the late Donald McInnis.
 At his son's residence, in Canboro, on the 2nd inst., Robert Hall, of Stromness, in his 88th year.
 At her residence, 155 Montrose Avenue, Toronto, Feb. 6th, 1908, Ann Cumberland, widow of Lauchlin McEachern, in her 77th year.
 At her residence, 141 2nd Street West, Calgary, Alberta, on Feb. 10, 1908, Georgiana Luman, beloved wife of the late Capt. Thos. McKennie, formerly of Westmount, Montreal.
 In Bowmountville, Feb. 14th, Alexander Kennedy McDougall, aged 46 years.
 At Perth, on Feb. 9th, 1908, Mr. Robert Scott, aged 82 years.
 At Hensall, on Feb. 8, 1908, James Murray, in his 91st year.

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NOTE AND COMMENT

A certain clergyman is reported as saying that the time has come for the Church and the saloon to get together. In some cases we would not be surprised, pertinently says the Philadelphia Westminister, if the union had taken place already.

Dr. Campbell Morgan, in a recent address, said he did not want to be called a Dissenter or a Nonconformist. He did not want to be called by any negative name. "I belong," he said, "to the Catholic Church of Jesus Christ, and I don't like any of these phrases that try to cut me out or limit me."

Atheism and anarchy go together. Remove the Almighty from the universe and law ceases to exist. But atheism is only the climax of much else. The scientist who knows nothing but force to that extent offers his contribution. He may be personally law-abiding and respectable, but his teachings lead to the abyss.

The 300th anniversary of the foundation of Quebec by Champlain occurs next year. Toward a project for turning the Plains of Abraham, where Wolfe defeated Montcalm, into a national park, the King has given one hundred guineas; and his representative, Earl Grey, is taking a very active interest in the movement.

The most conspicuous picture in the eighty-second exhibition of the Royal Scottish Academy is Sir James Guthrie's full-length portrait of the Prime Minister, remarks the British Weekly, a presentation to their honoured chief from 10,000 Scottish Liberals. "C.B." stands against a pillar in the Court dress of his office—white breeches and stockings, gold-embroidered jacket, ample black cloak thrown back, his plumed hat in his right hand.

Anything more ludicrous than the precautions in connection with the recent removal of Mrs. Eddy to Brookline, Mass., says the United Presbyterian, has not recently appeared in the public press. Great care to prevent the supposed removal becoming public before it occurred, special force of policemen guarding the old home and the new, special train, with special engine running ahead of it and behind it, closed carriages, and so forth and so on, to the length of fully two columns of the size of this. There are intimations that the secrecy was due to the fear of interference of one faction of devotees with the plans of another.

The General Assembly of the South African Church has adopted a memorial minute concerning the late Rev. Dr. John Watson ("Jan Maclaren"), and has sent a copy of it to the General Secretary of the English Church. The minute, after expressing its deep sense of the loss which Christendom has sustained through the death of Dr. Watson, refers to his writings in these words:—"In exalting the purity and tenderness of domestic life, in widening the world's conceptions of theology and religion, in deepening and enriching the feelings of Christian faith and love, and in intensifying the hold of our generation upon eternal truths, Dr. Watson rendered to all Churches and creeds a service of unspeakable value and far-reaching results."

The Congregationalists of the world, according to figures presented in the English "Congregational Year Book," number 1,333,831. There are 12,582 churches and 1,602,686 children in the Sunday schools. Of the total number of members, 501,692 are found in Great Britain, 9,832 in Canada, and New foundland, 19,019 in Australasia, 18,521 in South Africa, 8,641 in British Guiana and Jamaica, 12,684 in China, India and Japan, 696,442 in the United States and 68,724 in various miscellaneous countries.

Horse owners, says the Scientific American, are often compelled to tie their horses rather close in the stall, for fear of accident resulting by the animal's becoming entangled in a halter strap which is too long. A weighted hitching strap is now to be had, with which the animal may have a good deal of liberty without any danger of this trouble. It consists of a piece of pipe with means of securing it to the woodwork of the stall, and a roller at the top over which the strap passes. A long weight slides up and down inside the pipe, and the end of the hitching strap is secured to it. The weight takes up all slack, and the length of rope which it takes care of is sufficient to allow the animal considerably more freedom than if tied in the ordinary manner.

A movement has been started in Ireland which has for its motto, "Secular control of secular education." A writer in the London Christian World says "the real Irish question" is not one of land reform or national parliament, but education of the people. The education of the Irish people in portions of the country is almost wholly controlled by Roman Catholic priests. The priest appoints the teachers in his parish and dismisses them. In some of the country districts 70 per cent. of the people are illiterate. The government inspector reports that in two of the largest schools he found classes of boys, from 30 to 40 in each, knitting stockings in the care of a motherly old woman as their teacher. One boy had been six years studying this occupation!

A notable conference in the interest of Sabbath observance was held recently in the Jerusalem Chamber of Westminster Abbey. The Archbishop of Canterbury presided. There were present representatives of forty different Sabbath observance societies, many connected with other than state church, from all parts of the kingdom. This meeting was the outcome of "A Message to the Nation," distributed throughout Great Britain, in which was set forth the absolute necessity for one day's rest in seven for the physical and mental efficiency of men, women, and children, to make home life more truly what English home life ought to be; and to give all an opportunity in the worship of Almighty God, to escape from the grip of ordinary cares and occupations into regions of higher thought and nobler aspirations.

In the side of an old well where it had lain undisturbed for 2,200 years, an earthenware jar containing five hundred pieces of the time of Alexander the Great has been found. One hundred of these were specimens of the silver tetradrachm of Alexander the Great, a coin corresponding in weight to our half dollar. The pieces are very thick and are made of silver of great purity. The obverse bears the head of Hercules in a lion's skin; the reverse shows Zeus

seated in a chair. All bear the name of Alexander in Greek. Monograms and mint marks of great interest were found on many pieces of this lot, and some of the pieces bore the Greek word for the mint marks, designating the towns or cities where they were struck. The coins are all in very high relief, so that only two or three could be stacked together without their tumbling over. The find was made at Luxor.

Egypt has just seen the completion of a new bridge, connecting Cairo with the Island of Rodah in the Nile. The bridge has taken three years to construct, and is 1,740 feet long by 65 feet in breadth. There are fourteen spans, in addition to one turning span of 209 feet, which is swung by electricity, and, which, when open, gives a clear channel of 70 feet on each side for the passage of vessels. In testing the bridge prior to public use, every square yard was subjected to a pressure of four hundred pounds. In this test the footpaths were piled with sand, and twenty trams, loaded with cement, twenty-four water-carts, twenty dust-carts, loaded with sand, and eight traction engines, were allowed to remain on the bridge for a whole day. Afterwards the great structure was opened for public traffic. Another illustration of what British rule means for Egypt! How long would it have been before the Khedive would have erected such a bridge!

The Interior has been carefully looking into the assertions which have been published likely, whether so intended or not, to discredit the remarkable revival which took place in Wales. The Interior finds, from examination of the official statistics, that during the year 1907 there was a decrease in the unit membership of the four principal denominations of 10,976, but there was in 1906, as a direct result of the revival, an increase of 87,792. There remains, therefore, at the close of the second year a net increase of 76,816 over and above the annual loss by death. These figures include the Baptists, Congregationalists, Wesleyans and Calvinistic Methodists. "If to these were added the enrollment of the Anglican Church in Wales, whose rectors in various places were active in the revival work and shared its fruits, we should doubtless find the net increase considerably larger." This is reassuring after the pessimistic reports recently appearing in the press.

The California Christian Advocate has been getting into trouble with its Roman Catholic friends, simply because it asked what seems to be a very pertinent question, viz., Can a Roman Catholic judge validate a marriage which the Pope has said is not a marriage? After Easter, the marriage between a Roman Catholic and a Protestant, in fact, and marriages not solemnized by the Roman Catholic priesthood, will be held by the Romish Church to be null and void. Suppose a Roman Catholic judge is called to deal with such a marriage, what will he do? The law of the land declares the marriage to be valid; the law of the church declares it to be null and void; under such circumstances, what will be the plain duty of a conscientious Roman Catholic judge? We rather think he will give a decision based upon the law of the land, but if he does, what becomes of his church affiliations? The application of the Papal encyclical to this continent evidently means trouble for some one.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSNEWLY DISCOVERED JEWISH
DOCUMENTS IN EGYPT.

By Professor A. H. Sayces, D.D., LL.D.,

Egypt is continually furnishing fresh surprises to the archeologist and historian, as well as to the student of the Old Testament. The latest discovery has been that of a series of Jewish documents written by the contemporaries of Ezra and Nehemiah, and throwing unexpected light on the later historical books of the Hebrew Scriptures.

The town of Assuan, the Seventh of Ezekiel 29:10, is built at the southern frontier of Egypt, and immediately opposite to it lies the little island of Elephantine. An important city once stood at the southern end of Elephantine, from which came the Pharaohs of the fifth and sixth dynasties, and which lasted down the age of the Arab conquest of Egypt. Its site is now marked by mounds which for many years past have yielded a rich harvest to the "sebakhin"—that is to say, the searchers for the nitrogenous dust which is used as manure in Egypt. Hundreds of potsherds have been found in them, covered with Greek writing, and containing receipts for the payment of taxes in the Ptolemaic and Roman periods. One or two "ostraca," as these inscribed potsherds are called, have also been found with Aramaic inscriptions upon them instead of Greek. The alphabet of the inscriptions preceding the Christian era, while the language of them resembled the so-called biblical Chaldee. But they were very difficult to decipher, owing to their broken and obliterated condition and the very small number that were known.

Seven years ago I rescued from the hands of the "sebakhin," who were about to destroy them, two of these ostraca, larger and more legible than usual, with a papyrus that had been discovered along with them. The papyrus proved to be a document written in the Aramaic (or "Chaldee") dialect and alphabet, by Jews who were settled at Assuan and Elephantine, where they carried on the business of banking and money lending under the Persian kings. The persons mentioned on the ostraca were the same as those whose names occurred in the papyrus.

Persia's Friendliness to Judaism Strikingly Proved.

Three years later the "sebakhin" made a still more important discovery. A wooden box was found containing a number of large papyrus rolls all tied round with string which was fastened with clay seals. The rolls were bought by Lady William Cecil and Mr. Mond, who gave them to the Cairo Museum, and Mr. Mond generously bore all the expenses of their publication, which was undertaken by Mr. Cowley and myself. The documents were all dated, the earliest in the reign of Xerxes I (471 B. C.), the latest in that of Darius II (411 B. C.), and they all belonged to the Jewish colony at Assuan. This colony was large and wealthy, and owned a good deal of home property in Elephantine. The papyri throw considerable light on the laws under which they lived, more especially upon those relating to marriage and inheritance, and they also explain the origin of biblical "Chaldee," which was the official Aramaic language of the western provinces of the Persian empire, as spoken and written by Jews. But the most curious fact disclosed by the papyri is that there was a temple of Yahu—the Jehovah of the Authorized Version—by the side of the public street in Elephantine, where the stated ritual

and sacrifices of the Mosaic law were performed. The temple was not a synagogue, but a temple like that of Jerusalem, or the temple afterward built by Onias at Tel-el Yehudiya in northern Egypt, for which therefore as we now know, there has already been a precedent.

The discovery of the "Assuan Papyri" at once excited the attention of the learned world, and in 1904 I superintended some excavations for the Egyptian Service of Antiquities on the spot where they were said to have been found. But unfortunately, I was obliged to close the work after a few days, as the season was getting late, the Nile was low, and I had to return to El-Kab in order to finish the excavations I had been carrying on there for some years with Mr. Somers Clarke. A year or two later, however, the German and French governments obtained concessions by which the mounds of Elephantine were divided between them, and in the spring of 1907, a German expedition under Dr. Rubensohn was exploring the northwestern portion of them, while the eminent French scholar, Professor Clermont-Ganneau, was at work at the south-eastern end. The place where the papyri had been found fell within the German lines, and here, accordingly, further discoveries of even greater interest awaited the explorers.

In the ruins of two adjoining houses two collections of papyrus rolls were again found, all belonging to the Jewish colony, and written in Aramaic. Among them are narratives and poems or psalms which have not yet been thoroughly examined. But three of them have turned out to be of such surpassing historical interest that their editor, Professor Sachau, determined to publish them at once.

Two of the papyri are copies of the same document, a memorial sent by the Jews of Elephantine to Bagoas, the governor of Judea, complaining that their temple there had been plundered and destroyed, while the third contains the order for its restoration. The memorial is dated November, 408 B. C., only twenty-four years after Nehemiah's second visit to Jerusalem (Neh. 13: 6), and is written in the name of "Zedoniah and his companions, the priests in Elephantine." It begins by praying that "our Lord, the God of Heaven," may grant peace to Bagoas, and "mercy in the sight of King Darius," and goes on to say that the priests of the Egyptian god Khnum, or Khnum, had taken advantage of the temporary absence of the Persian governor of Assuan to bribe his deputy, Vidrang, who accordingly had given permission for the Jewish temple in Elephantine to be destroyed. Thereupon Vidrang's son, who was in command of the garrison, "led out the Egyptians with other forces," "they entered this temple and razed it to the ground, breaking in pieces the pillars of stone." They also destroyed its "seven great gates of hewn stone," as well as "the bronze hinges of the doors," and "they burnt with fire" the roof of cedar-wood and the stucco of the walls. "And the bowls of gold and silver, and whatever else was in the temple, they took and appropriated to themselves." Then comes the important statement that the temple had been built "in the days of the kings of Egypt," before the Persian conquest, so that its builders must have been either the Jews who came into Egypt with Jeremiah, or their sons. "When Cambyses came up into Egypt," the memorial goes on to say, "he found this temple built; and, though the temples of the gods of

Egypt were overthrown, no one injured anything in this temple." In these words we have a complete verification of the favorable attitude toward Jewish worship and religion ascribed by the Old Testament writers to the Persian kings.

Ezra and Nehemiah Confirmed.

After the destruction of their temple the Jews at Assuan and Elephantine, with their wives and children, "put on sackcloth, and fasted, and prayed to Yahu, the God of Heaven," who heard their prayer, and punished the evildoers, Vidrang losing all his possessions, and "all the men" who wished evil against this temple" being slain. Meanwhile, the Jews had written "to Jehohanan, the high priest, and his companions, the priests in Jerusalem, and to Ostanee, his brother, whose (Jewish) name is Anani, and to the nobles of the Jews; but they sent no letter" in reply. Jehohanan is called Johanan in Nehemiah 12: 22, and a few years later was heavily fined by Bagoas for the murder of his brother in the temple at Jerusalem. As he returned no answer to the communication from Egypt, the Elephantine Jews determined to apply directly to Bagoas, telling him that if he would give permission for the restoration of their sanctuary "we will offer meal-offerings and frankincense and burnt-offerings upon the altar of Yahu the God in thy name. And we will pray for thee at all times, we and our wives and our children, and all the Jews who are here, if thou doest thus, until this temple is rebuilt. And thou shalt have a portion before Yahu, the God of Heaven, from every one who offers to Him burnt-offering and sacrifices, of the value of one thousand silver talents." The memorialists conclude by saying that they have already written on the matter to Delaiah and Shelemiah, "the sons of Sanaballat, the governor of Samaria," whose date, which has been disputed, is thus finally fixed.

There is no space here for discussing the many questions which this remarkable document raises. At all events, it proves that the prohibition to erect a temple and carry on the regular temple service elsewhere than in the central sanctuary at Jerusalem was not considered to be binding outside Palestine itself. But we can easily understand that the high priest and his companions at Jerusalem would not be anxious to see the Elephantine temple restored. That it was re-built, however, we learn from the third papyrus, which contains the answer of Bagoas, and reads as follows: "Thou shalt say in Egypt before Arsames (the governor) concerning the altar-house of the God of Heaven, which was built before our time, before Cambyses, in Elephantine, which Vidrang destroyed in the fourteenth year of King Darius, that it is to be rebuilt in its place as it was before, and that meal-offerings and frankincense shall be offered upon this altar, as was done formerly."

The answer of the Persian government shows how true to historical fact are the statements of the books of Ezra and Nehemiah in regard to the relations between the Persian kings and their Jewish subjects. The Jews and their religion, it is clear, were looked upon with special favor at the Persian court. As orders were issued for the restoration of the temple at Jerusalem, so a similar order was issued for the restoration of that at Elephantine as soon as the story of its destruction became known to the higher authorities. So, too, when the temples of Egypt had been plundered

and overthrown by Cambyses, that of the Jews at Elephantine alone remained untouched. Henceforward skeptical criticism will have to keep its hands off the official documents contained in these two historical books of the Old Testament.—Sunday School Times. Cairo, Egypt.

MORMONS IN MEXICO.

Mormonism transplanted into Mexico is flourishing and growing even more rapidly than in its palmiest days in Utah. The first colony was planted there more than twenty years ago in a district where there were neither towns nor railroads. In the heart of the wilderness, either in the mountain valleys or on the mountains themselves, the Mormon settlers established themselves, and their increase has been both rapid and steady. Polygamy is practiced without hindrance from the Mexican authorities, and it is said to be no unusual thing for a Mormon with several wives to have a family of from twenty to thirty children. "A prominent Mexican lawyer" is quoted as saying that it is very unlikely that the government will soon interfere with polygamy among them. Settlers are needed too badly, he says. "In fact, as a colonizing element, the Mormons, with their large families, are eminently satisfactory, and we do not want to notice the fact that in their houses there are two or three women to one man. Some day perhaps public opinion will force attention to it, but not yet a while." When a Mormon is a party to a lawsuit involving title the first wife and her children alone have any standing in the Mexican courts.

There are seven Mormon colonies in Mexico, Colonia Juarez, Colonia Diaz, Oaxaca, Dublin, Garcia, Chuichupa and Pacheco. In several of them there are stores in single stores carrying stocks of goods worth \$50,000. In one of them there are two lumber mills, a flour mill, a tannery, a foundry, a furniture factory and a shoe factory. In Juarez there is an academy which cost \$60,000. In the surrounding country the Mormon settlers raise cattle, fruit, and, when mines are near, garden vegetables for the market in the mining camp. In the past few years their number have been somewhat increased not only by the natural growth, but by immigration from Utah and other Mormon districts in the United States.—Missionary Review.

The February Studio opens with a beautifully illustrated article by W. D. McKay, R.S.A., on Raeburn Technique: Its Affinities with Modern Painting. Then follow: A Flemish Painter: Franz Courtens, by Ferdinand Khnoff; A Danish Painter: Peter Severin Kroyer, by Geo. Brochner; An Italian "Luminist": Carlo Fornara, by Alfredo Melani; The Study of Tree Forms; and Recent Designs in Domestic Architecture. These together with a report of the Exhibition of the International Society at the New Gallery, Studio Talk, and some Reviews and Notices, go to make up the contents of this most welcome magazine, which is gradually winning for itself a large circle of readers in Canada. "The Studio," 44 Leicester Square, London, W. C., England.

Creation and destiny are the two extremes of the same thing; the man who does not know where he came from is equally uncertain as to where he is going.

In presence of the shroud how poor a thing is pride with all its emblazonry, how helpless is the sceptre of the mighty! "Dust to dust" flings its challenge in the face of kings and compels allegiance at the last.

SPARKS FROM OTHER ANVILS.

British Weekly: The real problem of the world is the racial problem, which may precipitate itself long before it is expected. The relation of the white with the yellow and black races is the urgent question all round the globe. The present unrest in India, the wars in Africa, the struggle between Japan and Russia, the national reconstruction of China, the sensitiveness of both Canada and California to Oriental immigration, are impressive signs that the adjustment of race differences is the greatest humanitarian task now confronting the world.

Michigan Presbyterian: There can be no more correct philosophy of life, nor any saving system of theology that does not recognize the fact of sin as resident in the human heart. Sin, deep seated, ingrained, inveterate, congenital, persistent and deadly, needs more than any humane art or skill to drive it from the soul. Jesus Christ came to save men from their sins, and his method is to implant a new nature, so that the man who is in Christ Jesus is a new creature.

United Presbyterian: God has a Pisgah for every good man, where he points him to the beauty of the land of promise. The scene of the vision may not be his yet awhile. He may have to look through the mists on the hills into the outlying glory. The day of his entrance is not yet. Some other day he shall cross the river. But today the good Father grants the vision, and in it the promise, and in the promise a new hope fills the soul, and he trusts on, nearer his paradise than ever before, and waits. Wherever he die, and whersver God's angels bury him, the vision will be his apocalypse till the angels call him home. He will rest in hope, for his eyes have seen the land that is afar off.

Congregationalist: The effort to prod pastors and church members to greater effectiveness in welcoming strangers to public services may lead to overdoing hospitality in various ways. One of these ways was revealed to a warm-hearted Western pastor. Coming down from the pulpit after the evening sermon he found a stranger in the person of a fair-haired Swede, and, greeting her with a cordial handclasp, said: "I am very glad to see you. I want you to feel at home here. I'd like to become acquainted with you. If you'll give me your address, I'll call and see you." "Thank you," she replied, "but I have a fellow."

Herald and Presbyter: Those whose lives are hid with Christ in God, assured and secure as to themselves, are the ones who are earnest and constant in seeking the salvation of those who may be brought to life in Christ. It is God's people who do God's service and who engage in the ministry of the kingdom of Christ. Personal salvation is an essential preparation for service.

Philadelphia Westminster: The recognition of God in our national life is more than a theological dogma. It is necessary to our own prosperity. God is safe. His throne behind the stars needs neither praise nor prayer. The worth of Thanksgiving centres about man himself. The rains must fall our way. There is a space in every heart reserved for God. Without him life becomes an empty thing, and man a mere creature that sinks back into the earth from which he came.

If it be a fact that a Divine Person came to bless mankind, all mankind have a right to hear of it.—Eugene Stock.

LITERARY NOTES.

Among the many valuable periodicals published by Leonard Scott Co., of New York, there is no better than the Nineteenth Century and After. The February issue contains several able papers, among which may be mentioned: The Impotence of Socialism, by H. W. Hoar; The Real Hero of the Northwest Passage, by Alfred Smythe, F.R.G.S.; and a Vindication of Modernism, by Henry C. Corrance. There are a dozen other articles, all well worth reading. The death of Sir James Knowles, the proprietor of this favorite monthly, will make no change in its publication.

The opening article in the Fortnightly Review, Asia Contra Mundum, is of special interest to Canadians at the present time when the question of Japanese and Chinese immigration into British Columbia is such a burning one. The writer takes as his text Charles Pearson's National Life and Character which startled the world when it appeared half a century ago, by people craving the supremacy of the Asiatic. Dr. Dillon's Chronicle of Foreign Affairs is as usual excellent. Among the several other articles in the rich bill of fare offered, we may mention the following which seem most striking: The Voyage of the American Fleet, by Sydney Brooks; The Race Question in Germany, by W. H. Dawson; The Smoke Problem in Large Cities, by John B. C. Kershaw; and The Isolation of Mr. Balfour, by Robert White.

Perhaps the most interesting article in the February Blackwood's is one by Ellis Ashmead Bartlett, called The Tricks of a King, which gives an account of the visit of the French Mission to the Sultan of Morocco at the sacred Ca. of Rabat, and describes an interview with His Majesty. The writer discusses at some length the effect of the Mohamedan's belief in predestination on their history. Charles Whibley has one of his welcome articles, "The American Underworld, and two excellent contributions deal with new books, The Memoir of Lord Wantage, V.C., K. C.B., by his wife, and Coke of Norfolk, and his Friends by A. M. W. Stirling. In "Musings Without Method," the description of Dostoevski, the great Russian novelist and patriot, is most readable. Of fiction we have an instalment of Katherine Thurston's entertaining serial, and a very good short story, or sketch, by W. H. Adams. Altogether the number is a specially good one. Leonard Scott Publication Co., New York.

Many timely topics are discussed in the February Contemporary, including among others, the following: Tariff Reform Matters, by Unionist; The Education Question, by the Bishop of Southwark; The Coming Education Bill, by Sir George White, M.P.; and The Limits of Direct Taxation. Edith Sellers has a well written article on Old Age Pensions and The Belongingless Poor; and there is a most suggestive article, by the late Sir Spencer Walpole, on The Growth of the World. A most important contribution to this number of the Contemporary is the report on Christian Missions in China, given by three members of a Committee formed to look at the question of the scope and working of the Protestant Missions in China, in view of the recent awakening of that country to the advantages of Western culture and to consider what could be done, from a National point of view to bring some of the benefits of Western civilization to the vast Chinese Empire. This report will be of much value to all who are interested in the great missionary movement.

It is the obligation of the Church to evangelize the world in this generation.—John R. Mott.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

JESUS FEEDS THE FIVE THOUSAND.

By Rev. P. M. MacDonald, M.A., Toronto.

Jesus saw a great company come unto him, v. 5. "And was moved with compassion toward them," says Mark (ch. 6:34), "because they were as sheep not having a shepherd." A like pity should stir our hearts when we look out on the great heathen world, so full of sin and sorrow. David Livingstone once wrote to his wife from Africa, telling her of a wretched company of black women whom he had seen being taken to the coast to be sold for ivory. "Each," he said, "has a ring round the wrist, and that is attached to the chain fastening her to her companions, which she carries in her hand to prevent its jerking and hurting the wrist. How would Nannie (his little daughter) like to be thus treated?" It is a hard heart that will not feel for such misery, and will not long to relieve it by sending the blessed gospel which sets the slave free and uplifts the degraded.

There is a lad here, v. 9. In one of the great cities of today is a church that was built by the money a little girl saved in her mite box. She was a pupil in a mission school, and when a fatal illness attacked her, she gave her box with four dollars in it to her minister and asked him to build a church with the money. He promised her he would, and when she died, he went from church to church telling the story. The people gave quickly and liberally, until soon enough money was contributed to erect a beautiful church. A large congregation now worships in it, and a thousand scholars attend the Sabbath school.

Five barley loaves, and two small fishes, v. 9. It is not yet a score of years beyond the hundred, since William Carey, in 1793, sailed as a missionary to India. At that time the Protestant churches of Europe, outside a very small circle, were taking no interest in the work of missions. But the Lord has amazingly multiplied missionaries and missionary methods since that day, as He multiplied the provision for a lad's lunch into a meal for many thousands. According to the latest figures, there are in foreign lands 5,735 ordained missionaries, and 18,499 missionaries of all kinds, including physicians and women. There are 40,535 mission stations, and 23,868 Christian schools and colleges, with 1,304,905 scholars. The number of native Christians is 1,816,450. More missionaries still, should be the church's motto, until there shall be enough to carry the gospel to every human being.

Men in number about five thousand, v. 10. Three hundred thousand immigrants came to Canada last year. A very large proportion of these came from Great Britain and the United States. But great numbers came from European countries, to scatter themselves all over the broad Dominion. It is the work of our church and other churches to see that the gospel is preached to the newcomers. For this work, men are required, and to support the men money must be forthcoming, and, to bring success to their efforts, prayer must be offered. Our Home Missions, as well as our Foreign Missions, are enterprises to call forth the energy and devotion of every member of the church.

He distributed to them that were set down (Rev. Vex.), v. 11. It is estimated

S.S. Lesson, March 1, 1908—John 6: 5-14. Commit to memory vs. 11, 12. Study John 6: 1-21. Golden Text—He shall feed his flock like a shepherd.—Isaiah 40: 11.

that there are 675,000,000 people in heathen lands to whom no church is carrying the gospel. If one missionary is to be sent to every 25,000 of these people, there will be required a missionary force of 27,000 men and women, or more than five times as many as are now at work in foreign lands. Our own church would require from 500 to 600 instead of the less than 100 now employed. And the contributions of our church for Foreign Missions must be increased at least fourfold, if our share of the work is to be done.

Gather up the fragments that remain, v. 12. Carlyle was one day walking with a friend on a London street. Suddenly he sprang into the grimy road, and snatched a crust of bread from the path of a heavy cart. Wiping it as clean as he could, he placed it on the curb, saying, "It is a sin to waste bread. That will feed a sparrow, or keep a dog from starving."

LIGHT FROM THE EAST.

By Rev. James Ross, D.D., London.

Bread—Every family in the East still prepares its own bread every day. After the wheaten flour is taken from the hand mill, it is made into a paste in a wooden dish or leather bag. Then the leaven, a piece of dough left over from a former baking, is mixed with it, and it is allowed to stand until it has risen. It is then made into thin flat cakes, or small round loaves about the size of a large bun. If the family have no oven, they send their dough to the baker, and he keeps a small portion of the bread for baking it. Among wandering tribes the oven is a portable vessel of earthenware or copper, or they make a shallow hole in the ground and heat it with dry brushwood, with pebbles on the top. After the fire has burned out, the coals and pebbles are removed, the dough is placed in the hole, with the pebbles over the top, and it is left there through the night. Some poor people have a hole in the middle of the floor, covered with an iron plate, in which they bake, and the warmth from this is very grateful in the winter. Sometimes the baking is done on the surface of the ground by raking off the coals of a fire, laying the dough on the heated spot, and spreading the coals over it.

A MORNING PRAYER FOR THE HOME.

Our Father, we thank Thee for the blessings with which Thou hast crowned our lives: for the refreshing sleep of the night; for renewed health and strength; and for the new day, with its manifold promises of usefulness and service. Especially do we thank Thee for our home and loved ones. Grant that we may so live together as to glorify and honor Thee, and be an inspiration to others. Make our home a foretaste of that home which Thou hast prepared in heaven for those who love Thee.

We thank Thee for the children; and we pray that Thou wilt give Thy angels charge over them to keep them in all their ways. Grant that our example be such that they, following in our footsteps, may be led into lives of holiness and usefulness. May Thy Holy Spirit abide with us and with our loved ones. Help us to bear bravely and hopefully the burdens of the day; and help us to gather again at nightfall a united family, happy and undishonored. Grant to us an ever-increasing desire to love and serve Thee; fill our hearts with gratitude to Thee. These and all other needful blessings we ask for Christ's sake. Amen.

Notion is equal mixtures of faith and the Holy Ghost.

THE BEAUTIFUL LIFE.

I was recently reading this incident. It ran something in this way: A young Japanese almost forced himself into a pastor's study, urging the almost abrupt question:

"Can you tell me where I can find 'the Beautiful Life?' The somewhat puzzled pastor asked the man if he had ever read the Bible.

"Yes, somewhat," the young Japanese replied, "but I do not care about the Bible, we have books perhaps as good." "Have you ever been to church?" the pastor asked.

"Yes, now and then, but churches do not interest me. I want to find 'the Beautiful Life.'"

"Have you ever seen the Beautiful Life?" the pastor asked.

Then the story came out. The young Japanese had come to this country to study in one of our great American universities, but his main longing was for a sight of the Beautiful Life. He thought he had seen it once, where he first boarded in San Francisco. The man illustrating it was not a scholar as was the Japanese himself; was an old man, and a carpenter. But he seemed never to be thinking about himself; always of others; was perpetually doing service for others; and wore always the happiest smile upon his face, as though his heart was held and shining in a strong peace.

The minister read the Japanese student Saint Paul's hymn of love in the thirteenth of First Corinthians.

"Was that it?" the pastor asked.

"Something like it," the Japanese replied. Then the minister gave the Japanese a New Testament, and charged him to study that. The young student wanted a more modern book.

"No," the minister insisted, "that is the book for you."

Months afterwards, and just before sailing to his native country, whither he had been called to an important post, the young Japanese burst in again upon the minister, and now with his face aglow, exclaiming:

"I have found the Beautiful Life; I have found Jesus.

So does our Lord solve the problem for us of true living as well as other problems. Jesus is the Beautiful Life. O, to get others to behold Him—and to illustrate Him in ourselves, that, as in the old time, men may take knowledge of us that we have been with Jesus. There is no ministry more compelling or more needed.—(Dr. Wayland Hoyt, in Baptist Commonwealth.)

THE POWER OF DOING WITHOUT.

"To have what we want is riches, but to be able to do without it is power." To be the possessor of a perfect body is a great blessing, but it will mean more if one rises above physical lacks and does great things. It is well known that George Matheson, preacher, poet, and author, became almost totally blind during his school-days and never regained his sight. But perhaps those who know this have not realized that Matheson might never have seen so clearly his "Portraits of Christ," or that he might not have given us "O Love that wilt not let me go," if he had had his sight crowded with the things of sense. He was able to "trace the rainbow through the rain," and he knew

"The promise is not vain,

That morn shall leave tearless be," because he had been alone with his Master. Limitations are only spurs to a determined soul.

STAND UP FOR THE MINISTER.

The minister's reputation as a matter to be jealously guarded by every member of the congregation and community who has regard for sacred things. We do not mean by this to put any artificial valuation on the person of any particular minister, and say that he is to be regarded as a sacred person. We do not wish to say anything that might tend to make him appear ridiculous to any one, in any concerted or affected valuation of him.

Neither do we wish to emphasize the minister's helplessness, as though he were one to be befriended by every one, in his weakness. He is a man, and ought to be manly, and to stand for everything that is strong and sturdy. He is not a mere weakling, to be pitied and sympathized with. But we do mean that from the very fact of his public duties and services, and from the very nature of the work he tries to do for the whole community, he is, in a very special sense, a public target, and is very apt to be found fault with and criticised by many who will take a mean and malicious pleasure in finding fault with him in his absence. Let the good people of his church show that they are his friends by standing up for him at all times and places where he is assailed.

This is to be done not simply from a chivalric spirit, but in recognition of what the minister stands for. He is the representative of the divine kingdom. He stands for sacred truth and sacred duties. He is the advocate of righteousness and of all that is fundamental in our right relations with one another and with God. He preaches of Christ and the eternal life. People hear him pray and read God's Word and preach the gospel. They think of holy things when they see him and hear him. He may have his faults, both in the pulpit and out of it; but notwithstanding this, he is identified, in the minds of the people, with the things of the kingdom of God.

Those who openly rail at the minister and harshly criticize him, do it, too often, because they are not friends of religion. Sometimes it is done by unwise and undisciplined persons, who do not realize how much harm they are likely to do by their words. Especially should one be careful not to disparage the minister in the presence of those who may be turned against religion and the Church by their fault-finding. Parents should be extremely careful not to criticize the minister before their children. Harsh criticism of his sermon, his prayers, his methods, or his efforts of any sort, may result in setting their children against all that he stands for, and keeping them away from Christ.

The best friends of the minister and of the cause he represents are those who will go to him when they see him making mistakes, and will put him on his guard. In most cases he will appreciate and be thankful for such counsel, if it is perfectly kind and confidential. If he does not, he will be a strange sort of minister.

Of all persons in the community the minister can be his own worst enemy. If he will persist in habits which are not right, and in language which is not decorous, and in doing what is offensive in the pulpit or out of it, he will certainly be found fault with, and his best friends can only blush while they try to excuse him and apologize for his mistakes. A great many eyes are on the minister. He should not be unduly sensitive to this, but should, in a manly and straightforward way, try to be a good and pure and upright man, avoiding all that can give pain or offense or hinder his work for Christ and for souls.—*Herald and Presbyter.*

PROVING CHRIST'S DIVINITY.

If I were to attempt to prove the divinity of Christ, instead of beginning with mystery or miracle or the history of the atonement, I should simply tell you the story of His life and how He lived and what He said and did and how He died, and then I would ask you to explain it by any other theory than that he is divine. Reared in a carpenter's shop, having no access to the wisdom of the other races and people, He yet, when about thirty years of age, gave to the world a code of morality the like of which the world had never seen before, the like of which the world has never seen since. Then He was put to death. He was nailed to the cross in shame and those who followed Him were scattered or killed. And then, from this little beginning, His religion spread until hundreds of millions have taken His name upon their lips, and millions have been ready to die rather than surrender the faith that He put into their hearts. To me it is easier to believe Him divine than to explain in any other way what He said or did.—*Ex.*

NEEDED BY EVERYONE.

Young people especially need to get old-time Gospel of work thoroughly into their thought of life. Many blows forge the anchor; many a thought works out the plan; many an upward step brings us at last to the summit. We must throw ourselves into life, determined to make a noble thing of it, for our selves and for every fellow mortal whose path touches ours, and then work. Listen to the music of the world's looms and hammers and wheels. Hear in them the music of heaven, God's call to faithful service. Get this great thought with in us and then work it out, trusting God for the issues.—*Episcopal Recorder.*

THE INN OF THE STAR.

When the gray year plods down
Toward the end of the hill,
Where the white little town
Lies asleep, wonder-still,
Then he mends his dull pace,
For a ray, streaming far,
Strikes a gleam on his face
From the Inn of the Star.

Then the staff is set by,
And the shoon from his feet,
And the burden let lie,
And he sitteth at meat;
Old jests round the board,
Old songs round the blaze,
While the faint bells accord
Like the souls of old days.

In the sweet bed of peace
He shall sleep for a night,
And faith, like a fleece,
Lap him kindly and light;
Then the wind, crooning wild,
Mystic music shall seem,
And the brow of the Child
Be a light through his dream.

And we, too, follow down
The long slope of the hill;
See, the white little town,
Where it shines, wonder-still!
Be our hopes quenched or bright,
Be our griefs what they are,
We shall sojourn a night
At the Inn of the Star.

—The Churchman.

Real Christianity means constant giving, but not giving up. Yet it is hard for some people to get away from the idea that friendship with Christ means the loss of much that is desirable. It does not. One who is familiar with the beech trees knows that its dead leaves often adhere all through the autumn and winter, but that when spring comes, and the sap begins to run through every fibre, the old dead leaves fall. But this is not loss. Life banishes death. He who gives Jesus Christ the right of way in his life will not count it a loss to have his sins cast away.

THE USE OF TIME.*

Some Bible Hints.

With what money can we "buy up the opportunity" (v. 16)? With will, energy, perseverance, faith. What is our credit? The help of Christ.

How are "the days evil"? (v. 16). Our opportunities are few. Let us make the most of what we have, as the only condition of having more.

"The will of the Lord" (v. 17) is the only formula for the wise use of time.

The days are evil? There is always enough good in them to require hearty gratitude (v. 20).

Suggestive Thoughts.

Time is the only thing of which it is true that we can save it only by spending it.

There is absolutely no time in existence but the present moment. Use it!

Any man can become wise on the wise use, in reading wise books, of only fifteen minutes a day.

How much time have we? All there is, is often said. No; but all you will take of all there is!

A Few Illustrations.

Only a fool will spend his money for the first thing he sees; but what of the man who spends his time on the first thing he thinks of?

Expect, if you please, to build a house by throwing boards, bricks and plaster into one place without a plan; but do not expect anything to come from such a hap-hazard piling together of minutes and hours!

If a man would save, he must keep account of his money. So you must keep a time ledger, if you would save time.

Time is a difficult instrument to play on, and requires long practice.

To Think About.

Do I plan my days?
Do I count time a sacred trust?
Am I so using time as to prepare for eternity?

A Cluster of Quotations.

As every thread of gold is valuable, so is every minute of time. — John Mason.

One always has time enough, if one will apply it well.—Goethe.

I wasted time, and now doth time waste me.—Shakespeare.

There are no fragments so precious as those of time, and none are so heedlessly lost by people who cannot make a moment, and yet can waste years. — Montgomery.

DAILY BIBLE READINGS.

M., Mar. 2.—Considering or end. Deut. 32: 28, 29.
T., Mar. 3.—Gaining wisdom. Prov. 2: 1-8.
W., Mar. 4.—Lengthening Life. Prov. 9: 9-12.
T., Mar. 5.—Numbering our days. Ps. 90: 9, 12.
F., Mar. 6.—Diligent Christians. 2 Pet. 1: 19-14.
S., Mar. 7.—Watchfulness. Matt. 24: 42-51.
Sun., Mar. 8.—Topic: The wise use of time. Eph. 5: 15-21.

The life of every man is a diary in which he means to write one story and writes another; and his humblest hour is when he compares the volume as it is with what he vowed to make it.—J. M. Barrie.

Hosts stand ready to go. They are our imperial troops waiting to carry our symbols away beyond our "far-flung battle line."—Bishop McDowell.

* Young People's Topic, Mar. 8.—The Wise Use of Time. Eph. 15-21.

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C. BLACKETT ROBINSON,
Manager and Editor.

OTTAWA, WEDNESDAY, FEB. 23, 1908

Rev. Dr. Duval, of Knox Church, Winnipeg, has been unanimously nominated for the moderatorship of next General Assembly in the Lanark and Renfrew Presbytery.

Mr. John Penman, a well-known manufacturer and a prominent Presbyterian of Paris, Ontario, offers to contribute \$15,000, provided the council furnish the remaining amount, \$40,000, to erect a new school building to cost with the land \$55,000. Mr. Penman takes a lively interest in the Y. M. C. A. and many other religious and philanthropic movements.

Arrangements for the First International Convention, to be held at Pittsburg, March 10-12, 1908, under the direction of the Young People's Missionary Movement of the United States and Canada, are being rapidly completed. The Home and Foreign Mission Boards and Societies are daily receiving applications for attendance. From the present outlook a full attendance is assured. Already some denominations are asking for more than their appointment of delegates. The committee in Pittsburg is making superb arrangements, and the cooperation locally of many different forces is gratifying to those in charge. One of the strongest features of the convention will be addresses by foreign delegates from Great Britain, India, China, Japan, and Korea. Well-known missionaries from the Orient, South America, and Africa will also speak before the convention. Probably the most impressive session of the programme is a series of addresses by prominent native Christians from Japan, China, India, and Africa.

THE AGE OF SHODDY.

On the best of all authority we are assured it was the wise man who founded his house on a rock and the foolish man who built on the sand. The divine teaching holds good at every point. It is literally as well as spiritually true. Recently a row of flimsy tenement houses in New York fell with its own weight, and a number of its unfortunate workmen were injured by the collapse, one losing his life. The law steps in after the calamity has occurred, and lays hold of the wretched men through whose action the work was scamped, but it had not the foresight to prevent the criminal neglect that resulted so disastrously. This card board tenement collapse in New York is a sign of the times.

The mediæval builders, of whom we read so much, and whose magnificent works are the admiration of all travelled sight-seers, must have been very slow-going fellows. They would be dreadfully out of place in these days. They did their work so leisurely. They had no dash about them; they were not smart men. Nevertheless, their work remains. The baronial dwellings are out of date, but good, honest, solid workmanship should not be confined to past ages. Men had a conscious pride in doing good work. Like virtue it was its own reward. The handicrafts are replaced by machinery and steam-power, but skilled labor yet brings a high price in the market, though the ruling passion is the maximum of speed at which work at a minimum cost of production can be turned out. To make money is the one overmastering passion in life, and the belief tacitly entertained, if not generally expressed, is, that scamp-work is the shortest cut to the accumulation of wealth.

There may have been a golden age, as fabled by the poets, but it was before the memory of man. Our own has been described as the iron age, but indications are not wanting that it may without a violent stretch of imagination be described as the age of shoddy.

Solidity, comfort, reality are mercifully sacrificed to appearances. This running up of tenements with the cheapest and most worthless materials that can be procured, by means of the most wretched workmanship, where liberality is only displayed in paint and putty, shows how reckless of consequences men may be if they can but pocket their fraudulent gains. This indifference to human life is emphatically criminal. Several years ago, Mr. Plimsoll brought to light the same rascality in connection with the English shipping trade. The floating coffins in which men sailed to their death were an outrage on humanity—a stinging satire on the rapacity of heartless men who had bartered their souls for the greed of gain. These are only specimens, isolated instances, of the dishonest work that is done in every department of human industry.

It may be that those who reap large profits from sham workmanship not only keep their glittering equipages, but adorn brilliant social circles with their benign presence, and are liberal contributors to religious and bene-

volent enterprises. Very possibly. A bad man is not wholly bad, but no amount of money given under shelter of the abused name of charity can atone for dishonesty; work that falls to pieces of its own weight no man can call honest.

Pretence, make-belief, has been in the ascendant far too long. It is time to get to real and more solid ways. In the task of the day-laborer, in intricate and colossal commercial enterprises, in education, morals, and religion, we must have our goings established on the rock if we would build satisfactorily for time and safely for eternity.

FIVE HUNDRED THOUSAND.

Canadian Presbyterianism has a warm side for Rev. Dr. Shearer, whose combination of tact, persistency, and statesmanlike qualities appeal strongly to all kinds of moral and social reform. He has conducted with success more than one important campaign. We would like respectfully to suggest for his consideration a campaign for half a mill on signatures of men and women, boys and girls, from all over Canada, pledged, if possible, to total abstinence, and pledged at least to the abolition of the bar-room. Such a constitution, once created, would be a bed-rock upon which to build, and which would insure great practical results in coming years.

WORTH DOING WELL.

In looking over reports of tea meetings in our exchanges we frequently see it stated the speeches were far above the ordinary soiree speech. It is sometimes added that they were entertaining, but at the same time solid and instructive. This is as it ought to be. If the people will hold tea meetings, and make speeches a part of the programme, then, it seems to us, the right way is to make the meeting as profitable as possible. There is no reason in the world why good may not be done at a tea meeting as well as at any other meeting. The platform is broader than the pulpit, and a speaker who earnestly desires to benefit his fellow-men, and advance the interests of his Church, can use means for doing so at a social meeting that he could not use at a more serious gathering. The problem is to discuss important questions, and send home important lessons without being too heavy. Any speaker of ordinary ability can solve this problem by a little labor in the way of preparation. If his conscience does not allow him to spend a little time and labour in arranging a few good thoughts on some useful topic in a pleasing way, his conscience should require him to remain at home. The business of standing up, and saying something "just to put in the time" has injured many a minister's usefulness. Next morning he probably felt half ashamed of some of the things he said "just to put in the time." If the thing is worth doing at all, it is worth doing well.

Profession bears the same relation to righteousness that hair-dye does to youth.

DIFFICULTIES WHEREVER YOU GO.

By Knoxonian.

A congregational meeting was held not long ago in a prominent congregation in the Free Church of Scotland, for the purpose of calling a minister. During the proceedings it came out with painful clearness that the friends of one of the candidates had been canvassing. A worthy elder present denounced the canvassing with becoming indignation. He said he had left the Old Kirk in '43 to escape the evils of patronage, and now in his New Church he had to encounter the evils of canvassing. The good man has sailed away from Scylla and bumped against Charybdis. Would that he were the only man in the world who has performed a similar feat, and had a similar experience. Far be it from us to say that this worthy Free Church man did not do his duty in '43. That is not our point. The point to be discussed is that, in running away from one kind of real or imaginary evil, you often run right into another kind which is perhaps more real than imaginary.

Here is a man who has become dissatisfied with the Presbyterian Church. He says that it is slow and cold and stiff and all that sort of thing. Perhaps the real reason why he dislikes Presbyterianism is because he has no office, or because the heartless Presbyterian treasurer sent him a bill for his arrears, or something of that kind. He hankers after the Methodists, and joins them. For a little while after he enters his new Zion he is very tender and effusive. He gushes. He slops over. He tells his new friends how good he feels since he left those cold Presbyterians, and came among the Lord's people. His only difficulty is with the service at special efforts. Sometimes he shouts in the wrong place. The preacher predicts that some very wicked thing will be done, and the new convert adds a hearty "amen." He is not sufficiently educated yet to sit in the amen corner. The preacher asserts that the devil goes about like a roaring lion, and the newly fledged clasps his hands and shouts: "Glory be to his holy name." With these trifling drawbacks our old friend has at first a fairly good time. Soon, however, he begins to find that Methodists are human, just like Presbyterians. He had often heard that they attain to sinless perfection, but he never strikes one of that kind. He finds too, that every man can't have an office in the Methodist Church, any more than in the Presbyterian. He finds also, that our excellent contemporary the Guardian costs \$1.50 a year, strictly in advance. Worse than all, he finds that the Methodists actually do take money, and not only take it, but have ways of collecting it that Presbyterians never dreamed of. That brother ran away from his Church to avoid things he didn't like, but he was not long away until he struck several things not any pleasanter than the things he left.

And here is a Presbyterian who does the same thing without ceasing to be a Presbyterian.

Without any tangible reason, he becomes dissatisfied with his own congregation. He scarcely knows the reason why. Very likely the principal reason is himself. Perhaps he is too well fed, and has not enough of work. His trouble may be spiritual dyspepsia. He needs exercise, but he won't take it. His dyspepsia makes everything in his own congregation seem blue. He looks across the congregational fence, and sees everything bright in a neighboring congregation. He goes over. He expects a brass band reception, but if his neighbours are respectable Presbyterians, they don't bring out any brass band. For a time, the "new man" tries to make himself believe he is up to the eyes in congregational clover. As the years roll by, perhaps before one has passed, he finds that his new friends are all human. He finds old Adam is there too. Perhaps he finds that he cannot "run" the new minister any easier than the old one. Before very long he begins to wonder if, after all, he gained much by making the change.

Ministers sometimes have a similar experience. Brother RESTLESS has become dissatisfied with his pastoral charge. The congregation has some things about it that he does not like. The people, or some of them, have grave faults. Brother Restless forgets that if the people were all perfect, his eminent services would be entirely unnecessary. He forgets, too, that he is not absolutely perfect himself. Forgetting these, and a good many other things he should remember, he puts himself in the way of getting a call. He accepts, but before he is a year in his new congregation—perhaps before he is inducted—he has very conclusive and perhaps painful evidence that some of the new people are not perfect either. In a short time he has the consideration of a rather painful problem forced upon him. That problem is: What did you gain by the change?

Some people become greatly dissatisfied with our climate. It is too cold. These Canadian winters they say, freeze all the vitality out of a man. They go south. They run away from frost, and run into fever. They are like the Free Church man whose speech suggested this paper: Escaping from one difficulty they run into another.

People who might have more sense often have a similar experience in changing their place of residence. Did you ever see an ill-balanced, poorly constructed man, when he had made up his mind that his own town was the poorest place in all creation, and some neighboring town the best. What nonsense he talks about the new place. He moves. He finds no leaves hanging to the limbs of the trees in the new place. He sweeps up no sovereigns on the streets. The people there are all human. To his utter disgust, he finds he needs money in the new town and must work to get it.

Let us have a closing word with this young man who has just concluded to take to himself a wife. Right you are, young man. That is a proper thing to do. If you have a reasonable prospect of being able to pay for double tickets on the journey, get her at once. Get one with a level head and warm heart and an industrious pair of hands. Don't forget about the hands. If she is the right kind of companion, you can work along through this world very much better with her than you could alone. But let us whisper gently in your ear that going double through the world brings some serious responsibilities. If you and she are the right kind of people, you need not be afraid to meet the responsibilities, but it may be as well for you to know they are there, as

BRAINS IN THE SUNDAY SCHOOL.

Brains are needed in the Sunday-school, the brains of the best men in the church. Why not? Why should not the man who puts his brains into his business also put his brains into the Sunday-school? Then he would succeed there just as he succeeds in his business. It would be amusing if it were not so sad, to see a business man who puts his brains into his business during the week come to Sunday-school on Sunday morning leaving his brains at home and going along in the same old easy, lazy way in the Sunday school work. It is good to know that there are some of our brightest and most successful business men who are giving their best thought to the great divine business of teaching the word of God in the Sunday-school. Wherever there are such men, there you find a good Sunday-school. In fact, it is possible to have a good Sunday-school wherever there can be found even one man who will put his brains, just the brains he has, into this great work.

COMPARATIVE STATEMENT.

Receipts for Schemes to Feb. 22, 1908.

The subjoined statement of contributions to the Schemes of the Church shows that a very large amount must be received by the treasurer during the present week if the Church is to do her work without incurring debt, or withholding from her laborers the amounts due. The Home Mission Fund requires \$30,000 more than last year, and is therefore \$19,500 worse off than at this date a year ago. The Foreign Mission Fund requires \$16,000 more than last year, and is therefore \$9,150 worse off than at the same date a year ago. The Aged and Infirm Ministers' Fund began the year with a debt of \$5,739, and is therefore \$1,739 behind last year. There will certainly be large deficits in these leading funds unless wealthy men, and our stronger congregations, and the congregations who have given nothing to the Schemes, come promptly to the rescue before Saturday, February 29th, when the books will be closed.

	1907.	1908.	Amt. required for year.
Knox College	5,854	4,381	9,000
Queen's University	2,969	2,509	8,000
Montreal College	1,549	1,065	7,500
Manitoba College	3,280	3,214	2,500
Home Mission	110,935	121,465	180,000
Augmentation	25,303	24,182	45,000
Foreign Mission	75,240	72,075	122,000
W. and O. Fund	8,175	9,281	15,000
A. and I. Fund	11,273	10,243	18,000
Assembly Fund	3,588	3,518	8,000
French Evangelization	14,474	14,514	24,500
Pointe-aux-Trembles	9,169	9,777	19,500
Temperance and Moral Reform	—	—	1,658 5,000

JOHN SOMERVILLE, Treasurer.
Presbyterian Church Offices, Toronto.
February 22nd, 1908.

The Presbytery of Kingston having requested each congregation within its bounds to make a pronouncement on the question of Church Union and send it to the clerk of the Presbytery, St. Andrew's, one of the largest congregations of the city, held a meeting, at which Principal Gordon and Professors Marshall, McPhail, Callendar and others spoke. A vote showed a large percentage of those present against union.

A sympathetic nature is the world's friend.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

IN REGENT STREET.

BY EVELYN ORCHARD.

There were many wanderers in London streets that night, but none more desolate than he. He was not proclaimed derelict by his clothing or looks, which were those of the respectable, even well-to-do. But he was none the less pariah and accursed by that desolation of the soul which is more difficult to reach or cure than any material need.

It was near midnight after a lovely February day, a soft, delicious night, with the balmy breath of spring in the air, and the soft parting of dappled clouds in a benignant sky, to let the moon shine through.

Its beauty, however, was for solitary places; the glare of the midnight streets, the flash of the electric lamps, all the artificial means whereby man seeks to convert night into day, troubled the gentle serenity of the sky, and dimmed its lustre. In holy places where peace reigned, in quiet hamlets sleeping in lonely glens, or nesting on green hill-sides, God spoke in the voices of the night. But not here. David Beardmore, long an exile from London, came out of one of the music-halls, where, in common with other strangers, he had sought some distraction from his loneliness, and walked up Regent street, a little cynical, wholly sick at heart. Here was no change, the vain show had not altered in the smallest degree. London of ten years ago was the London of to-day. The same hurrying, feverish throng on pleasure bent, seeking distraction and oblivion from real or imaginary cares, and thereby only adding to their burden; it filled him with a strange wonder. How long before men would awaken to the fact that not in such directions could happiness be found? But if not here, where, he might have asked, intoxicated with the blaze of colors, the flashing lights, the strong flow of the current that might so easily have swept him away. But there was nothing in midnight London to tempt David Beardmore, albeit he had spent the last ten years of his life far from its spell. At the corner of Vigo-street, as he walked up the wider thoroughfare, with his long swinging step, he chanced upon a little incident which touched and arrested him. A woman in what seemed to him nurse's garb, but was really that of a sister of the people, was the centre of a little group of girls, to whom she was talking earnestly. They listened, apparently with attention, but when she had done speaking, shook their heads and walked away. Beardmore turned round after he had passed to take another look at the nurse's face. She stood quite alone now, gazing down the street with a look of deep disappointment on her sweet face. Her errand of mercy had failed. She stood just under a lamp, but the light fell on her from behind, so that her features were not clearly discernible to Beardmore. But even then he was struck by something strangely familiar in her profile, and involuntarily took a step back to get a better look at her.

She turned then, and faced him. Then he was in doubt. She looked at him, however, without any sign of recognition in her kind but pathetic eyes, and even sought to move away a little quickly, not caring to be addressed by him.

"Agnes," he said quickly. "Is it possible it can be you, and that you don't know me?"

He saw her step waver, the colour come and go, her eyes filled with a sort of frightened appeal.

"David Beardmore!" she said in a breathless whisper, "I thought you were dead."

"And hoped it perhaps," he added a little sadly.

"Oh, no, no; but where have you been all these years; and when did you return to London?"

"What if I had never left it?" he said at random.

"Ah, that would not be possible, surely! If you have done that it makes it more difficult than ever for your friends to understand."

"To me it does not seem so very difficult. I was blamed unjustly for a fault I never committed. My place was taken from me. I might just as well have been brought to the bar of public judgment, then I should have had a better chance. I disappeared. Did it matter to anyone where?"

"Yes," she said with difficulty. "To some of us it mattered a good deal." The undoubted kindness of her tone, her growing distress, moved him strangely.

"Where can we meet to talk, not here?"

"No, not here, surely," she answered quickly. "I have to be going back to the Hostel now."

"You spend your life, Agnes, now, as ever, in doing good; but my heart rebels for you, when I see you engaged in this hopeless work."

"It is not hopeless, she said quickly, and with kindling eye. "The Lord's work never is, even when it seems most so. That is its compensation."

He shook his head unconvinced. "Where is this Hostel of which you speak? Can I walk with you to it?"

"No, not to-night. I have to meet my comrade immediately, a little lower down, and we shall be going home. Good-night, David."

She extended her hand a little timidly, for his face was forbidding in its gloom, and his whole attitude that of a man at war with fate.

"You have not told me yet where we can meet again. Is your home broken up altogether?"

"My mother is dead," she answered simply.

"You can get off surely for an hour and lunch with me. I am staying at De Keyser's Hotel on the Embankment. It is a quiet place, and we are not likely to meet anyone we know."

"I think I can get off. What time?"

"One o'clock, and it must be a long hour, a whole afternoon, do you hear?" he said jealously. "Never mind what they have for you to do, tell them there is a man who needs you more."

"I'll come," she answered, and there was a little tremulous note in her voice, which stirred his heart like the music of the long ago.

"Have you any other clothes? Don't come in this," he said, fingering for a moment the edge of her cloak.

She shook her head, smiling vaguely. "I have no other things. I am afraid you must take me as I am."

They shook hands, and she turned quietly away, leaving him standing looking after her with a strange expression on his face. So they met again, he and the woman whose image he had cherished for ten long years. She had not changed so much perhaps as he; her sweet face had grown a little worn, there were lines upon it he did not remember, but the clear, steadfast eyes had suffered no change.

Next day he walked on the Embankment, keeping near the hotel entrance, from twelve o'clock. At five minutes to one he caught sight of her figure in the distance, easily recognisable,

though she had changed her garb.

"I found my mother's old seal jacket; it covers a multitude of defects," she said with a smile, and when he made no answer she lifted her eyes once more with that timid glance to his face.

"Don't," he said, almost roughly; "I had no right to criticise your dress. Pray forgive me."

They entered the hotel, and in the far corner of the great room they were as much alone as if they had a private place. He waited upon her with the solicitous care a man bestows on that he greatly prizes; and she, accustomed to continuous and arduous service for others, appreciated it to the full. A little soft flush rose in her face, her eyes sparkled, she became almost gay. Watching her with the keenness born of unspeakable tenderness, he realized that he had not been the only sufferer, that this woman had been cheated too. Only the difference between them was that while he had grown cold and bitter, had cut himself off from his fellows, she had given herself for others, and in the Lord's work, as she had expressed it, found solace for her hurt.

Holy memories came back to him, as he sat there with her, and his garment of heaviness fell from him for ever. The fate that robbed him of so much had not dealt the final blow, since she was left.

"Tell me about yourself," she said, with a sudden playful command which revealed the changed woman. "Every single, solitary thing that has happened to you since you went away. Nothing else will satisfy me."

"That would take too long, Agnes, and would serve no purpose; all I care for is that I am back and that you are here."

"That is a good deal," she said soberly. "But a woman always wants to know about the years between."

"In this case won't she take them on trust?" he asked, leaning across the table. "There is nothing unworthy in them, else I should not have asked you to meet me here. Two things only I will tell you, and ask one."

"What are they?"

"I have been abroad, in Venezuela and I have prospered greatly. I have a home which no woman need despise, and what is more, an honorable place among my fellowmen. Will you come back with me to prove it?"

"I don't want to prove anything," she said with her eyes on her plate.

"You don't believe it, perhaps; it is no wonder—"

"But I never believed the other thing," she said quickly. "If only you had waited you would have known; and afterwards, when it all came out and the guilty person had owned up, it was terrible, because nobody could find you."

"It didn't matter. Reparation of that kind is always tardy and futile. I didn't want it, but I thank you all the same."

There was no more said for a few minutes, but she grew uneasy under his steady gaze.

"Let us go out and walk somewhere," she said quickly.

"Not just yet. It is very comfortable here, and we can talk better. I'm waiting for my answer, Agnes."

"I'm so old," she said, with a sudden sob in her breath. "And I am not suited to the life you offer me now. I am needed here, I think, and I love my work."

"Better than me," he said jealously. "It is not the same. It may be my duty to stick to it."

"And leave me to go under; that is what will happen, Agnes. It is the only thing that has kept me up to the scratch, the memory of your eyes that day in the court."

"You have been very cruel to me all the same, keeping silence through these long years. And all sorts of things might have happened. Did you feel sure you would find me here when you should come?"

"Yes, I felt sure."

She smiled, a little wavering, inconsequent smile, and her hand stole just a little way across the table. It was a scarcely perceptible gesture, but he, hungry for the smallest crumb, was quick to see it. His big hand closed over the delicate fingers, almost crushing them.

"Mine, Agnes, to have and to hold."

He felt the fluttering pressure, and saw that her veiled eyes were full of tears. Then he blamed the shortsightedness that had chosen a public room for a meeting so momentous.

"Thank God," he said, under his breath. "I swear you will never regret it, my—my darling."

"Hush! remember where we are, David."

"I don't care. I should like to proclaim it on the housetops; and you'll be ready to go back with me next month! There isn't anybody to consult, only you and me, you and me, for ever now, Agnes. God, what a difference it makes!"

"To me also," she whispered, suffering her eyes, with all their inscrutable depths, to meet his. Then he realised liness this tender woman-heart had suffered in the wilderness of London. And realising it, he took upon himself a solemn, and great vow.—British Weekly.

WAYS OF THE WOLF.

The wolf can go eight days without food and can then eat forty pounds of meat at a sitting, so the Indians say. This is pretty fair for an animal weighing only eighty pounds. Yet we do not know the length of the sitting. The wolf will not venture on glare ice; he never crosses a lake until there is enough snow to hide the ice. To wetting his feet he is as averse as the domestic cat. He will not kill his game in the shelter of the forest, always driving it into some open place for the killing.

When chasing a deer he goes at a leisurely lope, sitting down at intervals to give the most dolorous and blood-curdling howls. This drives the poor victim into a wild gallop and soon exhausts it, and as the wolf never tires he is sure, sooner or later, to catch up with the quarry.

In winter the deer often makes for some wild rapid, into which it plunges, knowing that the wolf will not follow. Too often the deer drowns, but better such a death than one by the fangs. In summer a couple of wolves will secure all the deer they need by very simple tactics. Having put up the quarry, one wolf drives it by easy stages to some little lake—I speak now of the Laurentian country—and on reaching the shore the deer plunges unhesitatingly in, for its instinct tells it the enemy will not dare to follow. So, on it swims, while the pursuer sits on his haunches and howls dismally, no doubt because he sees his dinner escaping. At length the tired deer drags itself wearily from the water, and shakes the drops from its coat on the sun warmed strand. Then the companion wolf, which has waylaid its coming, springs at its throat, and when the first wolf joins him they have a gorge that makes them independent of fate for a whole week.—Recreation.

"Jenkins, I believe you have some of the elements of success about you."
"Not a dollar, old man. Honor bright. You'd be welcome to it if I had."

THE THICKNESS OF THE EARTH'S CRUST.

Further information of a valuable character concerning the thickness of the earth's crust, and the intensity of the heat of the globe's internal fires, has been obtained as the result of a series of investigations continued over a prolonged period by the Hon. R. J. Strutt, F. R. S., the well-known British scientist and son of Lord Rayleigh. Since the first discovery of radium by Madame and Prof. Curie, this scientist has been engaged in a continued and deep study of its various and peculiar phenomena, and has contributed to our scientific literature an excellent work on this new element. Simultaneously he has been engaged in a careful computation of the average amount of radium contained in the various representative igneous rocks to be found on the external surface of the earth.

The rocks have been gathered from all parts of the world, and comprise granites from Cornwall and Rhodesia, basalt from Greenland, the Victoria Falls, and Ireland; syenite from Norway, leucite from Mount Vesuvius,—the object being to extract and ascertain the proportionate amount of radium present in each.

The fragments of rock were decomposed by means of chemicals, thereby breaking up the various constituents, the yield of radium present being determined in a quantitative manner by the extent of its emanations. Owing to the slow decay of these emanations, they may be safely stored with a mixture of air in a suitable holder, thereby enabling the photographic and electrical action to be investigated at a later date. Strutt stored the dissolved rock solutions until the emanations had developed to the required extent, at which point they were extracted by boiling and measured in a specially-designed electro-scope, by which process it was possible to ascertain the extent of the radium present. In order to render his calculations absolute, and to establish a standard of measurement, a similar process was carried out with a uranium mineral, with which was associated a known radium content.

As the result of these prolonged investigations, Mr. Strutt has been able to determine the percentage of radium present in the earth's crust. He has ascertained that the presence of radium, whether it exist in minute or large quantities, can be easily denoted in all rocks of igneous origin, but the percentage is highest in granitic formations, while the basaltic rocks contain the minimum proportions of the element. He has also provisionally calculated the total quantity of radium present in each mile of depth of the globe's crust, from its uniform distribution, and estimates on this basis that not more than one-thirtieth of the total value of the earth is composed of rocks which are to be found on the surface. As a result of his mathematical deductions, he estimates that the depth of the earth's rock crust is approximately forty-five miles. This deduction coincides to a certain degree with the calculations of Prof. Milne, the well-known seismologist, who has been engaged in investigations to the same end by the observation of the speeds of earthquake tremors. Prof. Milne concludes that at a depth of thirty miles below the earth's surface exist rocks whose physical properties are similar to those to be found on the exterior.

Mr. Strutt has also advanced interesting data regarding the temperature of the internal heat of the globe at the base of the rock crust forty-five miles below the surface. This he computes to be approximately 1,500 degrees C. Such a heat indicates the melting point of iron, but it is considerably below the melting point of platinum, which Dr.

BABY'S OWN TABLETS

SAVES A LITTLE LIFE.

Mrs. T. Osborn, Norton Mills, Vt., writes "I do not think enough can be said in praise of Baby's Own Tablets. I am satisfied that our baby would not have been alive today if it had not been for the Tablets, as he was so weak and sick that he took no notice of anything. In this condition I gave him the Tablets and they have made him a bright-eyed, laughing baby, the pride of our home. He is one year old, has nine teeth, and is now as well as any baby can be. He sits and plays nearly all the time and lets me do my work without worry. I would say to all mothers who have sick babies, give them Baby's Own Tablets as I did mine, and you will have healthy, happy babies." The Tablets will cure all the minor ailments of little ones and are absolutely safe. Sold by all medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

Harker has fixed at 1,710 degrees C.

Furthermore, as a result of his researches, Mr. Strutt is in agreement with the assumption advanced by several astronomers, more especially Mr. Pickering, that the moon is not a "dead" sphere, but that it continues to possess volcanic energy. And moreover, he makes the startling statement that he is of opinion that the internal heat of that body is far in excess of that obtaining within the interior of our own globe.—Scientific American.

CLAUDIA'S DAUGHTER SIGNALS.

By Emma C. Dowd.

Claudia had been hoping for the day when she could go to school. It seemed to her a very long time in coming; but at last the wished-for morning arrived, and the tiny girl, in her pretty white dress and pink jumper, with a pink ribbon on her hair, started for the schoolhouse with a neighbor.

Claudia came home at noon quite alone.

"And how did you like it?" mama asked.

"Oh, it was beautiful!" Claudia answered.

"Were the teacher and the children pleasant?"

"Yes, mama, they were all very nice! But—oh, mama!"—and her lip began to tremble.—"I'm 'fraid I can't go any more; there's so much danger!"

"Danger? What do you mean, dear?"

"I saw a boy who said I ought not to go to school, there's so much danger,—it's up the street and down the street, and everywhere."

Mama was very much puzzled. Claudia could not tell what the danger was that threatened her; but she persisted in saying it was everywhere.

"Well, never mind," mama said finally. "I will go with you this afternoon, and we will find out."

After luncheon they started, Claudia holding fast to mama's hand. As they turned the corner, the little girl pointed ahead.

"There, mama, she said, "there's the danger!"

Mama stared, and then laughed, for down the street the road-roller was at work; and there was a sign of warning—"DANGER"—in big letters!

"And it's up the other way, too!" Claudia cried.

Mama looked, and, sure enough, there was another sign of "DANGER"; the road was being torn up.

Then mama explained to Claudia that the "danger" was not to little girls, but to people driving horses. It meant that they must not come too near, or the horses might be frightened and run away.

After that Claudia went to school alone, and she was never troubled by any "danger" signs again.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

The Sacrament of the Lord's Supper will be observed in St. Paul's and St. Andrew's on the morning of 8th March.

Rev. J. A. Macdonald, editor of the Toronto Globe, delivered a sermon of remarkable force in St. Andrew's church on Sunday evening on The Interests of the Nation in the Activities of the Church." There was a large attendance.

St. Paul's Church Auxiliary to the Women's Foreign Missionary Society met last week, Mrs. John Thornburn presiding. The president gave a short sketch of the Laymen's Missionary Movement and its progress. A paper on Pao, the missionary to Lifu, was given by Mrs. W. H. Taylor. Satisfactory reports were given by the secretary and treasurer.

Rev. Dr. G. M. Milligan of Toronto preached the anniversary services in Stewarthon church Sunday morning and evening. The church was crowded to the doors at both services and those present must have been benefited by his powerful speaking. The evening subject was Good Citizenship. He defined the word citizen and told how one could become a good citizen. He also emphasized the value of a good citizen to any community. To become a good citizen it was necessary for a man to first measure up himself and then choose his ends and consider the practicability of attaining them without losing sight of his surroundings. It was always better to choose the line for which a man was best fitted. To be a good citizen a man must be sober. It was folly to cry brimstone when the cravings of alcoholism were many times worse, and had driven many a man to jump over the Niagara precipice. The preacher then referred to the many privileges which Canadians enjoy as compared with other nationalities. Even the privilege of being able to read was a good thing. We were enlightened, even, through reading the aims and sentiments of the master minds of the civilized world.

The Pembroke Standard says: Mr. Andrew Johnston represented Calvin church at the meeting of the Lanark and Renfrew Presbytery held at Smith's Falls on Monday and Tuesday and had the unique distinction of being elected as the first lay moderator of the Presbytery. And a good moderator he will make. Several of our Presbyteries have elected ruling elders to the chair, and always with good results. Why should not such appointments be frequently made? In the eldership of the church there are hundreds of men who could ably and worthily discharge the duties of moderator at Presbytery meetings.

The sudden death of Mrs. Taggart, wife of Rev. R. Taggart, of Aylwin, Que., came as a sad surprise to her many friends. On the night of Friday, 14th inst., she became ill, and at 3 o'clock on Saturday morning she was called up higher. Acute pulmonary congestion was the cause of death. A little over four years ago she married Mr. Taggart, and took up her work as co-laborer with her husband in the field in which he has been the faithful pastor ever since his induction. Mrs. Taggart was greatly beloved by the people, entering with generous enthusiasm into all schemes proposed for the benefit of the congregation. Mr. Taggart has the heartfelt sympathy of his people, his co-presbyters, and numerous friends elsewhere, in his sore and sudden bereavement.

EASTERN ONTARIO.

Rev. W. T. B. Crombie, of Oliver's Ferry, declines the call to Yorkton, Sask.

Rev. Dr. Hay, of Scotland, has tendered his resignation, and a meeting of Lanark and Renfrew Presbytery will be held at that place on the 3rd March, to consider the same.

Rev. D. Currie, B.D., of Knox church, Perth, has unanimously been called to St. Andrew's church, Buckingham, vacant by the removal of Rev. Mr. Ooburn to St. Andrew's church, Smith's Falls, some months ago.

Referring to the call from Buckingham, to Rev. Dugald Currie, of Knox church, Perth, The Courier says: "The news of the call has caused pain to not only his congregation, but to the whole town, irrespective of religious beliefs, for Mr. Currie is a man among men, fearless and respected. He came to Perth fifteen years ago from Glencoe, and the steady progress of Knox church is due to his untiring efforts. The Courier is but voicing the feelings of the Perth people, when we say that we would like to see him remain here."

Following are the new officers of the W.F.M.S. auxiliary of the Orono church: President, Mrs. F. W. Williamson; Vice-Pres., Mrs. R. C. Cowan; Secretary, Mrs. Beacom; Treasurer, Mrs. Brown. The following Committees have also been appointed: Programme Committee—Mrs. James, Mrs. McKeen, Mrs. R. Cooper. Look-Out Committee—Miss Somerville, Mrs. Renwick, Mrs. Foster, Visiting Committee—Mrs. Renwick, Miss Williamson, Mrs. Davidson, Decorative Committee—Mrs. Davey, Mrs. W. Gansby, Miss Somerville.

The twenty-ninth annual meeting of the Hamilton Presbyterial Society of the Woman's Foreign Missionary Society was held on Tuesday, January 23, in St. Andrew's church, Niagara Falls. There was a very fair attendance of delegates representing eighteen auxiliaries and nine mission bands at the morning session. The reports were of an encouraging nature, showing that interest in the work is well maintained. The treasurer reported \$4,201.67, being an increase of \$223.98, the largest amount raised by the society. Clothing to the value of \$839.95 was sent to the Indian school at Ahousait, B.C. The officers elected for the year 1908 were: President, Mrs. J. J. Steele, Dundas; vice-presidents of districts, 1, Mrs. Sharpe, Ancaster; 2, Mrs. Robertson, Hagersville; 3, Mrs. Woodham, Smithville; 4, Mrs. Cunningham, Welland; 5, Mrs. Sharpe, Ancaster; 6, Mrs. Walker, Caledonia; 7, Mrs. Wilson, Niagara Falls, South; general secretary, Miss Laing, Dundas; treasurer, Mrs. Symington, Hamilton; secretary of literature, Miss Shaw, Hamilton; secretary of supplies, Mrs. Junor, Hamilton; assistant secretary of supplies, Mrs. J. A. Thomson, Hamilton.

Students at Knox College are giving loyal support to the movement to raise funds for the new college building. There has already been subscribed over \$3,000, and the committee in charge of the subscriptions among the students hope to see this amount considerably augmented. The men of the third year have subscribed \$1,400, those in the second year \$1,000, and the first year men over \$800.

By faith the wilderness can become the suburbs of heaven, and the woods the vestibule of glory.

WESTERN ONTARIO.

Rev. A. F. Webster, formerly of Oakwood, has been inducted at Ancaster.

Rev. Mr. Brown, of Burk's Falls, has been preaching for Rev. G. W. Thom at Sundridge.

In St. Andrew's church, Preston, Rev. J. R. Johnston preached to a large congregation on "Socialism."

The fund for the erection of a new church at Fort William has passed the \$21,000 mark.

Rev. A. D. Thompson, of Hastings, was the preacher in Westminster church, Mount Forest, last Sunday.

Rev. Dr. Nelson, who recently resigned the pastorate of Knox church, Hamilton, is now said to be filling the pulpit of a Congregational church in Minneapolis.

Rev. J. H. Courtenay, St. Thomas, has accepted a call to Knox church, McGregor, Man., at a salary of \$1,200, and will leave for there at once. He was formerly pastor at Port Stanley, and more recently editor of the St. Thomas Journal.

St. Andrew's church, Delaware, has had a good year. At the annual meeting an excellent report was presented by the treasurer, showing the finances of the congregation to be in a flourishing condition. All of which speaks well for the work of the retiring pastor, Rev. Mr. Leitch.

Rev. Robert Cochrane, of Woodstock, conducted anniversary services in Knox church, Mitchell, on the 16th instant, which were followed on Monday evening by the usual tea meeting, at which a good programme of speeches, music, etc., was presented, under the happy presidency of the pastor, Rev. Mr. McIntosh.

Last week Rev. R. W. Craw, of St. Helens, was inducted to the pastorate of Melville church, Fergus, in succession to Rev. Mr. MacVicar, resigned. The sermon was preached by Rev. Mr. Pritchard, of Galt, and Rev. R. W. Ross, of Guelph, who presided as Moderator, addressed Mr. Craw. The congregation was addressed by Rev. R. J. M. Glassford. In the evening a pleasant welcome meeting was held at which there was a large attendance, when Mr. Craw made the acquaintance of many members of his new charge. Mr. Craw is counted a strong preacher, and his settlement as minister of Melville church is looked upon as a very happy one.

Arrangements for the induction of Rev. J. S. Inkster as pastor of the First Church, London, have been completed. The ceremony will begin at 3 o'clock on Thursday afternoon, Feb. 27. The report will be made by the interim moderator, Rev. Mr. Henderson. Rev. Dr. Ross, of St. Andrew's, will address the minister; Rev. Dr. Monroe, the congregation, and Rev. Mr. Nicholl will preach the sermon. At 6 o'clock members of the presbytery will be entertained at luncheon. The mayor, chairman of the board of education and a few invited guests will be present. Mr. Inkster will preach his first sermon on Sunday evening, March 1, his pulpit being occupied in the morning by Rev. Mr. MacKay, of Crescent street church, Montreal. On Monday evening, March 2, Mr. Inkster will be welcomed by the congregation at a reception.

Church union is a live and practical issue in P.E.I., says the Presbyterian Witness. At a recent meeting of our Presbytery there a strong committee was appointed to take steps to bring about a conference with a similar committee representing the Church of Scotland within the bounds, with a view to formulating a basis of union.

WINNIPEG AND WEST.

Rev. C. W. Gordon has been opening a new Presbyterian church at Indian Head. Rev. Thomas McAfee is the pastor, and the new edifice is one of the finest church buildings in the west.

Early next month, Dr. C. W. Gordon will join Dr. Chapman in an evangelistic campaign in Philadelphia. To supply the pulpit of St. Stephen's during the absence of the minister, Rev. Charles Cooke, formerly of Smith's Falls, has been secured.

The Westminster congregation (Rev. C. MacKinnon, pastor), is well organized. Last year it raised for the schemes of the Church \$6,174, and for all purposes \$17,546. The additions to the Church were 90 on profession of faith and 286 by certificate. There are signs of activity and prosperity.

Rev. J. Irvine Walker is called to Riverview Church, Fort Rouge. This church has grown up in a very short time to be a promising congregation. Now, the congregation has raised a sufficient amount to become an augmented charge, and desires a settled pastor. Mr. Walker, who as a student, had charge for several months, is the unanimous choice of the congregation, and it is expected he will see his way to accept.

Rev. W. T. W. Fortune of Red Deer, Alberta, who has been appointed Secretary of the Temperance and Moral Reform League of the ranching Province, is one of the strong men in the Northwest. While in Cranbrook, B.C., Mr. and Mrs. Fortune made their home for a time in a box car, but Mr. Fortune is not one of those who are easily daunted by material obstacles, and when he left the parish there was a fine new church and manee waiting for the next minister. Evidently the right man for the work before him.

At a recent meeting of the Brandon Presbyterians the proposed union of the Methodist, Congregational and Presbyterian churches in Canada was discussed, and the general opinion was that church union would be the best means for the advancement of Christianity in Canada, and that the report of the sub-committees as adopted by the joint committee on church union at the fourth conference of the committee representing the three churches held in Toronto last September was very satisfactory.

OBITUARY.

The ranks of Chalmers church, Flesherton, have been soon again broken by the death of on the 17th inst. of a very highly esteemed old member in the person of Mrs. Martha Neil, relict of the late William Neil, elder, who passed away one year ago. The funeral took place on Wednesday, the 19th, when an impressive service was held in Chalmers church, the pastor, Rev. G. C. Little, basing his discourse on John 14:12, "Because I go unto the Father." At the close the speaker paid a fitting tribute to the memory of the deceased, who was an amiable woman and had lived a beautiful, consistent, Christian life. She was one of the founders of the congregation over thirty years ago and had for many years faithfully labored as a teacher in the Sabbath school and as an officer and active worker in the Ladies' Aid Society, where she will now be greatly missed. She was kind and hospitable. Her home was frequently the lodging place of ministers in the field, many of whom will remember the warmth of welcome and comfort received at her hands.

The deceased, who was 67 years of age was born in Darlington, County of Durham, where 47 years ago she was married to her late husband, with whom, in 1861, she moved to Artemesia township. In 1881 Mr. and Mrs. Neil retired from the farm and settled in Flesherton, where they devotedly served the church and were held in the highest esteem.

TORONTO.

Rev. W. A. McTaggart, of Wychwood, was the preacher in Cooke's church last Sunday.

Rev. Alexander McMillan, formerly of St. Enoch's church in this city, is called to Mimico, a growing suburb of the city.

Rev. Alexander McMillan has been lecturing with much acceptance in the Wychwood church on the "Scottish Covenanters."

Rev. Robert Herbison, pastor of St. Giles' church, was called home to Sand Bay last week by the death of his mother. Mrs. Herbison had been ill for some time, but she passed away some what suddenly.

Rev. Dr. E. D. McLaren, general secretary of Presbyterian home missions, leaves this week to attend the synod meetings of the Western provinces, Manitoba, Alberta, Saskatchewan, and British Columbia, and will be away about a month.

The building committee of the Knox College Board has suggested the idea of calling for competitive designs from architects for the proposed new building, which will cost \$400,000, and the board will consider this proposition, and also the giving of \$20,000 as a prize to the successful architect.

Many in Toronto, Montreal and elsewhere will be interested in the following: The Rev. Louis H. Jordan has been entrusted with the translation of a work dealing with the historical study of religion in Italian universities, written by Professor Baldassare Labanca. Mr. Jordan is to add an introduction to the Professor's preface. The original title of the book is "Difficolta Antiche e Nuove Degli Studi Religiosi in Italia."

Mr. W. H. Andrews, M.A., has been ordained and inducted into the charge of Green street east church. Rev. H. A. Macpherson of Chalmers church was the Moderator appointed by Presbytery. Rev. J. T. Hall, of Swansea, preached the induction sermon. Rev. Principal MacLaren delivered the charge to the minister, and Rev. J. W. Bell, of Kew Beach, addressed the people. Mr. Andrews, who is a graduate of Knox College, succeeds Rev. Wm. Frizzell, who resigned after a lengthened pastorate, owing to continued ill-health.

A pleasing event in Cowan avenue church last week was the burning of the mortgage. It was celebrated in the form of a banquet, at which addresses were delivered by Revs. Dr. Turnbull, Dr. Somerville and others. About 300 members were present. Previous to the banquet the annual meeting of the church, which had been postponed purposely, was held in the auditorium of the church. The financial report showed receipts amounting to \$3,704.97 and disbursements \$3,826.72. From all sources the receipts totalled for the year, including the debt fund, over \$10,000, and since the church was established in 1895 over \$51,000 have been collected. The debt having now been liquidated, the church will raise \$200 annually to financially assist the church at Mimico.

At the nineteenth annual congregational meeting of the St. John's church, which took place in the magnificent new school room, corner Broadview and Simpson avenue, the minister, Rev. J. McP. Scott, presided. The principal business under consideration was the submission of the report of the "building committee" and the appointment of a board of managers. The total cost of the new church is \$53,591, of which all but \$30,000 has, through the generosity of the friends of the church, been provided for. Out of the amount raised, \$23,725, fully \$17,000 was raised by those directly in touch with the work of the church. The membership has increased to 648, a net gain of 51 during the year. For missionary purposes there was raised \$2,500, an increase of \$400.

LANARK AND RENFREW.

The first regular meeting of the Presbytery for 1908 was held in St. Paul's church, Smith's Falls, on Monday and Tuesday last week. Mr. Andrew Johnston was appointed moderator for six months and Rev. G. D. Campbell, of Chalk River, was chosen by ballot to succeed his father, the late Dr. Campbell, as clerk. A memorial minute was adopted re the late Dr. Campbell.

Home mission and augmentation reports were presented by Rev. A. A. Scott and Rev. Jno. Hay respectively, conveners of committees on these two schemes. Bathurst and Elmsley congregations asked for \$275 and \$100 respectively, from the augmentation fund.

Permission was given to a committee to invite a lady from the executive of the W.H.M.S. to visit the Presbytery of Lanark and Renfrew in the interest of the cause of home missions.

Dr. Piddion, of Toronto, addressed the Presbytery as convener of the General Assembly committee on moral and social reform.

Six ministerial and six lay commissioners were appointed to represent the presbytery at the next General Assembly.

Rev. F. Miller presented a report on church life and work which received extensive treatment. Notice of motion was given for the dividing of the Presbytery into two. Consideration was given to the departments of the fund for aged and infirm and the fund for widows and orphans and plans were laid for the strengthening of both funds.

The Presbytery by a majority vote expressed disapproval of the three-fifths requirement in the vote on local option, and resolved upon the appointment of a vigilance committee in each village and town for the strict enforcement of existing laws in the interests of moral reform. Steps were taken with a view of organizing for the submission and carrying of local option and for other reforms within the bounds.

Sessions were asked to consider the organizing of brotherhoods as part of the general plan adopted by the Canadian council on moral and social reform. Remits from the General Assembly were passed upon. Dr. Wm. Hay resigned his charge of Scotland and associate congregations.

The Presbytery was fixed for next regular meeting on May 25th at Blakeney.

BRITISH AND FOREIGN.

King Gustaf of Sweden's first speech from the throne says that no bill conferring votes on women is to be expected during the present parliament.

The motor cab is rapidly taking the place of the horse cab in the streets of London. In the course of the next month some 700 are to be put on the streets.

An alarming outbreak of enteric fever has occurred in Glasgow. It is confined entirely to the fashionable districts of Millhill, Kelvin-side and Patrickhill.

Queen Alexandra has received a present of a Chinese Chow dog. The animal travelled 12,000 miles and was a New Year's gift from her equerry, Colonel Sir Henry Knollys.

Boatmen captured a large turtle in San Francisco harbor. Attached to its shell was a tablet bearing a Chinese inscription, which proved that it was a sacred one belonging to Pekin.

Belfast ladies have presented to the Countess of Shaftesbury a locket containing a miniature portrait of the little daughter of the countess, who was born in Belfast castle, as a memento of the period she spent as lady mayor.

HEALTH AND HOME HINTS.

Sleep with the window well open and you will awake brisk.

Daily exercise with light dumbbells eventually cures round shoulders.

Mustard plasters made with white of an egg do not blister the skin.

Apply arnica to a bruise if the skin is unbroken. If broken, wash the bruise and apply vaseline.

Keep the mouth closed when out of doors or when going from one room to a room of colder temperature, breathing through the nose.

Under-woolens should be as heavy as needed for the warmth but of loose texture and loose fitting. Such garments are warmer than tight-woven ones which are impervious to air and moisture.

Cottage Pudding.—One cup of sugar, one cup of sour milk, two tablespoonfuls butter, one egg, two cups of flour, one half teaspoon of soda. Flavor. Mix quickly and bake an hour.

Long Branch Cake. — One cup of sugar, one cup of butter, one and one-half cups of flour, four eggs, two teaspoons of baking powder, and four tablespoonfuls of cold water. This makes a very light cake. Flavour to taste.

Corn and Oat Muffins.—Mix 3 cupfuls of buttermilk with 1 tablespoonful of salt and 1 teaspoonful of soda. Beat until it foams. Add quickly 2 well-beaten eggs and equal quantities of corn meal and rolled oats until a thick batter is obtained. Pour into hot muffin rings and bake in a quick oven.

Codfish Cakes and Eggs.—Put over a pint of peeled potatoes to boil with a package of desiccated codfish or a cup of the raw fish picked up in tiny bits; boil twenty-five minutes, and pour off the water. Mash and beat all very light; add a teaspoonful of butter; a half saltspoonful of pepper, and more salt if necessary. When partly cool add a beaten egg. Make into round, good-sized balls, and fry in deep fat: drain on paper in a hot oven with the door open. When all the balls are cooked, poach some eggs in rings, so they will be of good shape, and drain them well; slip one egg on each codfish ball, pressing down a little place with a spoon so the egg will not slip off. Surround with parsley and serve very hot.

"After you've been two weeks in the house with one of these terrible handy men that ask their wives to be sure and wipe between the tines of the forks, and that know just how much raising bread ought to have, and how to hang out a wash so each piece will get the best sun, it's a real joy to get back to the ordinary kind of man. Yes, 'tis so!" Mrs. Gregg finished, with much emphasis. "I want a man should have sense about the things he's meant to have sense about, but when it comes to keeping house, I like him real helpless, the way the Lord planned to have him!"—Youth's Companion.

A candle that won't shine in one room is very unlikely to shine in another. If you do not shine at home, if your father and mother your sister and brother, if the very cat and dog in the house are not the better and happier for your being a Christian, it is a question whether you really are one.—J. Hudson Taylor.

The atheist is a man who has been so long away from his father's house that he does not believe he ever had one.

SPARKLES.

A story is told of the famous Richard Brinsley Sheridan that one day when coming back from shooting, with an empty bag, and seeing a number of ducks in a pond, while near by a man was leaning on a fence watching them, Sheridan asked:

"What will you take for a shot at the ducks?"

"Well," said the man thoughtfully, "I'll take half a sovereign."

"Done," said Sheridan, and he fired into the middle of the flock, killing a dozen or more. "I'm afraid you made a bad bargain," said Sheridan, laughing. "I don't know about that," the man replied. "They're not my ducks."

The following curious clause occurs in an old lady's will in England: "But I give to Hugh, son of my said sister-in-law, £5 more than to his brothers and sisters out of this last invested money, in consideration of his taking charge of two geese and one gander of mine, and his giving me two fat goslings each year about Christmas.

"Why have you been absent from school?" demanded the teacher.

"Why" replied the boy, "Mum broke her arm Monday."

"But this is Wednesday. Why did you stay away two days?"

"Why—er—it was broke in two places."

A young officer, riding through a Scotch village one day in full uniform and mounted on a splendid horse, was much annoyed by a lad following him along the street. At last he said to the boy: "Did you never see a war-horse before, my lad?" "Yes," said the boy, "I have seen a waur (worse) horse many a time, but never a waur rider."

Patience—Which do you think the more tiresome, golf or skating?

Patrice—Oh, golf! A person sits down more while skating.

Patient—"Don't you speak more than one language, doctor?"

Physician — "No; but I have some knowledge of many tongues."

"I suppose you heard about Miss Koy's behavior during the fire. Why when the first fireman came up the ladder for her she wouldn't go with him."

"What was the matter with her—out of her mind?"

"Not at all. She saw that the second fireman who was coming up was handsomer."

OUT OF THE WAY NOTES.

There are 25,134 fewer acres of potatoes in Ireland than there were last year.

The mignonette is the national flower of Spain.

Practically one-seventh of Ireland's area is bog.

There are forty-eight different kinds of material in an ordinary piano.

The period of incubation is shortest among humming birds, some of them hatching their eggs in ten days.

Horses, giraffes and ostriches have, in proportion to their size, larger eyes than any other living creature.

The sea is much more salt in the tropics than in northern latitudes. This is due to the greater evaporation.

The Empress of Russia possesses the most expensive single piece of fur in the world—a sable cloak, which cost \$80,000.

A colonial race was recently run in Paris. The competitors—nineteen in number—were one-legged men. The winner ran a mile in twelve minutes.

WEAK, PALE AND
[WORN OUT WOMEN

Can be Saved From a Life of Misery
by Dr. Williams' Pink Pills.

Women are called the "weaker sex," and yet nature calls upon them to bear far more pain than men. With too many women it is one long martyrdom from the time they are budding into womanhood, until age begins to set its mark upon them. They are no sooner over one period of pain and distress than another looms up only a few days ahead of them. No wonder so many women become worn out and old looking before their time.

In these times of trial Dr. Williams' Pink Pills are worth their weight in gold to women. They actually make new, rich blood, and on the richness and regularity of the blood the health of every girl and every woman depends.

Mrs. Urbane C. Webber, Welland, Ont., is one of the many women who owe present health and strength to Dr. Williams' Pink Pills. Mrs. Webber says: "About three years ago, while living in Hamilton, my health began to decline. The first symptoms were headaches and general weakness. After a time the trouble increased so rapidly that I was unable to attend to my household duties. I lost flesh, looked bloodless and had frequent fainting fits. I was constantly doctoring, but without any benefit, and I began to feel that my condition was hopeless. One day a friend asked me why I did not try Dr. Williams' Pink Pills and mentioned several cases in which she knew of the great benefit that had followed their use. After some urging I decided to try the pills, and had only used them a few weeks when I began to feel benefited, and from that time on the improvement was steady, and by the time I had used about a dozen boxes of the pills I was again enjoying the blessing of good health. I cannot too strongly urge other discouraged sufferers to give Dr. Williams' Pink Pills a fair trial."

Dr. Williams' Pink Pills will cure all troubles due to poor, watery blood, such as anaemia, general weakness, indigestion, neuralgia, skin troubles, rheumatism, the after effects of the grippe, and such nervous troubles as St. Vitus' dance and partial paralysis. 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.

GATHER THE FRAGMENTS.

By P. M. MacDonald.

"Fragments! fragments!" in scorn we say,

"Only fragments, throw them away!"

Ah! but this great world's daily fare Is fragments gathered here and there:

Not one vast field, nor one strong sea, Yields meat enough for all that be:

A million meadows small in size, A million meres where tides ne'er rise,

Are tilled and trolled by plow and line To dull our hunger when we dine.

No ripened harvest's amplitude Had He to feed the multitude:

Only the fragments, that a child Brought to the desert bare and wild.

"Gather the fragments that remain!" He blessed them all, and they contain

The sustenance that mortals need— "Gather the fragments!" he r and heed.

Toronto, Canada.

Wrestling is the national sport of Persia, and the tournaments held to decide championships rival our football matches in popularity.



Department of Railways and Canals, Canada

**TRENT CANAL
ONTARIO-RICE LAKE DIVISION
SECTION NO. 3**

NOTICE TO CONTRACTORS

SEALED TENDERS, addressed to the undersigned, and endorsed, "Tender for Trent Canal," will be received until 16 o'clock on Thursday, March 12th, 1908, for the works connected with the construction of Section No. 3, Ontario-Rice Lake Division of the Canal.

Plans, specifications, and the form of the contract to be entered into can be seen on and after the 5th February, 1908, at the office of the Chief Engineer of the Department of Railways and Canals, Ottawa; at the office of the Superintending Engineer, Trent Canal, Peterboro', Ont., and at the office of Mr. J. B. Brophy, Division Engineer, Trenton, Ont., at which places forms of tender may be obtained.

Parties tendering will be required to accept the fair wages schedule prepared or to be prepared by the Department of Labor, which schedule will form part of the contract.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and in the case of firms, unless there are attached the actual signatures, the nature of the occupation, and place of residence of each member of the firm.

An accepted bank cheque, for the sum of \$10,000 must accompany each tender, which sum will be forfeited if the party tendering declines entering into contract for the work at the rates stated in the offer submitted.

The cheque thus sent in will be returned to the respective contractors whose tenders are not accepted.

The advertisement dated the 16th January, 1908, is hereby cancelled.

The lowest or any tender not necessarily accepted.

By Order,

L. K. JONES,
Secretary.

Department of Railways & Canals,
Ottawa, Feb. 3rd, 1908.

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

New York and Ottawa Line

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

And arrive at the following Stations Daily except Sunday:—

3.50 a.m.	Pinch	5.47 p.m.
9.33 a.m.	Cornwall	6.24 p.m.
12.58 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.90 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station 11.00 a.m. and 6.35 p.m. Mixed train from Ann and Nicholas St., daily except Sunday. Leaves 6.00 a.m., arrives 1.05 p.m.

Ticket Office, 85 Sparks St., and Central Station, Phone 13 or 1180.

TOOKE'S SHIRTS

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

R. J. TOOKE,

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

MONTREAL

PRESBYTERIAN BROTHERHOOD

Report of the First Convention at Indianapolis, November 13th to 15th. A complete Handbook for the Brotherhood and its Work.

Paper Cover, 25 Cents, Postpaid, Cloth, 40 Cents, Postpaid.

"The keynote of the convention was loyalty to God and the Church. Its most noticeable feature was not size, though it was larger than the General Assembly; nor was it eloquence, though the speeches, both prepared and extempore, were fine. It was the spirit of earnest determination to do, and find out how to do better the work of the Church."

Herald and Presbyter.

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KOOTENAY FRUIT LANDS

Choice tracts from ten acres to one thousand acres, on Kootenay Lake, Arrow Lakes, Slocan Lake, and in the subdistricts known as Nakips, Burton City, Fire Valley, Deer Park and Crawford Bay. We can give you ground floor prices on land that will stand closest inspection. Write us.

MORRISON & TOLLINGTON

FRUIT LANDS AND REAL ESTATE
P.O. Box 443. Nelson, B.C.

**Ministers, Teachers,
Students @ Business Men**

Subscribe to the Organ of French Protestants,

**L'AUROR
(THE DAWN)**

A clean, newsy, up-to-date Family Paper, edited with care and written in simple, pure and classical French. Good reading for those who know or who want to learn French.

ONE DOLLAR A YEAR

REV. S. RONDEAU, MANAGING EDITOR,
17 BLEURY STREET, MONTREAL.
In the U.S. \$1.25 per year and in Montreal, by mail \$1.50

PRESBYTERY MEETINGS

Synod of Montreal and Ottawa.

Quebec, Quebec.
Montreal, Montreal, 5th March.
Gengarry, Lancaster, 5th Nov.
Ottawa, Ottawa.
Ian. and Renfrew, Smith's Falls, 17th Feb., 3.30.
Brockville, Prescott.

Synod of Toronto and Kingston.

Kingston.
Peterboro', Colborne, 30th Dec.
Lindsay.
Toronto, Toronto, Monthly, 1st Tues.
Whitby, Brooklin, 18th Jan, 10 a.m.
Orangeville.

North Bay, Magnetawan.
Algoma, S. Richard's Bldg.
Owen Sound, O. Bd., 3rd Dec., 10 a.m.
Saugeen, Drayton.
Guelph, Knox Ch., Guelph, 21st Jan., 10.30 a.m.

Synod of Hamilton and London.

Hamilton, Knox Ch., Hamilton, 7th Jan., 10 a.m.
Paris, Brantford, 14th Jan., 10.30.
London, First Ch., London, 3rd Dec., 10.30.
Chatham, Chatham.
Huron, Clinton.
Maitland, Teeswater.
Bruce, Paisley.

Synod of the Maritima Provinces

Sydney, Sydney.
Inverness.
P. E. Island, Charlottetown.
Pictou, New Glasgow.
Wallace.
Truro, Truro, 18th Dec., 10 a.m.
Halifax.

Lun. and Yar.
St. John.
Miramichi, Bathurst.

Synod of Manitoba.

Superior.
Winnipeg, College, 2nd Tues., bimbo
Rock Lake.
Glenboro', Cyprus River.
Portage-la-P.
Dauphin.
Brandon.
Melita.
Minnedosa.

Synod of Saskatchewan.

Yorkton.
Regina.
Qu'Appelle, Abernethy, Sept.
Prince Albert, at Saskatoon.
Battleford.

Synod of Alberta.

Arcoia, Arcoia, Sept.
Calgary.
Edmonton.
Red Deer.
Macleod, March.

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Westminster.
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G. E. Kingsbury

PURE ICE

FROM ABOVE CHAUDIERE FALLS

Office—Cor. Cooper and Percy
Streets, Ottawa, Ont.
Prompt delivery. Phone 985

THE DRINK HABIT

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

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

FITZ CURE CO.,

P.O. Box 214, Toronto.



SEALED TENDERS addressed
to the undersigned, and en-
dorsed "Tender for Chute a Blon-
deau Landing Pier," will be re-
ceived at this office until Wednes-
day, March 18, 1908, inclusively,
for the construction of a Landing
Pier at Chute a Blondeau, Pres-
cott County, Province of Ontario,
according to a plan and specifica-
tion to be seen at the office of
J. L. Michaud, Esq., Resident
Engineer, Merchants' Bank Build-
ing, St. James Street, Montreal,
P.Q., on application to the Post-
master at Chute a Blondeau, Ont.,
and at the Department of Public
Works, Ottawa.

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

An accepted cheque on a
chartered bank payable to the
order of the Honorable the Min-
ister of Public Works, for seven
hundred dollars (\$700.00), must ac-
company each tender. The cheque
will be forfeited if the person
tendering declines the contract or
fail to complete the work con-
tracted for, and will be returned
in case of non-acceptance of
tender.

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

By Order,
FRED GELINAS.

Secretary.

Department of Public Works,
Ottawa, February 18, 1908.

Newspapers will not be paid for
this advertisement if they insert it
without authority from the De-
partment.

WHY A TRUST COMPANY

is the most desirable Executor, Admin-
istrator, Guardian and Trustee:

"It is perpetual and responsible
and saves the trouble, risk and
expense of frequent changes in
administration."

The Imperial Trusts

COMPANY OF CANADA

Head Office, 17 Richmond St. W.

4%	Capital Paid Up, \$2,500,000 Reserve 400,000	4%
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Money Deposited with us earns Four
Per Cent. on your balances and is
subject to cheque.

THE INTEREST IS COMPOUNDED QUARTERLY

The Union Trust Co., Limited.

TEMPLE BLDG., 174-176 BAY ST., TORONTO, ONT.

4%	Money to Loan Safety Deposit Vaults For Rent	4%
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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 thoro-
ughly it cleans.

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

COPLAND & LYE'S

"CALEDONIAN"

Scotch Tweed Skirts

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

Made to measure, 2/- extra. Handsome Color
"Rainy Day" SKIRT in Stylish Checks
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.

THE LEADING SPECIALISTS IN SCOTCH TEXTILES

Caledonian House, 165 Sauchiehall Street, Glasgow.

Patterns and Illustrated Catalogues post free.

THE QUEBEC BANK

Founded 1818. Incorporated 1822.

HEAD OFFICE, QUEBEC

Capital Authorized	\$3,000,000
Capital Paid up	2,500,000
Reserve	1,000,000

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geon Falls, Ont.

AGENTS—London, England, Bank of Scotland, New
York, U. S. A. Agents' Bank of British North America,
Hanover National Bank of the Republic



Synopsis of Canadian North- West.

HOMESTEAD REGULATIONS

ANY even numbered section of
Dominion Lands in Manitoba,
Saskatchewan, and Alberta, ex-
cepting 8 and 20, not reserved,
may be homesteaded by any per-
son 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 an Agency on certain con-
ditions by the father, mother, son,
daughter, brother, or sister of an
intending homesteader.

The homesteader is required to
perform the homestead duties un-
der one of the following plans:—

(1) At least six months' resi-
dence upon and cultivation of the
land in each year for three years.

(2) A homesteader may, if he so
desires, perform the required resi-
dence duties by living on farm-
ing land owned solely by him,
not less than eighty (80) acres in
extent, in the vicinity of his
homestead. Joint ownership in
land will not meet this require-
ment.

(3) If the father (or mother, if
the father is deceased) of a home-
steader has permanent residence
on farming land owned solely by
him, not less than eighty (80)
acres in extent, in the vicinity of
the homestead, or upon a home-
stead entered for by him in the
vicinity, such homesteader may
perform his own residence duties
by living with the father (or
mother).

(4) The term "vicinity" in the
two preceding paragraphs is de-
fined as meaning not more than
nine miles in a direct line, exclu-
sive of the width of road allow-
ances crossed in the measurement.

(5) 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 noti-
fy the Agent for the district of
such intention.

Six months' notice in writing
must be given to the Commis-
sioner of Dominion Lands at Ot-
tawa of intention to apply for
patent.

W. W. CORY.

Deputy of the Minister of the
Interior.

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

"ST. AUGUSTINE"

(REGISTERED)

The Perfect Communion Wine.

Cases, 12 Quarts, \$4.50

Cases, 24 Pints, - \$5.70

F.O. B. BRANTFORD

J. S. HAMILTON & CO.,

BRANTFORD, ONT.

Manufacturers and Proprietors