

Dominion Presbyterian

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OTTAWA

WEDNESDAY, MAY 27, 1908.

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IS THIS ALL?

BY HORATIUS BONAR

Sometimes I catch sweet glimpses of His face,

But that is all.

Sometimes He looks on me and seems to smile,

But that is all.

Sometimes He speaks a passing word of peace,

But that is all.

Sometimes I think I hear His loving voice

Upon me call.

And is this all He meant when thus He spoke

"Come unto Me?"

Is there no deeper, more enduring rest,

In Him for thee?

Is there no steadier light for thee in

Him?

Oh, come and see!

Oh, come and see! Oh, look, and look again!

All shall be right;

Oh, taste His love, and see that it is good,

Thou child of night.

Oh, trust Him, trust Him, in His grace

and power

Then all is bright!

Nay, do not wrong Him by thy heavy thoughts,

But love His love!

Do thou full justice to His tenderness,

His mercy prove;

Take Him for what He is; Oh, take Him all,

And look above!

Christ and His love shall be thy blessed all

For evermore!

Christ and His light shall shine on all thy ways

For evermore!

Christ and His peace shall keep thy troubled soul

For evermore!

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BIRTHS.

At Lorne, N.S., April 29th to Mr. and Mrs. Andrew McKay, a son.
At 119 Arlington Avenue, Westmount, P.Q., on May 4, 1908, a daughter to Mr. and Mrs. Wm. Pulsford Slessor.
At Point Fortune, on April 28, 1908, a son to Mr. and Mrs. A. V. McLachlan.
At 88 Roxborough Street East, Toronto, on Tuesday, April 28th, to Mr. and Mrs. Charles Leslie Wilson, a daughter.

MARRIAGES.

On May 14, 1908, at the residence of the bride's parents., 292 Laurier Avenue East, Ottawa, by the Rev. Dr. Armstrong, Margaret Watters to Frederick A. Knauf.

On April 22nd, by Rev. C. T. Tough, Duntroon, J. S. Rose to Miss Mary Jane McAllister, all of Glen Huron.

On May 16, 1908, by Rev. A. E. Mitchell, at the Manse, John Ernest Martin to Daisy Ethelwyn Blyth, both of Ottawa.

At Cornwall, on May 11, 1908, by Rev. Dr. Harkness, Aaron W. Shaw, of Rackett River Bridge, N.Y., to Mrs. Mary E. Delosh, daughter of Joseph P. Gauthier, of Lowell, Mass.

May 14, at the First Presbyterian Church Manse, Vancouver, by Rev. D. A. McRae, Clyde Gladwin to Maud Sylvia Elliott.

May 13, at the home of the bride's parents, Victoria, by Rev. J. McCoy, Dr. Lachlan Macmillan, of Vancouver, to Hattie, youngest daughter of Ms. and Mrs. E. Nicholas.

By the Rev. A. H. Scott, M.A., on May 6th, at the residence of the bride's father, Bathurst, Ont., Mr. Robert H. Gamble to Rebecca, E., elder daughter of Mr. William Nichols.

At the residence of the bride's parents, April 18th, by Rev. J. A. McKeen, B.A., Orono, Mr. Colin Smith Macdonald, Williamstown, Ont., and Miss Mary Elizabeth, daughter of Dr. Robert Young, Bowmanville.

DEATHS.

At the residence of his son, J. D. Reay, 243 University Street, Montreal, Adam J. Reay, in his 89th year.

At her home, Oakville, on Friday, May 15, 1908, Augusta, dearly beloved wife of James W. McCraney, in the 72nd year of her age.

At the residence of her son-in-law, Capt. S. Filgate, 47 Belmont Park, Elizabeth Cowan, widow of the late Capt. A. Stewart, in her 87th year.

Suddenly, at his residence, Montreal, on May 16, 1908, William Kinloch, in the 51st year of his age. A native of Stonehaven, Scotland.

At Hot Springs, Ark., on May 2, 1908, Roland McKay, son of the late Daniel McKay, of Cornwall Centre, aged about 30 years.

In Pittsburg, Ont., on May 11, 1908, Jenneth, widow of the late Collin McNab, aged 96 years.

At Vankloek Hill, on May 7, 1908, Mrs. Cheney, wife of William Cheney, eldest son of A. G. Cheney, Mayor of Vankloek Hill.

At Williamstown, on May 11, 1908, Andrew Richard McBain, aged 83 years.

At Kenyon, on May 4, 1908, William D. McMillan, son of the late Dougald McMillan, in his 42nd year.

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NOTE AND COMMENT

Butterflies are frequently found high up on mountain sides, lying frozen on the snow, so brittle that they break unless carefully handled. Such frozen butterflies, on being taken to a warmer climate recover themselves and fly away. Six species of butterflies have been found within a few hundred miles of the North Pole.

An earnest campaign against Sunday liquor selling is being carried on in Montreal by the Liquor License Commission. On a recent Sunday the private detectives found seven saloon keepers selling liquor, and next day they all pleaded guilty. In one barroom they found sixty men and four bartenders serving them.

Great Britain's newest cruiser the *Indomitable*, in her speed trials, has beaten all records, making twenty-eight knots on a measured mile on the Clyde and twenty-six and one-quarter knots in the continuous steaming trial. This is the war ship that will convey the Prince of Wales and suite to the tercentenary celebration at Quebec in July.

The New York Examiner, Baptist, does not relish the idea of the proposed visit of Rev. R. J. Campbell to the United States. He has been engaged to speak at this year's Chautauquan and other more or less religious gatherings. "He has no new message, and the message that he has is of no profit to any one. We have enough deniers of the divinity of our Lord and of the authority of Holy Scripture of our own without importing them from abroad."

Statistics for the year of the Church of Scotland are very favourable. There is an increase in Church members of 3,509, totalling 702,075. In contributions to general church funds an increase of £6,423, and in ordinary collections an increase of £2,844. Through the munificence of Lord Mountstephen there is an increase of £18,000 in local endowments. The most gratifying feature is a substantial increase in the number of communicants.

Much publicity, favorable and otherwise, has been given to Dr. John Pringle's campaign for purity in the Yukon, and it is of interest to note what Rev. I. O. Stringer, Anglican Bishop of the Yukon, says about it: "The question is very acute, particularly at the present time when an enquiry is being made. I know Dr. Pringle personally, and I will say this for him that he is perfectly familiar with conditions there, and there must be a large amount of truth in what he says."

Andrew Carnegie entertains optimistic views in regard to the question of ultimate universal peace. The Peace Society of the City of New York held its annual meeting last week at Hotel Astor with two hundred men and women present. Mr. Carnegie presiding. It seems that some of the speakers had expressed rather discouraging views of the peace prospect, which brought from Mr. Carnegie the rejoinder that instead of groaning over what had not been done toward peace, the members of the society should rejoice over what had been done. Speakers were apt to overlook what had been accomplished in the past in their eager desire to do too much in the future.

The Presbyterian Church in Australia now consists of 450 congregations, with 417 settled ministers, 43 ministers-emeriti, and 44 ministers without charge. The communicants number 55,209, out of an estimated Presbyterian population of 455,000, or only one in every eight. On the other hand, the church has 57 young men studying for her ministry, an unusually large proportion.

The Rev. Dr. James Muir, for thirty-four years minister of Egremont Presbyterian Church, Cheshire, died on Saturday in his eighty-first year. A native of Paisley, he was educated at Glasgow University, and entered the ministry of the United Presbyterian Church of Scotland. After several years' pastoral work in Falkirk, he undertook in 1865 the oversight of a new congregation at Egremont, which, under his vigorous preaching and zealous care, rapidly increased in membership and influence.

At one of the May meetings in London Dr. Campbell Morgan created something of a sensation at the beginning of his speech by questioning their utility. He thought that a great deal of self-congratulation which takes place at them over what has been done ought to be changed to lamentations over what has not been done. He filled what he described as an old-fashioned office of the Methodist Church, that of an exhorter, with passionate eloquence.

Now that it is known everywhere that in the recent furore over the enforcement of the Lord's Day Act in Winnipeg, that (1) all the Alliance asked for was the impartial and reasonable enforcement of the law, and (2) that the Alliance did not give information nor make complaint in one single case, the people are placing the responsibility for the fake cases where it rightly belongs. And to-day, when the reasonableness of the law has been demonstrated, it is looked upon by the people as an admirable law.

Conditions throughout Corea are improving. The determination of Prince Ito, resident general at Chimpulpo to suppress the disorderly elements, so that the peaceful farming population may prosecute their work in the outlying districts where armed bands are harassing the farms and villages, is shown by the prompt arrival of reinforcements of gendarmes, numbering about five thousand who will be scattered throughout Corea. Prince Ito has issued strict instructions to Japanese soldiers and civilians that they must not treat the Coreans as a conquered people, but the rights of all law-abiding citizens must be respected under penalty of severe punishment.

Of the general situation in China and the future of the country Sir Robert Hart, for many years inspector-general of the customs at Peking, says that the sentiment in favor of excluding foreigners is growing. The customs are now under native control. He expresses his belief in the sincerity of the Dowager Empress in her efforts for the abolition of the opium traffic and says that China has about given up the idea that it is possible to settle disputes by an appeal to reason and is now determined to have a large army and navy. He is convinced that China will cease to be helpless in the hands of the western nations and will become a nation of power and of great international influence.

A correspondent of the British Weekly writing on the recent meeting of the English Presbyterian Synod, says: Newcastle is giving a right hearty welcome to the members of Synod, many of whom are delighted to find themselves "living, moving, and having their being," in a genuine Presbyterian atmosphere. John Knox, the great Scottish reformer, was the founder of Novocastrian Presbyterianism, and one of the churches (the Moderator's) is fittingly named after him. Since the Synod last met in Newcastle, the number of communicant members within the Presbytery has increased from 12,498 to 14,083.

The "Interior" of Chicago, declares that Foreign Missions ought not to go on much longer. And why? It says:—"The Foreign Mission business of Christendom is to set up in each country a native church that will preach the Gospel steadily year in and year out until the nation is won to Christ—not by foreigners, but by its own sons. Foreign Missions represent a transient stage in the growth of the Kingdom of God. In the long run each nation must be converted by a ministry native to its own soil. It has taken a good deal of missionary experience to make this clear, but there are few mission workers who doubt it now. They foresee in every nation a time when every foreign missionary will have returned to the land from which he came out and the propagation of the message of Christ will be left wholly to native tongues and native zeal."

Says the New York Christian Advocate: The Methodists who are in debt for their churches are sometimes reminded of the supposed fact that Roman Catholics never run in debt. At the present time Saint Patrick's Cathedral, on Fifth Avenue, New York, owes \$400,000, of which \$350,000 is on mortgage. There are 120 Roman Catholic churches in Manhattan and the Bronx, this city. Of these more than one hundred have not been consecrated because they have mortgage debts upon them. There are twenty churches which have mortgage debts exceeding \$100,000 each. The Paulist Church property has a debt of \$216,000. Their proportion of debt to property valuation in this city is higher by far than that of any other religious body. As a rule, it is impossible for societies to raise all the money before a church is finished: still excessive debt should never be intentionally incurred.

Those who have been disposed to minimize the seriousness of the existing unrest in India and to hold that conditions were not such as to justify any real alarm upon the part of the British authorities, may find reason to revise their forecast. It is of course impossible to foretell what is likely to take place or what character the expression of anti-British sentiment in India will assume. But there can be little doubt that the revolutionary spirit is widespread and growing in intensity. What has occurred within the past few days in Calcutta, where some thirty persons have been arrested in connection with a plot to murder Europeans by means of bombs, has naturally excited some consternation. Documents seized at the house where the bombs and explosives were being manufactured reveal that it was part of the plot to kill Lord Kitchener, Commander-in-Chief of the British forces in India, and other high officials.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

EXAMINING THE SCRIPTURES
NOT CRITICISM.

By Ulster Pat.

A friend in Scotland who is kindly concerned for my orthodoxy in regard to the Bible has sent me a tract entitled "Christ and the Critics." The tract is excellent in tone and matter but my friend who sent it appears to me to confine searching the scriptures with reverent intelligence and criticism. He also in the present case fails to distinguish between challenging a translation and rejecting the original. I would reverently consider a few points in which it seems to me that we may look into, and choose between versions, "without in any way lessening the whole-hearted acceptance of all scripture inspired of God."

First I would mention a question in which I deem the tract writer's defence not so strong as it might be. Mr. Bennett, in meeting the appeal to one statement of the Lord, quoted by critics to prove His knowledge was limited—that not even the Son knew the day or hour of His second coming, and he passes it as one statement which we cannot understand, so must leave it for explanation in the day of full revelation. On the contrary while the statement shows the limitation of Jesus in His humanity, it also proves that He was in the secret of the Father's counsel, above others.. How otherwise could He say that no man or angel knew what had not been revealed to Him? When Daniel failed to understand the revelation vouchsafed to him, and asked, "what shall be the latter end of these things?" he was told that the words were "shut up and sealed till the time of the end." When the Son of God became man He temporarily gave up the knowledge He possessed in the bosom of the Father. As an infant He was helpless and unknowing as other babes. To the end of His earthly life He was dependent upon the Father for all things—including the knowledge He possessed, and that knowledge did not pass what had been revealed to man. Lest His hearers might imagine that this was less than had been revealed to any other creature, he tells them that not even the angels in heaven know it. But when His earthly mission was finished, and He returned to the Father, I have no doubt that He resumed all knowledge, and therein manifested His superiority to the angels, who do not share the secret counsels of the Almighty.

My Scottish friend objects to my omitting from my reading of scripture the story of David returning to his brother on the outbreak of war with the Philistines, and a few weeks of care for "the few sheep in the wilderness" so changing him that neither Saul nor Abner knew him when he came to the host. This is not in the Septuagint, and anyone reading the story of David and Goliath without that digression will not, I am sure, have his faith in the sacred narrative weakened thereby.

The oldest two Greek manuscripts, and some other authorities close the Gospel written by Mark with the eighth verse of the sixteenth chapter, and some other authorities have a different ending to the Gospel. Hence I never quote any of the remaining twelve verses, which have tended to doubtful disputes rather than to the solving of difficulties.

Most of the ancient authorities omit John VII, 53 to VIII, 11, and those which contain it vary much from each other. It is out of harmony with the

actions and teaching of Jesus, for He appears to have made light of sin by sending away the woman unrepentant, yet uncondemned. Since it is doubtful, the Gospel is strengthened rather than weakened by omitting it—and so I do.

Some ancient authorities omit And Jesus said, Father, forgive them for they know not what they do." Does this clause add anything to the evidence of the Saviour's love? Not to my mind, while it has always appeared to me unlike His other recorded prayers, and only partially answered at best. And it could not be said that the leaders of the Jews were acting wholly in ignorance. Nicodemus said, early in Christ's ministry, "we know that thou art a teacher come from God," and time and again the Saviour accused them of sinning against light. Besides, it appears doubtful whether Jesus ever did or does pray for those who will finally reject His mediation. We do not read that God ever again strove with Cain after he made his deliberate choice and "went out from the presence of the Lord." True it is that Jesus pleaded and reasoned with Judas until he too "went out" and I believe that even after the betrayal if he had returned and confessed his sin, instead of believing Satan to despair, he would have found the door of mercy open and been saved. But having believed Satan before he believed that arch deceiver until the end and so was destroyed. So now the Holy Spirit strives with those who reject His offers of mercy. But it is for the saints that the Spirit maketh intercession with groanings that cannot be uttered.

Our aim ought to be, not to ascertain by whom or when the Holy Spirit wrote the scriptures so much as to know and believe what He did reveal, and to feed upon it in faith. The British and Foreign Bible Society, the most reverent upholder of the scriptures, can tell of many mistakes in transcribing and in translating, but none of these will shake any believer's faith as to the Bible containing the whole counsel of God concerning all things necessary for His own glory. Man's salvation, faith and life, unto which nothing is at any time to be added. Neither should fear for the impregnable rock of holy scripture lead us to discourage any from devoutly studying for himself its text and meaning, for "all things necessary to be known, believed and observed, for salvation, are so completely propounded and opened in some place of scripture or other, that not only the learned, but unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them." But in this matter let each "search the scriptures daily" for himself. If you rely unduly upon the teaching of another, you but add his error to your own. Remember, Luke says that the Bereans were noble because they not only received the word preached by Paul with all readiness of mind, but also examined "the scripture daily whether these things were so. Many of them therefore believed."

Zion congregation, Almonte, will remodel the old church, a substantial stone building, and erect a Sunday School Annex, at an estimated cost of about \$15,000. Work will be proceeded with at once.

Mrs. P. M. Young, of Almonte, has accepted a position as soloist in the Indian Head (Sask.) church, and will at once leave for her future home.

GRAND TRUNK AT THE FRANCO-BRITISH EXHIBITION, LONDON, ENGLAND.

It is a well known fact that at all the World's Fairs and International Exhibitions, held in the past decade, the Grand Trunk has been most prominently represented with attractive displays, and in each case gold medals and diplomas have been their award. At the Franco-British Exhibition which is to be held at Shepherd's Bush, London, May to October, this year, the Grand Trunk are not behind in their progressiveness and have erected a beautiful pavilion covering about 2000 square feet of space in a picturesque spot known as the French Court.

This structure follows in design the Renaissance style of architecture with an artistic pillared entrance. Over the entrance rises a group of statuary representing the Grand Trunk Railway System as "speed" with an electric star surmounting the head of the central figure emblematic of the "Star of Empire," and on each side of this figure is represented in smaller figures the Atlantic and Pacific Oceans, the central figure joining their hands, representing the spanning of the continent by the new National Transcontinental Railway. This allegorical group is a very imposing one and the idea is appropriate.

The interior of the building is arranged in a combination of color harmony of olive green and red. The scenic views of the Grand Trunk Railway, as well as views of the summer tourists districts and fishing and hunting resorts in Canada are beautifully portrayed by a series of bromide enlargements finished in a sepia tint and framed in a dull quartered oak. The photographic work has been executed by Mr. J. W. Swan, the well known landscape photographer, who has excelled himself, if possible, in his collection. These pictures cover the walls to a distance of two feet from the ceiling, and the entire interior has been set off by a beautiful frieze made up of grains and grasses from Ontario, Manitoba, Alberta, Saskatchewan and the West. In this frieze are embedded specimens of Canadian fish and game mounted in an attractive way, the whole forming a unique and pleasing effect.

In the centre of the room a pyramid has been erected on which is shown samples of the cereals of the Province of Ontario, as well as natural samples of fruit from the "Garden of Canada."

Animated moving picture machines, projecting fishing, hunting and railroad scenes, are other features on the floor space. Interesting and instructive literature has been specially prepared for distribution, and it is estimated that from fifteen to twenty million people will visit this exhibition during its lifetime. Canada and the Grand Trunk Railway System will secure a tremendous amount of publicity through this medium.

Among the special features on display in this building will be two exceptionally fine moose heads, one the record head taken from the Province of Ontario, and the other a freak head that will attract a great deal of attention.

Mr. S. W. Cummings, who until recently was General Passenger Agent of the Central Vermont Railway, has been appointed to the position of Director of this exhibit.

A man may not know that he is without God if he is without prayer.—James Stalker.

THE NEW NORTHWEST.

"The old Northwest has disappeared. Today it is the great Canadian West, embracing within its limits three of the youngest, but most vigorous provinces of the Dominion. Tomorrow it will be Central Canada, the home of the majority of our population and the seat of the dominant political power of the country."

Thus does the Montreal Star speak editorially of this country. Proceeding further it dwells on the potential possibilities of the "New Northwest."

To the north of these prairie provinces lies the great hinterland of Western Canada and here a new Northwest is springing up whose possibilities of development are as promising as were those of the old Northwest a generation ago.

The best known portion of the new Northwest is the Peace River country to the north and west of Edmonton. Here settlers have already made permanent homes; wheat is grown, cattle raised, mineral deposits worked and organized trade carried on.

But beyond is a vaster region still, which until recently had been visited only by fur-traders and explorers. It is generally described as the lower valley of the Athabaska River and the Mackenzie River region. Of the nature of that country and the character of its climate something has been known, but that stock of information has been largely augmented by a report just issued by the Department of the Interior, written by Mr. E. Stewart, Superintendent of Forestry, who recently made a trip down the Mackenzie River.

It was June when he reached Athabaska Landing, one hundred miles north of Edmonton. The weather was warm and at times sultry, culminating in heavy showers, which were much needed for the grain. In the country surrounding the Landing, farming has been carried on for some time with marked success, wheat being one of the staple crops.

The trip down the Athabaska River was made on the steamer Midnight Sun. The heat during the day was excessive, the thermometer often standing at 92 degrees in the shade. Some good land was seen, much spruce timber, and gas wells passed. One was on fire and the roar of the burning and escaping gas could be heard for a distance of half a mile.

Along the lower valley of the Athabaska are extensive banks of tar sand containing twelve per cent. of bitumen, and which Mr. Stewart thinks may be of commercial value when the region is reached by railway. Many indications of petroleum were noticed, tar was found even as far north as the Lower Mackenzie and deposits of asphalt were also noticed.

This north land seemed to be filled with surprises. On July 15th Mr. Stewart came to Fort Providence on the Mackenzie River, 917 miles from Athabaska Landing. There he found peas growing in the gardens fit for use, potatoes in flower and other ordinary vegetables about as far advanced as they would be at that time a thousand miles farther south.

In speaking of the timber of the Mackenzie basin, Mr. Stewart says that "the whole of the Arctic basin, except the barren lands of the far north and certain little areas in the watersheds of the Athabaska and Peace rivers, which latter are prairie, may be correctly described as forest land."

The watershed of the Mackenzie is computed to contain 451,000 square miles, and, if for nothing else, it possesses great value in its fur-bearing animals. In the future, better regulated hunting and trapping will tend to increase production and with the steady advance in the price of furs, a rich harvest should for many years to come be

gathered from the wild animals of the far north.

As this vast hinterland becomes better known other and more extensive resources will be discovered. Its prairies will be tilled, its water powers harnessed, its mines worked and its forests turned into lumber. The time will come when Canadian railway development will be northward instead of westward, as it is today, and when the new Northwest will like the old join the sisterhood of Canadian provinces.

WAR WASTE.

(Montreal Daily Witness.)

Thoughts are mightier than armies. Principles have achieved more victories than horsemen or chariots.—W. M. Paxton.

The military and naval expenditure of the four leading great powers offers an interesting subject for study, both as regards its bearing on the productive energies of the nations and its financial effects in dissipating wealth. The total cost in money in each case is so enormous and the grand total so stupendous that the wonder is how the several peoples manage to stagger along under their crushing burdens. The most surprising fact discovered by a comparison of these figures is that the United States, a nation which has the least reason of any for military expenditure, heads the list. Of the sums expended by Great Britain, France, Germany and the United States, on account of preparation for war and on account of past wars, the United States has expended and is expending more than any other nation in the world for both these objects. For the present year the republic is spending for past wars and in preparation for war \$84,975,238 more than Great Britain, \$136,067,839, more than Germany, and \$152,859,936 more than France. The total expenditure by the United States in preparation for war and on account of past wars reaches the huge sum of \$364,801,059. Yet the United States has the smallest army of any of the powers, only fifty two thousand men, and a navy of only forty two thousand men, compared with Great Britain's army of over two hundred thousand and her navy of about a hundred and thirty thousand, Germany's army of six hundred thousand and navy of over sixty thousand, France's army of five hundred and fifty thousand and navy of over fifty-six thousand. The total expenditure for the year of all four powers for war purposes, past and present, aggregates \$1,165,250,000, or five per cent. per annum on a capital sum of \$23,305,000,000. This is the annual burden the people of the four foremost among civilized nations are bearing, and merely represents what is taken every year from them in payment for former wars and in preparing for future wars. A more astounding exhibition of savage wastefulness could not be imagined. Is it any wonder that there should be widespread poverty when a sum so stupendous is taken from the proceeds of human industry to be squandered in payment of former devastations and in preparing for future bloodshed and destruction that will further add to the load the nations must carry as an endless first mortgage on their industries? It seems that this criminal waste must continue until it culminates either in some unprecedented catastrophe, or, happily, in an awakened conscience which will compel an abandonment of the whole pernicious competition in readiness for quarrel.

Sometimes our failures come through want of courage, and sometimes through want of hope. But the faith that lays hold, that grips the hand of the Infinite, will have both hope and courage.

To repel one's cross is to make it heavier.

"CLEVER MEN SO OFTEN FAIL."

"Never," said Dr. Macnamara to a youthful audience the other day, "be downhearted about not being clever." It is the clever man who so often fails. It is the steady, faithful, honest worker who leaves him easily in the rear in the long run. Simply do your duty day by day. Be always ready, of course, to strike the iron while it is hot; but be ready also to make it hot by striking. Let duty be your first and last watchword."

It was at Montreal that the present Parliamentary Secretary to the Admiralty was born, but his education was for nally begun at Exeter, where he attended the Mint Wesleyan School and St. Thomas's Board School. On the occasion to which reference has been made, after relating that he hated at first the career of a teacher which had been marked out for him, and desired to be a soldier, Dr. Macnamara remarked, "My experience of life is that half the people of the world fail because they spend their time in thinking how much better they could have done at something else."

He spoke of his work as pupil teacher and his training at Borough Road College, his work as assistant-master at Lancaster and Huddersfield, and as master at East Bristol, and then passed briefly over the well-known facts of his appointment as editor of the Schoolmaster, his election to the London School Board, and candidature and election to Parliament.

He could honestly say that he had never set out with the determination to get to the Treasury Bench or anywhere else. He did not believe in the soldier who joined the army determined to be a field-marshal. If he did he would be tempted to subordinate his immediate duty to his own ultimate personal aims. He would be inconsiderate of the feelings of others, certainly selfish, and probably unscrupulous.—Young Men.

THE GREATEST PROCONSUL OF THIS AGE.

Lord Cromer, who is a scion of the great banking house of Baring, seems to have inherited none of his traits from his grandfather, a cold and sententious, but courteous, character. Lord Cromer's uncle, by the way—that brilliant Alexander Baring who became Baron Ashburton—originated the European practice of marrying American heiresses and had the type of character described by young ladies as perfectly lovely. Another very agreeable man was Lord Cromer's distinguished brother, Edward Charles Baring, who was made Baron Revelstoke for personal qualities among which tact was conspicuous. Another magnetic member of the family was Lord Cromer's cousin, Sir Francis Thornhill Baring, who became Earl of Northbrook and had delightful social qualities. As the one genuinely disagreeable character produced in some generations of pleasant Barings, Lord Cromer constitutes, therefore, what is known in botany as a "sport"—a striking variation, that is to say, from the accepted type. Heredity, however, is not the explanation, according to those students of Lord Cromer's disposition who lay stress upon the circumstance that he is a dyspeptic.—Current Literature (May).

Only three per cent. of the world's population gains a living directly from the sea.

About three hundred and fifty lives were lost on the North Atlantic coast during the fall and winter.

The brewers and licensed victuallers of England are raising a fund of \$500,000 to fight the Licensing bill.

SUNDAY SCHOOL	<h1>The Quiet Hour</h1>	YOUNG PEOPLE
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JESUS RISEN FROM THE DEAD.*

By Rev. P. M. Macdonald, D.D.

Cometh Mary Magdalene, v. 1. In a mission hospital in India, lay a boy whose leg had been skilfully amputated by a medical missionary. Every time the surgeon came into the ward he would place his opened hands together and raise them in token of his gratitude to the one who had freed him from suffering, and perhaps saved his life. Jesus had done more than that for Mary of Magdala; He had set her free from an awful slavery of mind and soul to a band of evil spirits. No marvel that she loved Him. And is there not abundant reason why we should love Him too, since He has broken for us the fetters of sin, and brought us out into the glorious liberty of God's children? What gladder use can we make of all our powers than spending them for Him in loving service?

Seeth the stone taken away, v. 1. A party of tourists were tramping in the north Scotland. The hills were very tiresome for some of them, and when at the close of a day's walk they looked from a hill-top upon another apparently steep climb across an intervening valley, the tired ones said, "It is no use for us to try to go on. We cannot ascend that hill, it is too steep for our strength." But as the rest and refreshment were on the other side of the dreaded hill, they had to try. As they proceeded, the way was easy and not hard. The apparent difficulty they had faced on the high land had disappeared. It was an optical illusion that vanished before their determined advance. In the same way the women who dreaded the task of removing the stone from the sepulchre (Mark 16:3), found when they came to the place that their fears had been idle and deceiving. So it is with the steep hills of living. We anticipate greater strains than we actually find.

Peter entered into the tomb. Then entered in therefore the other disciple (Rev. Ver.), vs. 6, 8. The famous New England preacher, Horace Bushnell, once preached from this incident a sermon on Unconscious Influence. Peter, the stronger character, without his thinking of it, led his more timid friend to follow his example. There are always those who will take encouragement in good or evil from what they see us do. There is not one of us but is drawing some other after him along the upward or the downward path. Helpers or hinderers in right doing, we must all be, in our own measure, to those about us. And if we would have the unconscious influence that goes out from us pure and uplifting, we must live near to the holy and loving Jesus.

Seeth two angels, v. 12.

"Flitting, flitting, ever near thee,

Sitting, sitting by thy side,

Like you shadow all unwearied,

Angel beings guard and guide."

We may not see them with the outward eye, but how many marvellous things in God's universe, yea, and all about us, there are, which we do not see. But they are none the less present and powerful. What is an angel but a messenger of God? And God does not send the feeble and the empty handed on His errands of love.

Go to my brethren, and say unto them, v. 17. Some years ago a man was ac-

identally locked into one of the vaults of the old crypt in Westminster Abbey. He had been strolling around, and did not notice the slowly closing door that noiselessly imprisoned him. Then he tried to get out, but in vain; the locks were heavy, and had set when the door had shut. Through the morning and afternoon he tried to make himself heard, but without any success. In the evening the janitor went his rounds, and when he came near this vault he detected an unusual sound. Listening intently, he heard cries and groans, and opening the door, he found the man lying on the floor. He was rescued just in time to save his reason. Ah! the key of death is at the girdle of the risen Saviour, and one glad day He will open the door into the sunshine of eternal day for all His followers now imprisoned in the grave.

Mary told the disciples that she had seen the Lord, v. 18. In the Easter service of the Russian Greek church, a visitor observed a suggestive feature. The service began "while it was yet dark," in the early morning. All the worshippers carried unlighted torches. The great building was totally wrapped in darkness. At an appointed time a priest appeared bearing a burning torch. Those nearest him lighted their torches at this flaming light and from these the others were lighted in turn. So the light spread from one to the other, until the vast cathedral was brilliant with a radiance that one torch had kindled. In this way the dark torches of human lives have been lighted at the flame of Mary's lamp. When Jesus revealed Himself to her as risen from the dead and sent her to publish the good news, the great work of lighting the torches was begun. Is yours lighted? Are you lighting another's?

LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Gardener—The earliest piece of ground continuously cultivated was a garden. While the fields were left open to all comers or guarded by watchmen, gardens were carefully enclosed by hedges, by stone walls, with a layer of thorns built in near the top, or by walls of compressed mud dried in the sun. A species of cactus which grows to the height of twelve feet is a common hedge. In some of the royal gardens of antiquity, seventy-two kinds of trees and shrubs are mentioned. In the days of Jesus, the whole valley of the Kidron and the slopes of Olivet were covered with gardens belonging to wealthy citizens of Jerusalem and cared for by hired gardeners, who not only planted and cultivated the fruit trees and flowers, but also watched the fruit at the seasons when it was ripening. The office of gardener was always honorable, and much sought after. He was a confidential servant, and knew his master's friends, who would be welcome to enjoy the beauty and security of the garden. Wells were sunk in the gardens for the purpose of irrigation, and fish ponds formed. Cucumbers, melons, leeks, onions, garlic, lettuce and endive, were cultivated. Mulberry, olive, fig, pomegranate, almond, orange, lemon, peach, and apple trees grew in abundance.

When will Christians learn the lesson so well taught by Rutherford when he said: "I have been benefitted by praying for others, for in making an errand to God for them, I have always gotten something for myself."

THE MAJESTY OF THE CROSS.

By Rev. E. W. Mackay, M.A.

The cross is tragedy transformed into triumph. To appreciate the cross is to appreciate the greatest moral act man knows. The majesty of the cross is the secret of apostolic optimism—hard pressed yet never in absolute distress; perplexed, yet never utterly baffled; pursued, yet never left unsecured; struck to the ground, yet never slain.

The frequent presence of the minor key in much of the poetry and prose of to-day only begets a sense of the need of productions like Luther's battle hymn, "A safe stronghold our God is still."—Zion songs which ring and tramp, and sound the fundamental note of Christianity, victory. Harps should be taken down from the willows by people to whom such "glad tidings" have come. Ours should be songs even in the night, for the Lord is our Strength and Song, and He is become our Salvation.

Exultation, however, is born of exaltation. But when we measure evaluation by outward circumstances and conditions, instead of by inward quality and character, we fail to recognize or acknowledge God in the highest act of His highest attribute. Much is being said or thought of the incredible or even impossible self-lowering or self-emptying of God in becoming man, or in undergoing the death of the cross, as though the act of love becoming perfect were a contradiction or compromise of the divine nature. Is God not God, or is He least God, in the moment when He is most love? In the incarnation and crucifixion, as nowhere else in all the story of the universe, was or is love so much love, or God so truly God. "God was in Christ, reconciling the world unto Himself."

There is room for fine writing on the pathos of the cross—a beautiful soul broken by the bigotry and selfishness of men; or on its heroism—a brave soul daring men to turn Him aside from the message He would deliver. The fine writing will have real virility in it only when the inner necessity of the cross is seen, how He laid it upon Himself, how, by the law of the Good Shepherd's being, He could not act as a hireling, but must give His life for the sheep. To perceive this is to come face to face with sheer majesty, with love that demands one's soul, one's life, one's all.

Smith's Falls, Ont.

PRAYER.

Almighty God, Thou givest unto all men liberally, and there is no grudging in Thy gift. Thou dost ask us to bring forth all our vessels, that they may be filled; our vessels are too few; Thy rain is infinite. We thank Thee for the opportunities in life which are distinctly religious. Every hour is an opportunity, but some hours are like doors that fall back upon heaven, showing its wealth and life and glory. May such hours often occur in our history; then shall every day be one of blessing. Amen.

Man is a reed, and the weakest reed in nature; but then he is a thinking reed. There is no occasion that the whole universe should arm itself for his destruction. A vapour, a drop of water, is sufficient to kill him. And yet should the universe crush him, man would be greater in his fall than the universe in its triumph, for man would be conscious of his destruction, while the universe would be ignorant of its victory.—Pascal.

*S. S. Lesson, May 31, 1908.—John 20: 1-18. Commit to memory vs. 15, 16. Golden Text—I am He that liveth, and was dead; and behold, I am alive for evermore.—Revelation 1:13.

CONCERNING MOTHERS!

By Rev. R. C. Burr, M.A.

The writer was calling one Sunday afternoon on an invalid who had successfully undergone a serious operation, and in answer to the bell a little boy aged five came to the door, and said, "Mother's resting."
"The word, "Mother," arrested my attention. Thoughts came crowding into my mind. What touchingly beautiful thoughts are associated with the word! A mother's love, who can fathom it? Who can comfort, console, and sympathize as a Christian mother can? And when such a mother has left this world for "the better land," how sacred are the memories she leaves behind her. How her face and form are recalled to mind, and her sayings and doings are treasured up!

A Much Loved Mother.

The poet Cowper, the author of those beautiful hymns, "God moves in a mysterious way," "Oh! for a closer walk with God," "Hark, my soul! it is the Lord," lost his mother when only six years of age. He, a tender, sensitive little fellow, felt her death keenly. His life, afterwards so sad, and full of melancholy, might have turned out so differently had his mother lived to counsel him in his difficulties, and to console him in his sorrows.

A very tender love always existed between our late poet Browning and his mother. She is said to have been the "true type of a Scottish gentlewoman," and a true Christian. When he was a child, Browning's mother told him Bible stories, as she held him on her knee; and she excited his lifelong admiration by the tender care which she bestowed upon any poor hurt animals that came under her notice.

The Mother of Garibaldi.

The mother of Garibaldi was a woman of true nobility of character. In his late years he wrote of her:

"She was a model for mothers. Her tender affection for me has, perhaps, been excessive; but do I not owe to her love the little good that belongs to mine? Often, amidst the most arduous scenes of my tumultuous life, when I have passed unharmed through the breakers of the ocean or the hailstorms of battle, she seemed present with me. I have, in fancy, seen her on her knees before the Most High—my dear mother!—imploping for the life of her son; and I have believed in the efficacy of her prayers."

One of his favorite maxims is said to have been, "Give me the mothers of the nation to educate, and you may do what you like with the boys."

A Mother's Yearning for the Conversion of Her Boy.

The first thing a good mother longs for is the conversion of her children to God. This occupies the first place in her heart. If riches, rank, learning, prosperity are given, she esteems them all of small account, so long as the hearts of her children are estranged from God. That her children may give their hearts to God Who loves them, and their lives to be spent in His service, is the highest object of her ambition. Such a mother was Monica, the mother of St. Augustine, the saintly Bishop of Hippo, in Africa. "He was the greatest of the Latin fathers of the Christian Church." In his youth, he lived a life of gaiety and dissipation, to his mother's deepest grief.

Although he gained the highest honours at the University of Carthage, his mother's heart was unsatisfied, as she mourned over his sinful life, and prayed for his conversion. For twenty years she prayed, and at last the answer came. She was greatly opposed to his going

to Milan, but it was there, in the providence of God, that his heart became changed, and his conversion to God took place. He came under the influence of the good Bishop Ambrose, and by means of his preaching, and the reading of God's Word, the change in his life was effected. St. Augustine was the author of that well-known sentence, "O God, Thou hast created us for Thyself, and our hearts are restless until they rest in Thee." Thus his mother's life-long prayer was abundantly and wonderfully answered.

A mother's prayers are always answered, but it sometimes happens that they are not answered till after death. It is recorded that a mother prayed that on her death-bed she might be so composed and peaceful that her ungodly sons might be induced, when they saw how peacefully a Christian mother could die, to give themselves to God. It so happened that Satan was allowed to assail her with his "fiery darts." The sons argued that, if their mother, whom they knew to be a saintly woman, could be so tried at the last, how terrible would their last hours be if they died in their sins; and the manner of their mother's death was the means of their conversion. How truly wonderful are God's workings!

A Mother's Influence is World-wide

"The hand that rocks the cradle rules the world." According as the mothers of today train their children, so will the world be for good or evil!

At a gathering of ministers of the Gospel it was discovered that the majority owed their conversion to their mothers. What tremendous power for good is possessed by Christian mothers! Sir John Kirk, who was recently knighted by King Edward for his magnificent work among the helpless, friendless cripples for forty years, speaks thus of his mother. "A palace would have been a prison without mother. When she came in at the door, my sorrow went out by the window." The cripples of England little know how much they owe to Sir John Kirk's mother!

Thanksgiving for a Good Mother.

Everyone possessing a good mother should not forget to render thanks to God for the gift—even to Him Who says so graciously, "As one whom his mother comforteth, so will I comfort you."

It is related that, "At the end of a battle, the chaplain was called hastily to see a dying soldier. Taking his hand, he said, 'Well, my brother, what can I do for you?' He supposed that the young fellow would want his to cry to God for help in his extremity. But it was not so. 'Chaplain,' he said, 'I want you to cut a lock of hair for my mother, and then, chaplain, I want you to kneel down and return thanks to God for me.' 'For what?' asked the chaplain. 'For giving me such a mother. Oh, she is a good mother! Her teachings are my comfort now. And then, chaplain, thank God that, by His grace, I am a Christian?' 'And so,' said the chaplain, 'I knelt by his bed, with not a petition to utter—only praises and thanksgivings for a good mother, a Christian hope, dying grace, and an eternal home in glory.'"

Mothers! seize the opportunity, while you have it, of training your little ones for heaven. Sons and daughters! never cease to give thanks to God for Christian mothers. Remember the message that your mother gave you on her death-bed, to meet her in heaven!

Christianity, if it means anything, means honesty in all dealings, purity in all conversation, a charity as broad as the race, unflinching integrity, sympathy, humanity to man, loyalty to God.

TRUE PENITENCE*

Some Bible Hints.

"Conviction" before conversion. True penitence begins with knowing sin and acknowledging it (v.3).

Our sins toward man are great, but God is so much greater than man that the wrong we do Him swallows up the thought of the other wrong (v. 4).

The only cure for sin is the heart that has no more desire for sin (v. 10).

The proof of conversion is the missionary spirit, the longing to bring others to the same healing (v. 13).

Suggestive Thoughts.

Would you commit your sin again if there were no God, and no hereafter, and no man knew?

Do you fear sin, or its consequences? One that is truly penitent is willing to suffer the penalty, rejoices in God's justice, is finally on God's side against his baser self.

The penitent not only finds confession no hardship, but counts it a privilege.

A Few Illustrations.

"Repentance," said the little girl, "is being sorry enough to quit."

A man sold a farm, but reserved a distant corner and the right of way to it. Thus too often, when we yield to Christ, we allow Satan to reserve a corner of our hearts, and the right of way to it.

The undying effects of sin have been illustrated by the holes left by nails, even after the nails have been pulled out. Such are the nail-holes of the Cross; but we are glad to have them, as memorials of God's mercy and warnings against our weakness.

Are our penitentials well named,—places for arousing repentance?

To Think About.

Am I sorry for my sin, or its punishment?

Do I go as near to my old sin as I dare?

Do I love God's ways more and more?

A Cluster of Quotations.

Repentance is the golden key that opens the palace of eternity.—Milton.

True repentance has a double aspect; it looks upon things past with a weeping eye, and upon the future with a watchful eye.—South.

True repentance consists in the heart being broken for sin, and broken from sin.—Thornton.

If you would be good, first believe that you are bad.—Epictetus.

DAILY READINGS.

- M., June 1.—Repentance is sorrow. Acts 2: 37, 38.
- T., June 2.—Repentance is humility. Jas. 4: 8-10.
- W., June 3.—It involves confession. Lev. 26: 40-42.
- T., June 4.—It bears fruit. Matt. 3: 4-9.
- F., June 5.—It is turning from sin. 2 Chron. 6: 24-27.
- S., June 6.—It leads to God. Acts 3: 14-19.
- Sun., June 7.—Topic: Songs of the Heart. VI. What is true penitence? Ps. 51. (Consecration meeting.)

A beautiful form is better than a beautiful face; a beautiful behavior is better than a beautiful form; it gives higher pleasure than statues or pictures; it is the finest of the finest arts.—Emerson.

* Y.P. Topic, June 6.—What is true repentance? Psalm 51.

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C. BLACKETT ROBINSON,
Manager and Editor.

OTTAWA, WEDNESDAY, MAY 27, 1908

The Presbyterian Synod of Toronto and Kingston, in session in Toronto last week, endorsed by practically an unanimous vote a resolution declaring its judgment to be that the vote on local veto of the retail liquor traffic should be a simple majority vote. Whitney's three-fifths majority must go!

Rev. Dr. Shearer, former secretary of the Lord's Day Alliance, writing from Ottawa recently says: "With over a year's experience it may be stated that the act is working well. The railways are raising the greatest objections, and some are going to the Railway Commission to see if they can be allowed to exceed the limitations of the act. Out in the west railways are mostly strictly observing the act. In Quebec it has greatly improved conditions. The Catholic clergy have lent their influence to the proper enactment of the law, and the Premier has been most sympathetic. On the whole, the effect has been to promote a more rigid observance."

A somewhat unusually large number of ministers from other churches are applying through the various Presbyteries to the General Assembly for admittance into the Presbyterian Church in Canada. Altogether there are twenty-four applicants. Of these twelve are Presbyterians—three from Ireland, five from the United States, three from Scotland and one from England; there are seven Congregationalists—one from South Africa, two from the United States, one from England, and the other three from the Canadian Union; various branches of Methodists furnish three from widely separated points, viz., a Calvinistic Methodist from Wales, one from the Canadian church, the other from far distant Australia. Then there are two Baptists—one each from England and Scotland. There is room and need for all the good workmen who offer; and doubtless all the above applicants will be received at Winnipeg, providing conditions are satisfactorily complied with.

THE BAR OR THE BOY.

Rev. D. C. Hossack, who has resigned his pastorate at Deer Park, Toronto, in order to become a candidate for the Ontario Legislature in support of an idea, in one of his addresses to the electors of North Toronto makes abolition of the public liquor bar the main plank of his platform. He does not ask for complete prohibition at this time, nor for interference with the personal liberty of men to drink, but earnestly contends for the reasonableness of doing away with the incitements to the excessive, unnatural, abnormal drinking brought on by the bar and treating system. Mr. Hossack concluded his speech effectively as follows: "If the people of North Toronto prefer the bar to me, they have their choice. As for me, as between the boy and the bar, I choose the boy every time."

We observe some criticism of Mr. Hossack's course in leaving the pulpit for the public platform as a candidate for the Legislature, in the interests of a single important question. As to the wisdom of Mr. Hossack's course, we do not presume to pronounce. He is of age, and by no means ill-equipped to judge for himself. Nor do we take the ground so often taken, that justification must be found in the successful achievement of an object aimed at. If Mr. Hossack came to the conclusion after conscientious consideration that he should free himself from any trammels of conventionalism by which the pulpit is surrounded, in order in his opinion the better to fight an unhampered fight for the abolition of the bar, who should ask him to go against such inner leading? In Ireland Father Mathew, an orator of great power, did an incalculable amount of good in making his "This one thing I do" the converting of tens of thousands of his countrymen to total abstinence. Mr. Hossack, who also possesses in a marked degree the oratorical gift, can become a considerable factor in banishing the public bar, and might thus conceivably do a special work in this day of specialization which would help to remove from the way of moral and social progress one of its most formidable hindrances.

FROM VICTOR HUGO.

This great French writer has taught the world a great deal about true and beautiful life. For instance, in one place he is writing of what men are by nature: "Men hate, are brutes, fight, lie." Then he says: "But share you your bread with little children, see that no one goes about you with naked feet, look kindly upon mothers nursing their children on the doorsteps of humble cottages, walk through the world without malevolence, do not knowingly crush the humblest flower, respect the needs of birds, bow to the purple from afar, and to the poor at close range. Rise to labor, go to rest with prayer, go to sleep in the unknown, have for your pillow the Infinite; love, believe, hope, live; be like him who has a watering-pot in his hand, only let your watering-pot be filled with good deeds. Never be discouraged. Be magi, and be father, and if you have lands, cultivate them, and if you have sons, rear them, and if you have enemies, bless them."

"TEMPERATE" INTEMPERANCE.

"Temperate" temperance is a new phrase which is used in various senses and with considerable variety of feeling. With some it may indicate a pitying sense of superiority on their own part as if they were following a course infinitely more rational, enlightened, Christian, and practical, than are the "weak," "heated," "ignorant," "uncultivated" and withal more or less consciously dishonest "fanatics," who have always had the knack of spoiling excellent and praiseworthy undertakings by their zeal without discretion, and their blundering earnestness, which has always been anything but in accordance with knowledge and propriety. For such it is a pleasant phrase which they can roll as a sweet morsel under their tongues while they take the due encouragement the reform that they are not as others are, not even as this teetotaler. With others the reference is somewhat ambiguous, for one scarcely understands whether those who use it mean it in a complimentary sense or the reverse—these inverted commas are so convenient in either way. Others still have already adopted it as a convenient phrase historically to indicate the platform adopted by such as think they have discovered a common ground on which "moderate drinkers" and "total abstainers" may successfully co-operate with each other in their efforts to abate, and, if possible, even to destroy the giant evil of drunkenness which is spreading desolation and ruin on every side, filling to such an extent our goals and emptying our churches; making so many loving hearts sad, so many bright eyes dim, and so many brilliantly promising lives most absolute failures. In this last sense we use it—merely as a convenient phrase, without in any measure acknowledging its historical truth or recognizing its definitional appropriateness.

If such co-operation can be successfully carried out it will be a consummation devoutly to be wished for, and we are quite sure that total abstainers, in spite of all the hard and often painfully foolish and offensive things said about them, will be ready to cheer on and co-operate so far with every conscientious and earnest enemy of drunkenness, and of those drinking customs which so naturally and necessarily lead to that result, though in the meantime these may not see things exactly in the same light and may not go to the same lengths in carrying on what both regard as a "sacred" and a necessary warfare. Of course in such a large and growing confederation as that of "total abstainers," there will naturally be a considerable variety of opinion, and sentiments will sometimes be advanced by not a few which others would scarcely endorse, while the way of "putting things" may often indicate considerable variety both of taste and tact.

But as a whole, have total abstainers generally been so violent, unreasoning and rude as they are frequently represented to be? We very decidedly think not. Individuals may have put total abstinence in place of Christianity, and may have represented it as the be-all

THE DOMINION PRESBYTERIAN.

and do-all of life. Some may have denied that any one who uses intoxicating drinks as a beverage in even the most microscopic quantities can be a Christian, and others taking a leaf from the book of their opponents may have substituted abuse for argument, and may have fancied that their statements were effective when they were simply loud. But it would be absurdly in opposition to fact to say that this has been even common, far less universal. The great mass of total abstainers have, on the contrary, been always ready to acknowledge that there were only too many high-minded and genuine Christians at whose feet they would have been willing to sit and learn very much about "all the words of this life," who in the matter in question did not follow along with them; and far more in sorrow than in anger, far more in the way of tribute to worth than of insult or depreciation, they have added that the example of such—simply because they were what they were—did far more to perpetuate the drinking customs of the country, through which such unutterable ruin was being caused, than did the reeling drunkard, the vulgar toper, or the callous saloon-keeper.

It is then a token for good when "moderate drinkers" (taking that phrase in its conventional, inoffensive sense) come forth to combat, according to their light, the giant evil of "Intemperance." If they can put down "treating," whether at bars or at public and private entertainments (for what is toast-drinking but "treating" of the most insidious and dangerous description, seeing its very essence lies in men challenging one another to drink when they are not thirsty, and making their refusal to do so a ground of offence only to be regarded a sign of want of culture and courtesy); if they can substitute coffee taverns for the present establishments known by that name, though why they should wish to do so seems on their principles not very logically evident; if they can induce all men to adopt their definition of "moderation" (though by the way we are not sure that we have ever seen an authoritative statement of what that definition is), and resolutely in all circumstances to adhere to it; if they can so revolutionize the drinking customs to society as to render it as "fashionable" NOT to trifle with the fascinations of the wine cup, as it is now the reverse; and to render a drunkard as rare as the Dodo, and "Sons of Belial clothed with infamy and wine," the mere traditions of a curious civilization that has for ever passed away; then none will more cordially rejoice, or be more unfeignedly thankful, than the great mass of total abstainers, and none in the meantime will be reader to co-operate as far as possible in the work, though without giving up, or even seeming to cast contempt upon, what they believe will always be found, as the days pass on, a more excellent way and a more effectual remedy. In the meanwhile let us hope that no time will be lost in vigorously carrying on the war against "treating," whether in its ordinary form or in that more subtle and more destructive one of toast drinking at public and private entertainments. Evidently there is in all this quite a field of work for all honest and earnest friends of Temperance.

THE TRADE IN IMMORAL LITERATURE.

Few Christian people have any conception of the extent to which the distribution of immoral and suggestive literature is carried on in Canada. An officer of the Canadian Protective Bureau recently brought into the office of the Moral and Social Reform Department a number of samples of post cards and other literature, the like of which for vulgar indecency could not well be imagined. Some were cunningly suggestive, others brutally immoral to the lowest degree.

This trade is carried on by some news agents, tobacconists, barbers, or bartenders, and is to be found throughout Canada. The worst of the samples are printed across the line and smuggled in. They are sold secretly of course and are not offered openly to the general public, but to those who ask for them or who are known to the vender as likely to appreciate them. They are, moreover, distributed free by some commercial travellers and are not infrequently sent by young men to innocent young girls.

In a Northern Ontario town of 4,000 or 5,000 population, a tobacconist (father and son) were through the instrumentality of the Moral and Social Reform Department brought by officers of the law before the magistrate, convicted and fined \$25 and costs for selling some of the vilest of this literature.

Friends of pure morals should be on the lookout for this lowest of money-inspired villainies, and where found it should be mercilessly rooted out and the criminals punished. Thieves or thugs are angels by comparison with such wretches, and the law recognizes the heinousness of the crime. The maximum penalty is two years' imprisonment.

The Studio for May contains much that will interest lovers of "Fine and Applied Art." We shall only mention the leading features. The Paintings of Gaston La Touche are written about in an interesting way, and fifteen illustrations are given of his work. Frederic Lees describes for English readers the works of Emile Wazsters, the great Belgian portrait painter, accompanied by seven examples of his portraits; and A. Lys Baldry gives an appreciation of John Buxton Knight, who at the age of 18 exhibited his first picture at the Academy, and who long since established for himself an enviable reputation as "a British painter of British scenery." Of his work fifteen illustrations are given, three being reproductions in colors. In connection with the summer exhibition of the Royal Academy of Arts, we find eight illustrations; and "Studio Talk," as usual, is both interesting and instructive, giving a great deal of technical and popular information about artists and current art. The department of "Reviews and Notices" complete a capital number. London W. C., 44 Leicester Square.

Current Literature for May presents a large and varied table of contents. We merely mention those in the department of "Religion and Ethics." They are "New Aspects of the Theological War in Germany"; "Is Marriage a Sin?"; "Delitzsch's Plan for a Unification of the Three Great Mono-Theistic Religions"; "What the Moderists Believe"; "Making Children Good by Suggestion"; and "The Mysteries of Religious Healing Explained." The department of "Science and Discovery" is also full and interesting; and in "Recent Poetry"—verse of more than ordinary merit is given. \$3.00 per year; 25 cents per copy. The Current Literature Publishing Company, New York.

MEETING OF F. M. COMMITTEE.

An important meeting of this committee was held in Toronto last week. Fourteen additional missionaries are immediately required of properly named work in India, China and Corea. The feeling of the committee is that they can get the money if they have the men. The deficit of last year, amounting to \$13,000, is not entirely wiped out, yet the prospects are exceedingly bright.

The committee decided to cooperate in any plan that may be devised in pursuance of the proposal emanating from the Victoria Auxiliary of the London Missionary Society, Melbourne, Australia, which is being sent to all missionary societies with a view to forming a federation for the speedy evangelization of the world.

Chalmers Church, Toronto, has undertaken to support Rev. A. P. Ledingham, M.A., of Mhow, Central India.

Rev. Dr. R. P. MacKay, having just returned from the west, reported enthusiastically on the outlook in the Synods of Alberta and British Columbia.

The committee decided to take steps looking toward the establishment of closer relations between the General Assembly's Foreign Mission Committee and the Foreign Mission Committees of the Synods and Presbyteries. A forward policy in missionary education and organization occupied all the afternoon sederunt.

A very interesting report was received from the General Assembly of the Presbyterian Church in India, stating that negotiations were proceeding most hopefully looking toward union of all the churches of India in the near future. Information was received that the Young Women's Christian Association of Copenhagen has appointed a lady missionary to assist in the work among the Bhils of Central India.

The Foreign Mission Committee appointed Miss Ethel Glendinning, a member of St. John's Church, Toronto, as missionary to Central India. She will leave in the fall, going out in connection with the Women's Foreign Missionary Society.

The committee discussed at length the policy which is being formulated by the Anglican, Methodist and Presbyterian Churches, together with the Government of the Dominion, for more efficient administration of work among the Indians.

The Presbytery of Honan, North China, has nominated for Moderator of the General Assembly Rev. R. P. MacKay, D.D., Foreign Mission Secretary.

The resignation of Mrs. May Swartout of Dodger's Cove, Vancouver Island, owing to ill-health, was accepted.

Those in attendance were Revs. W. A. J. Martin, (Brantford Convener), D. R. Drummond (Hamilton), J. H. Turnbull (Ottawa), Dr. E. Scott (Montreal), Prof. Andrew Baird (Winnipeg), J. A. McKeen (Orono), Dr. J. Frazer Smith (Comber), Dr. J. B. Fraser (Annan), Dr. J. A. R. Dickson (Galt), J. R. McNeillie (Lindsay), and from Toronto Dr. R. P. MacKay (Secretary), Principal MacLaren, Dr. D. McTavish, Dr. A. Gandier, J. McP. Scott, Mr. Hamilton Cassels, K.C., Dr. D. Bruce Macdonald and Rev. A. E. Armstrong.

Rev. Dr. R. H. Abraham of Davenport church who was very actively engaged in the relief of the distress in Shackleton town during the past winter has gone with Mrs. Abraham for a two or three weeks' vacation at Bala, Muskoka, to obtain a much-needed rest.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

MISS MACGINN.

By Evelyn Orchard.

Her tall, angular figure showed in dark relief against the white bars of the rectory gate, and the sun shining cruelly on her upturned face revealed and accentuated its hard lines. The intentness of her gaze indicated a mind preoccupied; certainly the errand upon which she had come was not in itself an inviting or pleasant one.

For the first time in her life Miss MacGinn was about to interfere in other people's business. By doing so she would break one of the strict rules that had governed her ascetic life for forty-seven years, and that to a person of strong conviction is not lightly done. She was wondering, as her hand lingered a moment hesitatingly on the latch of the gate, whether she was justified, whether, after all, the sacrifice she was about to make would in the end benefit those for whom it was undertaken. She had not decided that knotty point when the slow amble of a horse's hoofs broke the soft stillness of the spring afternoon. She knew that slow, easy beat of the rector's sturdy cob, and feeling that now the die must be cast, she stepped back to the path, after having opened the gate so that the horse and his rider might pass through. The roan cob presently appeared from out the deep shade of the leafy road, and seeing Miss MacGinn standing on the path apparently waiting for him, the rector touched his hat with his whip and nodded to her. Miss MacGinn was one of the most respectable of his parishioners, albeit she did not belong to his communion. No one seemed to know to what communion she did belong. It was commonly believed that she was a Dissenter, but it was not definitely known, for Miss MacGinn was not one with whom even the privileged could take liberties.

"I hope I don't come at a very inconvenient time, Mr. Cleathorpe. If you could give me ten minutes I should be greatly obliged."

"Twenty, if you like, my dear madam. If you will kindly walk up to the door while I take Molly to the stable, I shall be with you in three minutes. My man is at Gawtree this afternoon trying to find a market for our strawberries, which are a glut at present. I've never seen such a year since I came to Amblecote."

"They seem to be very plentiful, but I think the ridges at the White House are too dry for them; at least I have only a few," replied Miss MacGinn, as she parted from the rector and walked up to the open house-door. She stood there looking across the rose garden until he came to her from within, having gone from the stables to the kitchen entrance and so through to the front door.

"Pray come in, Miss MacGinn," he said politely; and as if loth to leave the sunshine, Miss MacGinn stepped into the porch.

"You have a very pretty garden, rector. I have never been inside the hedge before."

"No fault of the rectory, dear lady. I am sure," he replied gallantly, but with a covert reproach hidden underneath the suave words. Miss MacGinn did not reply, but as she stepped across the hall began to take off her gloves. She had a curious theory about gloves, that they acted as a kind of sheath to feelings, and it was her habit to remove them when she had anything of importance to say. The rector, not aware of this, wondered why she took them off, and pondered as to the advisability of ringing for tea half an hour earlier than usual. The study was delightfully cool. It

opened upon a verandah which faced the tennis lawn, beyond that there was a small river, on which a punt drifted. It made quite an idyllic picture in its way, and Amblecote Rectory was regarded as one of the plums in the diocese.

"I am sorry that my daughter is not at home, Miss MacGinn. She has gone to pay an indefinite visit to her mother's relatives in Cumberland."

"So I have heard," remarked Miss MacGinn. "I have come to speak about your daughter, Mr. Cleathorpe."

The rector looked as he felt, surprised, but waited politely for further enlightenment. "Griselda would be pleased to know that you took so much interest in her," he observed.

Miss MacGinn smiled a trifle grimly.

"I won't remain under false pretences nor beat about the bush. Would you mind telling me quite frankly, rector, what are your reasons for forbidding her to correspond with Harold Reade?"

The rector seemed to stiffen physically and mentally. The suave expression left his face, and he positively frowned.

"Before I answer that question—though I don't consider myself bound to do so—will you tell me how you come to know there has been any correspondence, and why you are especially interested in it?"

"I happen to know, because Harold is the son of an old friend. I knew his mother very well, though I have not met her for a good many years. We write to one another, however, at long intervals, and she has told me about the trouble with her boy."

"The trouble can be briefly put," said the rector quietly. "He is not eligible. He may be quite an estimable young man—I know nothing to the contrary; but he is not eligible, and I have other views for Griselda."

"But why is he not eligible? I hold a brief for the boy's mother, Mr. Cleathorpe, though I have not been asked to intervene. She does not know I am here to-day; but he is very unhappy, and he loves your daughter sincerely, as I believe she loves him."

"Griselda has been frightfully indiscreet. It comes of having no mother," said the rector coldly. "Had her mother been alive, she would not have been permitted to commit herself without her parents' knowledge."

"As to that, I don't know but I should like your objection to Harold stated in black and white, Mr. Cleathorpe, if you please."

She spoke quite definitely, even a little peremptorily, and the rector, though no man less likely to be coerced, had no alternative but to reply:

"Well, in the first place, his position is unsuitable; in the second, he has no money; and in the third, he is a Dissenter."

"The unpardonable sin," said Miss MacGinn, with a dry smile. "It is true he has no position just yet; but he is well born, both on his father's side and his mother's. His grandfather was one of the greatest surgeons the Midlands has never seen, and his mother is a canon's daughter."

"A canon's daughter! What was her name?" asked the rector with awakened interest.

"Beechroyd."

"Beechroyd," repeated the rector thoughtfully, stroking his chin.

"As to his position, he will make one for himself. Don't you think you might have given him a chance to explain

himself?" she said drily.

The rector was so astonished that he forgot to look dignified.

"My dear Miss MacGinn, you can hardly be expected to understand a parent's feelings in this matter. A daughter goes to pay a visit at Oxford in Commemoration Week, when, shall we say, the feelings are a little inclined to the emotional. She meets a good-looking young man, with a very unusual result. But such an affair is never taken seriously. Why should it be? It would probably end disastrously; and of all follies in the world, surely the matrimonial folly is the worst, because its consequences are irremediable."

"Harold is not a boy, Mr. Cleathorpe; neither, permit me to remind you, is Miss Cleathorpe. He is very much in earnest about this, and I am afraid that if he is disappointed, it will go hard with him."

"I can't help that. I have my daughter's interests to think of, and I have told her that she must dismiss every thought of him from her mind."

He spoke a little pompously and with assurance, indicating that he regarded the matter as virtually closed. Miss MacGinn smiled a slow, strange smile.

"Did she promise that she would not see him while she was away?" she asked vaguely, to gain time, the situation becoming momentarily more uncomfortable.

"Promise that she wouldn't see him! No such promise was given or required. She has gone to Cumberland to her mother's people, and I expect she will come back with all this nonsense out of her head."

Miss MacGinn rose up suddenly, then as suddenly sat down.

"Would it make any difference to you, Mr. Cleathorpe, if you were told that a considerable fortune would accrue to Harold in a few years' time, and that the person who will bestow it will also see that he suffers no privations in the meantime while he is waiting for professional success?"

The rector eyed her keenly.

"I don't want to discuss the matter any further, Miss MacGinn. I told you, I think, that I had other views for my daughter. I will be more specific. My friend, the Hon. and Rev. Bertrand Grimshaw, has proposed for my daughter, and it is my earnest hope and desire that Griselda will accept his addresses when she returns to Amblecote in the autumn."

"But if she cares for the other man, Mr. Cleathorpe?" said Miss MacGinn, with a strange wistfulness in her voice. "Don't you think that happiness is the first good we would desire for our child ren?"

"Happiness only lies in the direct path of duty," said the rector sentimentally and with a somewhat cold glance of rebuke. He could not understand the persistence of the woman; it began to try his patience, and he wished the interview closed.

"But who is to be the judge of duty, rector?" she asked unexpectedly. "I am sure that God wishes and intends young people to be happy, and these two were made for one another."

"You have seen them together, then; perhaps you have connived at it all? Pray excuse me if I am unjust, Miss MacGinn, but—but I am at a loss otherwise to understand this—this extraordinary interview."

"I've never seen them together, though I hope I shall soon; and I don't know Harold Reade very well, but, knowing his parents, I am certain he is a husband fit for any man's daughter," said Miss MacGinn bravely. "Your sweet

daughter I do know and love. She has been part of the sunshine of a very lonely woman's life."

This speech revealed a side of Miss MacGinn's character which the rector had never dreamed existed, and it interested him, though it did not soften his heart towards the lovers.

"I am sorry if I seem hard-hearted, but I have made my decision. My daughter shall never, with my consent, marry this young man, who may be quite excellent as you say. I can have no personal objection to him, as I have never seen him, nor permitted him to come here. I have other views for Griselda, that is all."

"But she has views for herself, Mr. Cleathorpe, and a mind of her own. She has acted on her own prerogative, and claimed a woman's right to choose what her future shall be. They are married, rector. I have come today to tell you so."

She looked away as she spoke, in dread perhaps of the rector's explosion. He kept his balance, however, though his face grew pale with passion.

"You have connived at this, Miss MacGinn," he said, in a low, bitter voice. "I must believe that, after all I have been obliged to listen to. Why you have done this thing is best known to yourself. I have never harmed you, and when people have made unkind remarks, I have even defended you."

"I did not need any defence, sir," she replied with a quiet dignity. "The world is a hard place for the solitary woman who does not wear her heart on her sleeve. We need not prolong this interview, Mr. Cleathorpe, nor will I waste time in refuting your accusations. I received a letter from Griselda this morning asking me to tell you that she and Harold were married yesterday in London. It came as a great surprise and shock to me. I can only advise you now to make the best of it, and I do assure you the case might easily be worse."

"It could not possibly be," he said with a groan. "It is a disgrace. I shall never lift my head again in the parish."

Miss MacGinn smiled a little absently. The rector had no great depth of character, and his anger would not be long-lived, though it could make others desperately uncomfortable while it was at white heat.

"I'm sorry that this step has been necessary on their part. I don't defend it," she said as she turned to go; "but it is excusable. We are only young once, rector, and it is then we crave for happiness. Let them be happy! Wire to them today to come home."

He stared at her, almost aghast at her presumption, yet finding something compelling in her words.

"No, no, it is too much to expect! Griselda will have to humble herself, and it will be a very long time before I could consent to see the man who has done this dastardly thing."

"They are young," repeated Miss MacGinn, as if she loved the sound of these words and the vision they suggested; "and it will not be so bad as you think. I am a rich woman, rector—I may say a very rich woman. And I have not a single living relative. I will make Harold Reads my sole heir."

The rector stared, scarcely able to credit these words.

"But why should you do this? he asked stupidly. "The lad can be nothing to you—my daughter even less."

"It is a long story, the story of a woman's life," said Miss MacGinn quietly. "If you will come to my house tomorrow morning, I will go into the matter of my property with you, and satisfy you that your daughter has made an excellent match. Harold is a clever barrister. He will succeed in his profession, and I will settle an income on them now onwards sufficient to keep them in

comfort, with perhaps a little luxury thrown in."

"Why should you do this?" repeated the rector, searching for a motive for the act which changed the whole complexion of affairs.

"You will wire to them today?" she repeated. "Griselda is very fond of you. Tell them to come home. Let me send the telegram as I go through the village."

The rector hesitated only another moment, compelled by her manner more than her words.

"Well, I will if you tell me why you should perpetrate this act of unparalleled goodness."

"I loved his father," said Miss MacGinn simply, as she quietly slipped out by the door.—British Weekly.

THE MOST DEMOCRATIC BOOK.

If there is one book which claims the attention of a democratic age it is the Bible. Throughout all the history of Western peoples, what has been the great source of revolt against despotism, clerical and political, if not the Hebrew and Christian Scriptures? The Bible has been the great Magna Charta of the poor and oppressed. Up to and including modern times, no state has been the equal of Israel as it is described in Deuteronomy and Leviticus, with a constitution which takes account of the interests of the people, a constitution which insists less upon the privileges of government than on their duties. Nowhere, except in the Bible, do we see affirmed this fundamental verity, that after all, the prosperity of the state depends upon the integrity of its citizens. The purpose of the Bible, doubtless, is to defend the rights of men, but it does not the less insist upon duty, as incumbent on all alike.

The Bible is the most democratic of all books. It is that which began to undermine the clerical and political despotism of the Middle Ages, almost as soon as it was affirmed in the 11th century. In the 12th and 13th centuries, popes and kings had much to do to crush the Albigenes and Waldenses. In the 14th and 15th centuries the Lollards and the Hussites gave them a great deal of trouble, and since the 16th century Protestant sects have been the support of political liberty in proportion as they have refused to recognise any other decisive authority except that of the Bible.

What looks to thy dim eye a strain,

In God's pure light may only be
A scar, brought from well won field,

Where thou wouldst only faint and yield.

WORTH DOING WELL.

"If a thing is worth doing at all, it is worth doing well." Did this thought ever come to you? What is the use of doing anything if all we do ends in nothing of worth? It were better to have rested and not labored. We are placed in this life to work and to do. Let us then do everything well. Accomplish something. Aim high, and build, not on the sand of uncertainty, but on the rock of sureness and lasting strength. To live well is to leave a reputation which will last long after we cease our earthly existence. So let us live that we may leave "footprints in the sands of time."

"Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again."

We live in an age that hath more need of good example than precept.—George Herbert.

SOUND HEALTH

FOR ALL CHILDREN

Disease attacks the little ones through the digestive organs. Baby's Own Tablets are the best thing in the world for all stomach and bowel troubles of children. They are quickly and are absolutely safe. If necessary the Tablets can be crushed to a powder or dissolved in water. Mrs. Wm. F. Gay, St. Eleonore, P.E.I., says: "I know of nothing to equal Baby's Own Tablets for the cure of stomach and bowel troubles. I cannot speak too highly of this medicine and do not feel safe without a box of Tablets in the house." Sold by all medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

TO INTEREST YOUNG MEN.

Young men will not be interested in the work of our societies unless that work is along the lines to which young men naturally turn. Starting along those lines, it will be possible to get them interested in more distinctively religious work; but not otherwise.

Most young men are interested in politics. Our societies may well make a study of civics. Get some one who is well informed regarding the government of the town, county, province and Dominion, to teach the society for a few minutes each week about these important matters. Still better, organize a Christian Endeavor club to investigate these affairs. At each meeting have an address by some official or other intelligent man, who will tell you how the schools are managed, what is done with the town poor, how the street department is conducted, and so on. Always have many questions.

Missions may be made of extreme interest to young men, because of their close connection with the concerns of the whole world. Get the young men themselves to treat these wide outreaches of the subject.

Handle large themes in large ways. Do not be afraid to branch out. Get one or two young men to serve as a nucleus, and work along young men's lines; then, if you try to get them, you will succeed.

ON GOING TO CHURCH.

Go early to church. Not only be punctual, but be in your place before the hour when the service is announced to begin. Then you will not disturb other worshippers.

Go in a reverent spirit. On the way remember whither you go. Avoid lightness of manner and conversation on worldly topics.

Before you enter, and as you enter the church, breathe a silent prayer of invocation for the influence of the Holy Spirit.

As you take your place, bow your head reverently in prayer for yourself and for all others who enter the sanctuary for the service about to begin.

Resolve that you will foster no thought, fix your eyes on no object, utter no word that will tend to divert your mind from the holy purpose for which you have come into this place.

As the minister enters the pulpit, offer an earnest, silent prayer in his behalf.

In all the service take an active part; as hearer, as worshipper.

At the close of the service, after a moment of prayerful silence, greet with cheerfulness and good will all whom you happen to meet, remembering that Christian fellowship is a part of Christian worship.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Rev. Mr. Taggart, of Aylwin, Que., was the preacher in St. Andrew's on Sunday morning; the pastor, Rev. Dr. Herridge, occupying the pulpit in the evening.

Rev. Dr. Ramsay, of Knox church, has been appointed interim moderator of the Erskine session and to him should be addressed requests for a hearing in the vacant pulpit.

Much to the regret of Erskine church, the Presbytery of Ottawa and citizens generally, Rev. Mr. Mitchell has elected to accept the call to Knox church, Hamilton, and this decision has been approved by the Presbytery.

Before the Presbytery Erskine church put forth an earnest effort to retain Mr. Mitchell's services, urging his past success, the rapid growth of the congregation, but especially the need to retain his services on account of the large number of young people in the Sabbath school, and various societies, all of whom required his continued oversight and instruction; but as one of the elders said: If Mr. Mitchell decides to go to Hamilton the love and esteem of his people here would still follow him.

Mr. Mitchell preached his farewell service in Erskine church last Sunday. His induction takes place in Hamilton next Friday, when Rev. Dr. Fletcher will preside; Rev. Thos. McLaughlin, of St. James' Church, will preach; Rev. S. H. Gray, of Dundas, will address the congregation, and Rev. Jahn Young, of St. John Church, will address the minister. This speedy action was taken so that the settlement might take place before the meeting of the General Assembly, otherwise there would be a delay of several weeks.

A union meeting of the various city auxiliaries of the W. M. M. Society was held in St. Paul's on Tuesday afternoon of last week to hear the reports of delegates to the annual meeting at Toronto. The reports were all of a most cheering nature. Mrs. W. D. Armstrong addressed the large gathering more particularly on the general business of the convention, stating, among other things, that the splendid sum of \$68,397 had been raised during the year, a larger amount than ever before received by the society. Progress in every department of the work had been most gratifying. Mrs. Alexander reported the success that attended the Wednesday evening meeting when the audience had to remove to Cook's Church, the convention church being too small to contain those who attended. This evening was principally given up to Dr. Oliver, who spoke most interestingly of her work in India. Mrs. Grant Needham gave a brief sketch of the work Miss Gunn is doing among the Chinese in Victoria, B.C. Mrs. Thorburn presided; and a hearty vote of thanks to the various speakers brought to a close a most interesting meeting.

Rev. James Cornack, of Ottawa, has been visiting friends in his former charge at Maxville, where he is always most welcome.

Rev. A. G. Cameron of Merivale, Mr. John Kennedy and Mr. Alex. Bayne, elders, were appointed by Ottawa Presbytery commissioners to the General Assembly.

Buckingham is still vacant. The call extended by St. Andrew's church there to Rev. D. G. Cameron, of Mount Albert, Ont., was not sustained by Ottawa Presbytery.

EASTERN ONTARIO.

Rev. G. W. Mingle of North Lunenburg, has been visiting friends in Montreal.

Rev. A. C. Stewart, B.A., of Cobourg, a graduate of Knox College, has accepted a call to Grafton and Vernonville.

Rev. W. C. McIntyre, a graduate of Queen's and formerly minister at Woodlands, has accepted the unanimous call to First Presbyterian Church, Ogdensburg.

The Reformed Presbyterian (Cameronian) church of Almonte has once more a settled pastor. On Wednesday afternoon last there took place the induction of Rev. George M. Robb. The Almonte church forms part of the Presbytery of Rochester.

At the meeting of Lindsay Presbytery at Woodville last week, Rev. W. W. Kannawin, who has accepted a call to Strathroy, was presented with an address and a well-filled purse. The presentation was made by Mr. Hector McCrimmon. Mr. Kannawin preached his farewell sermon on Sunday evening.

At the recent meeting of Kingston Presbytery, Messrs. John McIntyre, K.C., of Kingston; J. R. Tait, L'Amable, and Crowley, Ottawa, were appointed commissioners; the Rev. James Binnie, Tweed, was made ministerial commissioner. Messrs. Frederick Miller, B.A., of Kingston, and R. A. Barnard, M.A., Hamilton, were licensed as preachers.

Mrs. John Ross (nee Miss L. Birchard), who so long and so efficiently acted as organist of Knox Church, Beaverton on returning home from her wedding trip, was presented with an appreciative address, along with a handsome sideboard and a silver teapot, in slight acknowledgment of her valuable services to the congregation.

The Presbytery of Kingston met in the city on the 19th inst., and licensed two theological students who had completed their course of study. Others had been transferred. Those licensed were Messrs. A. T. Barrard and Frederick Miller. The very satisfactory discourse of the first named gave no indication of inefficiency through the entire blindness of the preacher.

The concert in St. Andrew's hall, given by the young people of St. Andrew's church, Perth, was a most creditable affair, giving much pleasure to all who were able to attend. Rev. A. H. Scott presided, and when the first part of the programme was concluded he read a letter bearing upon the work at Matheson, the field which the St. Andrew's Young People are undertaking to care for as their special charge in the home missionary enterprise.

OF THE MAGNETAWAN COUNTRY.

The Magnetawan is distinctive. Twenty miles above where Byng Inlet spreads into Georgian Bay the river takes two courses and thereby makes an island eight miles long that is crossed by the railway.

Someday soon, launches will flit around the Island. The advent of the holiday population will make it one of the best waters for the motorboatman, as it is already for the canoeist. Write for literature about the country. Two books—"An Introduction to the Best Country in Six Provinces", and "The Lake Shore Line of the Muskokas" are to be had from the Information Department, The Canadian Northern Railway System, corner King and Toronto Streets, Toronto.

WESTERN ONTARIO.

The Rev. R. J. Sturgeon, of Angus, conducted the service at St. Andrew's Church, Craighurst, last Sunday.

Rev. N. A. Campbell and family have removed from Newmarket to Mr. Campbell's new charge in Sarnia Presbytery.

Rev. W. G. Wilson, of St. Andrew's Church, Guelph, has been appointed interim moderator of Knox Church session in the same city.

Rev. T. J. Thompson, M.A., of Stratford, has been appointed interim moderator of session of North Easthope, Hampstead, etc., during the vacancy.

The following are the commissioners from Stratford Presbytery to the general assembly:—Rev. Messrs. J. D. Ferguson, Robt. Stewart, R. Martin and J. F. Hardie; and Messrs. Samuel Henry, J. G. Roy, W. G. Evans and J. C. Stewart

At the induction of Rev. C. H. Cooke at Bradford on the 7th inst., Rev. L. McLean, of Churchill, who had most satisfactorily acted as moderator of session during the vacancy, was presented with an appropriate address and a purse of money.

The corner stone of the new Sunday school building for Knox Church, Dundas, was laid by the widow of Dr. John Laing, who, in 1874, 34 years ago, laid the corner stone of the church edifice. The present pastor, Rev. S. H. Gray, assisted Mrs. Laing at the ceremony.

At the meeting of Guelph Presbytery on the 19th inst., Rev. R. W. Ross accepted the call to Fort Massey Church, Halifax, and it was duly sustained by the presbytery, his connection with Knox Church terminating on the last Sunday in June, and the pulpit to be preached vacant on 5th July.

At the recent meeting of Maitland Presbytery, Rev. Dr. Murray, of Kincardine, intimated his desire to retire from the active duties of the ministry. After forty years of faithful and efficient services he has well earned a rest; but it is hoped that he may be long spared to do useful work for the Master in a less arduous field. Dr. Murray has been thirty years in charge of Knox church, Kincardine.

Rev. J. C. Wilson, B.A., of Knox Church, Acton, is preaching a series of practical sermons on the "Seven Great Sins." Last Sunday evening his subject was "Avarice," upon which as reported in the Free Press, he gave a timely and stirring discourse. During his remarks on gambling as one of the employment of some of the vicious, Mr. Wilson reprobated very strongly the gambling carried on in the hotels even in the quiet town of Acton.

Mr. J. W. Gowan, a graduate of Knox College is called to St. Andrew's and St. Paul's, Vaughan. The stipend offered is \$900 with manse and nine acres of Glebe. The Presbytery of Toronto will meet for the ordination and induction of Mr. Gowan tomorrow (28th inst.) when Rev. W. M. McKay, moderator, will preside. The sermon will be preached by Rev. W. A. Andrews of East Queen street church. Rev. W. G. Back of Eglinton will address the minister, and Rev. Dr. Carmichael the people.

Mount Etna is again in active eruption. Earthquakes are also severe and worse is being hourly looked for.

SYNOD OF MONTREAL AND OTTAWA.

The annual meeting of this Synod was held at Lachute on the 12th and 13th inst. There was a good attendance of commissioners from the various Presbyteries within the synod's bounds. Rev. Dr. Kellock, the retiring Moderator, presided, conducting the opening services and preached an appropriate sermon. Thereafter Rev. John Hay, B.D., Minister of St. Andrew's church, Réalfrew, was elected to the Moderator's chair.

On the following morning the report of the committee on French evangelization was submitted by Dr. Mowatt, of Erskine Church. The report contained many encouraging features regarding the French work in the Province of Quebec. During the year the commodious new school building was opened at Point aux Trembles. The building cost \$66,000, and its furnishings \$9,000. The debt remaining on the building is \$15,000. In statistics, the report was as follows: 72 mission stations, 930 families, 1220 Communicants.

The afternoon was devoted to reports on augmentation, church life and work, home missions and the Sunday school.

Dr. Armstrong, president of the Ottawa Ladies' College, presented a very encouraging report of the year's work. There were 143 pupils, 77 in residence and 66 day students. The revenue of the college was more than enough to meet all expenses. A debt of \$13,000 remains on the college building; \$5,000 was paid off during the year.

Mr. Walter Paul of Montreal made an earnest and urgent appeal on behalf of the laymen's missionary movement.

On the question of temperance reform, the Synod was convinced that nothing short of the prohibition of the traffic in intoxicants for beverage purposes could satisfy as the final goal, recognizing, however, that this could be reached only through education of public opinion, and by stages. The delegates declared readiness to unite with others in the following lines:

Promoting local option.

Pressing for the abolition of the barroom (that is sale of liquor for consumption on the premises.)

Working for the suppression also of the sale of liquor in sealed packages, excepting in those towns and cities which by a vote of a majority of electors qualified to vote at municipal elections declare in favor of the said sale under some carefully considered system of disinterested management, and stringent regulations as to hours and other considerations, thus eliminating the element of private profit, doing away with "the trade" as a power in politics, and insuring the strict observance of the law.

ON CHURCH UNION.

In opening the discussion on Church union, the Rev. W. J. Clark, of Montreal, said that the subject was not one to be dismissed with a wave of the hand. The churches thirty years ago, he said, were further apart than today, and now they were gradually drawing together. The men in different denominations were coming to know each other. The origin of union had been brought about by the state of things in the Western fields, where the spirit of rivalry had placed churches of all denominations in small communities where only the one church should be existent. Human nature was the same in all churches, and the feeling of prejudice is the most dangerous obstacle in the way of union. "My personal belief," said Rev. Mr. Clark, "is that as far as possible, within the limits of my influence, to make the way smooth to bring the union about. I believe it is the will of God that these divisions should not be.

The Rev. Reid, of Montreal, followed with a strong plea for the union. We

could not have inward union without outward organic union. Another reason why union should be brought about was because it would be a great saving in men and money.

Dr. Campbell thought that the speaker was not logical in so far as that, to his mind, the union must be world-wide and not only brought about in this little section of Canada. The joining of the three bodies would only be making another church. Other speakers shared in the discussion, which was decidedly in favor of union.

THE TRICENTENARY.

Following a discussion of the work of the church in connection with the forthcoming tricentenary celebration at Quebec, the following resolution was passed:

"That the Synod of Montreal and Ottawa, of the Presbyterian Church in Canada, interested in the national celebrations to be held this summer in the city of Quebec, within its bounds and earnestly desirous that the Canadian people of every origin and religious affiliation, should take a lively interest in and give a cordial support to, all the proceedings of so notable an occasion, solicitors also that through any part of the programme the measure of harmony which at present happily prevails throughout the Dominion respectfully expresses its deliberate conviction.

"1. That it is eminently appropriate that God, by whose goodness our fathers, French and English, were given the heritage of our beloved land, should be acknowledged by religious services in connection with the proposed celebration.

"2. That in view of the grave religious divisions which form so lamentable but also so prominent a feature of our national life, it is in every way desirable that the expenses of such services be defrayed, not from funds furnished directly or indirectly from the Canadian people as a whole, or by any province of Canada, but by the various religious denominations under whose auspices they may be held."

It was agreed that the next meeting should be held in Calvin church, Pembroke.

GLENGARRY PRESBYTERIAL

A good programme is announced for the twenty-third annual meeting of this flourishing society to be held in Knox Church, Lancaster, on June 10 and 11. The president, Mrs. (Rev.) Harkness, of Cornwall will preside. At the opening session Mrs. W. P. Ross will give a Scripture reading, and a few opening words will be spoken by the Rev. J. U. Tassner. Prayer will be led by Mrs. J. McCannell, Mrs. James Dingwall, and Mrs. John J. Fraser. After the president's report and the reports from the vice-presidents and auxiliaries, there will be a Children's Hour, during which Mission Band exercises will be conducted by Miss McCrimman and Miss Bertha Fraser.

The Rev. J. D. Mackenzie will preside at the evening meeting, and the Rev. J. Matheson will present greeting from the Presbytery. Miss Craig, of Toronto, will give an address on the North-West Indians, illustrated by limelight views.

The annual report of the treasurer and various secretaries will be presented on the second morning, when the next place of meeting will also be decided. Mrs. (Rev.) Hastie will give a Bible reading and prayer will be led by Mrs. A. MacDonald, Mrs. Bowen and Mrs. Markell.

At the afternoon session a paper on "Systematic giving," by Mrs. Morrison, will be discussed by Mrs. James Fraser, Mrs. Binnie and others. The Scriptural reading will be by Mrs. A. McCracken, closing words by Mrs. (Rev.) Gollan, of Dunvegan, and the closing prayer by Mrs. Joseph Curry.

PRESBYTERY OF ROCK LAKE.

This Presbytery met in Knox church, Roland, on Tuesday, May 19th. Rev. P. J. Hartley was appointed moderator pro tem, on account of the illness of Rev. J. A. Caldwell, moderator.

Rev. C. C. Whiting resigned the charge of Rosebank and associate stations, which was accepted regretfully by the Presbytery, to take place the 1st of June. Rev. J. A. Beattie was appointed moderator. A call came from LaRiviere to Mr. McIvor Arrangements were made for induction. An hour was spent on Young People's Societies in a public meeting. Rev. G. W. Faryon spoke on the importance of the Y. P. Society. Rev. P. Scott spoke on the objects for which Y. P. Societies should be organized and Rev. J. A. Beattie addressed himself to the subject of the benefits derived from confining the Y.P.S. to church work.

Darlingford asked and received liberty to build a church and asked for a loan of \$800. The Presbytery recommended a loan of \$400. Rev. J. H. Hutchinson asked that the grant to Swan Lake be augmented by \$100 and this was left with the Home Mission committee.

The Home Mission report was presented by Rev. M. C. Rumball. Special application was asked for standing by Mr. Wilson, Mr. White and Mr. Bates. It was agreed to request the Assembly to give Mr. Wilson his standing as a Minister Evangelist. Mr. Bates, it was agreed, to recommend one year more in college. In regard to Mr. White it was agreed to make application to the Assembly on his behalf for ordination.

Standing committees: Rumball, Haunton, Laidlar, S.S. Schools; Mason, Caldwell, Fox, Martin, Church Life Work; Faryon, Whiting, McMillan, Examination of Students; Caldwell, Pryde, Blacksoor, Wright, Theol. College; Hartley, Beattie, Faryon, Statistics; Caver, Scott, McCreath, Church Life Work; Scott, Floyd, Wright, Systematic Beneficence; Beattie, Hamilton, Brown, Y. P. S.; Blacksoor, Hartley, Castell, Floyd, and Fraser, Foreign Missions; Hutchinson, F. B. Stewart, Moral and Social Reform; Pryde, North, Johnston, Hartley.

Next meeting of Presbytery to be held at Deloraine.

GLENGARRY PRESBYTERY.

This Presbytery met in Lachute during the late meeting of Synod. Rev. Dr. Maclean, of Avonmore, declined the call given by Zion church, Hull, a petition signed by over 300 of his present charge having been presented to Presbytery by Mr. Alex. McMillan, one of his elders. Presbytery accordingly refused to grant translation to Dr. Maclean.

Rev. David MacLaren tendered his resignation of the pastoral charge of Alexandria, after upwards of twenty-two years of continuous service in that charge, on the ground of long continued ill-health. This letter of resignation was laid on the table till the next regular meeting on the 7th July in Alexandria, at which the congregation will appear for its interests.

Rev. J. D. McKenzie was appointed Commissioner to the Assembly in place of Rev. A. McMillan, and Rev. John Matheson in place of Rev. N. H. McGillivray. Rev. W. A. Morrison was appointed interim moderator of Vankleek Hill session, instead of Rev. Allan Morrison.

Rev. J. L. McCulloch has been inducted to the pastorate of St. Paul's church, Brookholm. Rev. Mr. Matheson, Chats worth; Rev. Mr. Nichol, Warton; Rev. Mr. Woodside, Owen Sound; Rev. Mr. Black, Sydenham, and Rev. Mr. Boyle, Shallow Lake, took part in the impressive ceremony.

Another Modern Miracle Paralysis Permanently Cured

The Sufferer Paralyzed From Waist to Feet—Encased in Plaster of Paris for Nine Months — Dr. Williams' Pink Pills Cure After Four Doctors Had Failed—The Cure Vouched for by a Well-known Clergyman.

Paralysis, no matter how slight, is a terrible affliction, but to be paralyzed from waist to the feet, to be a helpless cripple, totally dependent upon what others do for you, is a condition as wretched as man could possibly bear. Such was the state of Mr. Allan J. McDonald, of Rice Point, P.E.F. For over a year he was a helpless invalid. He was paralyzed from his waist to his feet and for nine months lay in bed encased in a plaster of paris cast. Four of the best doctors in Prince Edward Island were unable to help him and he seemed doomed to a life of misery and despair. But hope came to him when he read of what Dr. Williams' Pink Pills had done for other sufferers from paralysis. He procured a supply of the Pills and began taking them. Gradually they broke the chains of disease that bound him, and filled his whole body with new blood, life and vigor. Mr. McDonald says: "I am a farmer and in consequence have a great deal of hard work to do. One day while about my work I injured my back, but at the time I paid little attention to the injury and continued my work. As time went on, though, the pain became more severe and I soon found myself unable to lift anything, no matter how light. It was not long before I had to stop work altogether and consult a doctor. He treated me but his treatment did not help me and I rapidly grew worse. I had to take to my bed, and in the hope that my spine might receive strength I was encased in a plaster of paris cast. This did not help me and I could feel the paralysis slowly creeping over me till I was totally paralyzed from my waist to my feet. I lost all control over my bowels and bladder and my legs had no more feeling than if they were made of wood. Three other doctors strived to cure me, but their treatment also was a failure, and for over eleven months I lay in bed unable to move. Dr. Williams' Pink Pills were then advised and I was shown testimonials of others who had been cured of paralysis through them. I bought a supply and in less than three months they made a remarkable change in me. I was able to get out of bed and crawl along the floor on my hands and knees. Gradually my limbs became stronger. Soon I could walk with the aid of a cane and inside of nine months after I had begun the use of the Pills I was totally cured, and once more able to do light work. Now I am as strong as ever I was and can do my work about the farm without the least trouble. I think Dr. Williams' Pink Pills are without an equal, for, besides my own case, I know of two other cases of paralysis cured by them. Two young girls who had been cripples and whom I advised to try the Pills."

In corroboration of what Mr. McDonald says, the Rev. D. MacLean of Charlottetown, P. E. I., writes: "I visited Mr. McDonald many times during his illness. He was attended by three or more doctors and put in plaster paris, and everything imaginable which might be of benefit was done for him without success. He had lost all power of his body from his waist down and I think he was nearly a year under treatment before he began to use

Dr. Williams' Pink Pills. I was with him the day he first moved his big toe and from that time on he gradually improved and for the last few years he has been perfectly well, I can vouch for the cure Dr. Williams' Pink Pills effected in his case."

If you are sick and the treatment you are now taking does not help you, give Dr. Williams' Pink Pills a fair trial. They have cured thousands after doctors and other medical treatment had hopelessly failed. These Pills actually make new, rich, red blood, feed the starved nerves and bring health and strength to every part of the body. This is why Dr. Williams' Pink Pills cure such apparently hopeless cases as Mr. McDonald's, and it is why they have cured thousands and thousands of sick, discouraged people in every part of the world. 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.

SPARKLES.

"What is 'untold wealth,' pa?"
"The property you keep out of the tax list."

"Talk about parting one's name in the middle."

"Yes!"
"Count Laszlo Jenö Maria Henrik Simon Szechenyi could braid his!"

Two Scotchmen occupied the same building, one of them living on the lower floor, and the other up-stairs. One evening the man on the first floor, hearing a commotion in the hall, went out to see what the trouble was, and found that his friend had fallen down-stairs. "Did ye fa' doon, Rob?" he asked.

"Aye," said Rob, "I fell doon, but I was comin' doon whether or no."

"After all, it's the wise man who can change his opinion."

"But the wisest men can't do it."
"Why not?"
"Because they've been dead for years."

An elderly gentleman was riding on a street car the other day. A boy began to laugh and laughed, so he couldn't stop. The old gentleman told his mother that the boy needed a spanking, and she replied that she did not believe in spanking on an empty stomach; whereupon the man said: "Neither do I; turn him over."

HARD ON NEW WIFE.

"The sexton of a quaint old English church," said the traveler, "showed me through the building one afternoon, and as we were departing, pointed to the Bible on the lectern and smiled.

"A queer thing happened last Sunday in connection with that Bible," he said. "We had a strange minister preaching here, and when he opened the book he came upon a notice and read it out with all due solemnity. It was a request for the congregation's sympathy and prayers for John Q. Griggs, who had been deeply afflicted by the loss of his wife."

"The sexton paused and chuckled softly.

"You see, sir," he said, "our regular minister had been using that paper as a book-marker more than a year, and John Q. Griggs, in a natty grey suit, sat in a front pew with the new wife he had taken just a week before."

There is a wonderful power of help in the silent example of suffering borne in a calm spirit of acquiescence in the will of God. By your patience, and your constant endeavor to endure, you can do more than you know for those around you.—Rev. J. P. F. Davidson.

HEALTH AND HOUSEHOLD HINTS.

Nearly all fish to be fried are improved by the addition of a teaspoonful or two of lemon juice to the fat in which they are cooked.

Before using new enameled cooking utensils grease the inside with butter. This prevents the enamel cracking and chipping afterward.

Skin disorders sometimes arise from sleeping in badly ventilated bedrooms. During the whole of the day the bedroom should be thoroughly aired, and at night the window should be opened slightly at the top to allow the impure air to escape.

When the hair is dry and rough and seems inclined to split at the ends, rub a little olive oil into the scalp once a week. Lemon juice rubbed into the roots will often have the effect of stopping the hair from falling.

Cream Batter Pudding.—Half a pint of sour cream, half pint of sweet milk, half pint of flour, three eggs, a little salt, half a teaspoonful of soda. Beat the whites and yolks of the eggs separately, add the whites last. Bake in a moderately hot oven. This is the queen of batter puddings.

Potted Chicken.—Take the meat from the bones of a cold fowl, and to every pound allow one-quarter pound cooked ham, one-quarter pound butter, salt and cayenne to taste, a little pounded mace and nutmeg; pound the meat in a mortar with the butter and spice; put into small glass jars and cover with half an inch of melted butter.

Ox Eyes.—From a long round loaf of bread cut off two inch pieces, carefully remove the crust, and scoop a portion from the centre of each, then place in a deep butter dish. For three pieces leat well together two eggs and add a pinch of salt and three-quarters of a cupful of milk. Baste this over the bread, adding more until the liquid is all absorbed. Carefully break an egg into the cavity in each piece, and bake in a hot oven.

Farmer's Plum Pudding.—Two cupfuls of bread crumbs, soaked in a cupful of milk; half a cupful of molasses, half a cupful of chopped suet, one egg, one cupful of raisins, half a teaspoonful of soda dissolved in a little water, a pinch of salt and cloves, cinnamon and nutmeg to taste. A spoonful of cinnamon to half of one of cloves, and the same of grated nutmeg, will be an average quantity. Boil two hours in a pudding mold, and serve with vanilla or foaming sauce. Or cover and bake in slow oven, removing the cover to brown the surface.

A simple yet effective way to procure a cool house is to "follow the sun." In the morning, and, especially toward noon, all windows and doors on the north and east sides should be tightly closed. This does not necessarily shut out the air, but this does keep out the hot air and produces a pleasant, cool atmosphere, no matter how high the thermometer is outside. After the sun has left the east and north the windows and doors on those sides should be opened and those on the west closed. In the early evening all windows should be opened and left so until morning.

LITTLE LIGHTS.

The world is still in need of light;
Dark places need the radiance bright;
Of faith and love, with heavenly glory,

And all who know should haste to tell
The tidings glad they know so well,

The old, old, loving, tender story,
The Little Lights, the children, too,
Before they have great things to do,

Must do their little share of duty,
To make earth's darkened places bright,
No hand too small to bear a light

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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	1.55 a.m.
8.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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SEALED TENDERS, addressed
to the undersigned, and en-
dorsed "Tender for Dredging,"
will be received until Friday, May
15, 1908, at 4.30 p.m., for dredging
required at the following places
in the Province of Ontario:—

Burlington, Blind River, Beaver-
ton, Collingwood, Cobourg, Gode-
rich, Hamilton, Kincairdine, Little
Current, Midland, Meaford, Owen
Sound, Nigger and Telegraph
Islands, Point Edward, Pene-
tanguishene, Port Burwell, Port
Elgin, Picton, Rondeau, Summers-
town, Thames River, Toronto,
Thornbury, Trenton Harbor, and
Dark Channel, Waubesaushene, Wi-
arton, and Wingfield Basin.

Tenders will not be considered
unless made on the form supplied,
and signed with the actual signa-
tures of tenders.

Combined specification and form
of tender can be obtained at the
Department of Public Works, Ot-
tawa. Tenders must include the
towing of the plant to and from
the works. Only dredges can be
employed which are registered in
Canada at the time of the filing
of tenders. Contractors must be
ready to begin work within
twenty days after the date they
have been notified of the accept-
ance of their tender.

An accepted cheque on a char-
tered bank, payable to the order
of the Honourable the Minister
of Public Works for six thousand
dollars (\$6,000), must be deposited
as security on the form dredging
which the tenderer offers to per-
form in the Province of Ontario.
The cheque will be returned in
case of non-acceptance of tender.

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

By Order,
FRED GELINAS,
Secretary.

Department of Public Works
Ottawa, April 23, 1908.

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

4% [Capital Paid Up, \$2,500,000
Reserve 400,000] **4%**

[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%**

Well decorated Churches may be very pleasing to the eye
but in the cold weather we desire besides beauty, a comfort-
able, well ventilated auditorium.

Very much better attention would be given to services
if people were made comfortable and did not have to breathe
burnt, superheated air but had the pure, mild air of



THE KELSEY WARM AIR GENERATOR

With the zig zag heat tubes
33,000 Happy Users

Colborne, May 4th. 1908.

TO WHOM IT MAY CONCERN: We, the Trustee
Board of the Colborne Methodist Church, had in-
stalled the first of last December a No. 30 Kelsey
Generator made by the James Smart Mfg. Co.,
Brockville, in our new Sunday School Hall, and a
No 24 Kelsey Generator in our church. We have
found them exceedingly economical in fuel.

They require very little attention, and will heat
the rooms in an incredibly short time. We recom-
mend them as giving entire satisfaction.

Sd. GEO. BROWN, Chairman of Board.
Sd. GEO. SANDERSON, Secretary of Board

THE JAS. SMART MFG CO. LIMITED
WINNIPEG, MAN. BROCKVILLE, ONT.

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

BOARD OF DIRECTORS:

John Breakey, Esq., President. John T. Ross, Esq., Vice-Pres.
Gaspard Lemoine, W. A. Marsh, Vesey Boswell Edson Fitch
Thos. McDougall, General Manager.

BRANCHES

Quebec St. Peter St. Theford Mine Que. St. George, Beauce
Que. Quebec Upper Town Black Lake, Que. (Sub-agency
Victoriaville, Que. Quebec St. Roch. Toronto Ont. St
Henry, Que. Montreal, St. James St. Three Rivers, Que.
Shawnesgan Falls, Que. Ottawa, Ont. Thorold, Ont. Star-
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 26, 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 situated. Entry
by proxy, may, however, be made
at any Agency on certain condi-
tions by the father, mother, son,
daughter, brother, or sister of an
intending homesteader.

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

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

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

W. W. CORY,

Deputy of the Minister of the
Interior.

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

THE GENERAL ASSEMBLY

OF THE

**PRESBYTERIAN CHURCH IN
CANADA.**

The General Assembly will meet
in Knox Church, Winnipeg, on
Wednesday evening, June 3rd,
1908, at eight o'clock. The open-
ing sermon will be preached by
the retiring Moderator, Rev. Rob-
ert Campbell, D.D.

The Clerks of Assembly, Clerks
of Synod and the Clerks of Pres-
bytery who are commissioners,
will meet in the church at 4 p.m.
on Wednesday, June 3rd, to ar-
range the docket for the first ses-
sion.

Travelling arrangements have
been made for the commissioners
and those having business with
the Assembly, and notice has
been sent to them through the
clerks of their Presbyteries. Com-
missioners will secure standard
certificates from the railway at
the starting point when ticket to
Winnipeg is purchased, and these
with a card giving name of Pres-
bytery and status of commis-
sioners will be handed in at the
General Assembly office in Knox
Church, Winnipeg, and a copy of
the stitched report of Assembly
will be given to those entitled to
receive them.

**ROBERT CAMPBELL
JOHN SOMERVILLE**
Joint Clerks of Assembly