

Dominion Presbyterian

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OTTAWA

WEDNESDAY, MAY 26, 1909.

Single Copies, 5 cents.

"Souls That Stood Alone."

BY JAMES RUSSELL LOWELL.

Count me o'er earth's chosen heroes—they were souls that stood alone,
While the men they agonized for hurled the costumelious stone,
Stood serene, and down the future saw the golden beam incline
To the side of perfect justice, mastered by their faith divine,
By one man's plain truth to manhood and to God's supreme design.

By the light of burning heretics Christ's bleeding feet I track,
Toiling up new Calvaries ever with the cross that turns not back,
And these mounds of anguish number how each generation learned
One new word of that grand Credo which in prophet hearts hath burned
Since the first man stood God-conquered with his face to heaven upturned.

For humanity sweeps onward; where to-day the martyr stands,
On the morrow crouches Judas with the silver in his hands;
Far in front the cross stands ready and the crackling fagots burn,
While the hooting mob of yesterday in silent awe return
To glean up the scattered ashes into History's golden urn.

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On May 6, 1909, to Mr. and Mrs. J. T. Eastwood, of 81 Howland avenue, Toronto, a son.

At Lethbridge, Alta., on May 3, 1909, to Dr. and Mrs. W. S. Galbraith, twin daughters.

On May 13, 1909, at 69 St. George street, Toronto, to President and Mrs. Falconer, a son.

On May 13, 1909, to Mr. and Mrs. W. K. Jeffrey, Rideau Terrace, Ottawa, a daughter.

In Carleton Place, May 15, the wife of Mr. G. W. Allan, of a daughter.

At Vancouver, Mount Pleasant, on May 4, 1909, to Mr. and Mrs. John R. Ferrier, a daughter.

At Elliott, on Sunday, May 9, 1909, to Mr. and Mrs. Thos. Keane, a daughter.

MARRIAGES.

At Dalhousie, on April 23, by Rev. A. J. McMullen, Mr. James Griffith, of McDonald's Corners, to Miss Miran B. Adam, daughter of Mr. and Mrs. James Adam.

At Zion church, Brantford, on May 12, 1909, by the Rev. W. A. Martin, assisted by the Rev. Robert Cochrane, of Woodstock, Helen Elizabeth, elder daughter of Mrs. James G. Cockshutt, to John Joseph Gibbons, of Toronto.

At Toronto, on April 28, by Rev. Dr. A. Gilray, Minnie M., youngest daughter of Mr. and Mrs. A. Morrice, to J. A. Harold McKelvie, both of Toronto.

DEATHS.

In Beckwith, May 16, John Cameron, aged 72 years.

At Carleton Place, May 14, Irene M., eldest daughter of Mr. Herbert Morphy, aged 12 years and 3 months.

At Laurier, Man., May 12, Jane McGregor, widow of the late Daniel Robertson, of Beckwith, aged 68 years.

In Carleton Place, May 15, Grace M. McArthur, beloved wife of Mr. Peter McDonald, in her 58th year.

At Pok Lo, China, on May 13, 1909, Isabella Little, beloved wife of Dr. I. E. Mitchell (London Mission Society), daughter of Mr. and Mrs. Robert Little, 21 Division street, Toronto, suddenly, of typhoid fever.

At Quebec, on May 12, 1909, Eleanor Harriet Strickland, beloved wife of James Thompson Harrower.

At Halifax, N. S., on May 10, 1909, Julia A. Ross, widow of John D. Ross, in the 82nd year of her age.

On May 15, 1909, at Westboro, Ont., Margaret Macoubray Macaulay, in her 65th year.

At the Montreal General Hospital, on May 13, 1909, Christina, daughter of the late Martin MacMartin, of St. Andrews East, Quebec.

At Toronto, on May 3, 1909, Margaret, widow of the late Alexander McBurney, in her 82nd year.

In Dalhousie, on April 30, Harold, son of Mr. and Mrs. Donald Purdon, aged 13 years.

At Four Mile Brook, April 22, Miss Isabella, Matheson, formerly of Lansdowne, aged 83 years.

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NOTE AND COMMENT

Queen Alexandra is quoted as holding that women who try to be like men, instead of seeking to do those things which women can excel in, are mistaking their vocation. On which the Montreal Gazette observes: "The Queen, besides being a gracious woman, is evidently a woman of observing faculty and good sense."

A prospector who has just returned to Edmonton from the Peace Country tells of its amazing wealth. He saw not only gold in the creeks in paying quantities but tons of rich hard coal in the ravines, huge deposits of rich black asphaltum and indications of petroleum. The soil is wonderfully rich and the climate much warmer in winter than that of districts one or two hundred miles farther South.

In one respect the situation in the Asiatic provinces of the Turkish Empire is much improved. In the seaport towns, which are now under the protection of the guns of European warships, and in other cities which have been reached by Turkish troops obedient to the new government at Constantinople, the actual slaughter has ceased. In other respects the situation is still desperate, owing to lack of food and medical supplies.

The Presbyterian (North) Board of Foreign Missions warns the Churches of its denomination against contributing to a Persian who is in the United States soliciting money for "independent" mission work in Persia. It is strange how readily pastors and congregations are led to take up with voluble pretenses who come around pleading for aid for special causes. Readers of the Dominion Presbyterian should be on their guard.

It has often been said, in referring to the Chinese students in Tokyo, that they come from the best classes of the Empire, but it is possible to say now that some of the students who are most interested in Christianity are sons of high officials or wealthy merchants and country. Recently eight of these men have been baptized. Larger numbers are enrolled in the Bible classes than ever before: on one Sunday in February there were 125 men present at two evangelistic Bible classes.

The new government in Constantinople is administering what it calls a "salutary lesson" to the leaders of the revolt of April 13. Three of them were hanged on the Galata Bridge, five in front of the House of Parliament, and five in front of the War Office. Enver Bey, the Young Turk leader, is reported to have said that there would be a hundred such executions before they had finished. It is reported that a number of documents have been discovered in the palace which prove the complicity of Abdul Hamid in the late military massacre.

Here are two or three striking sentences from Gipsy Smith's addresses in Toronto:—

"If you are praying for a revival, draw a chalk ring around yourself, and pray: 'Lord, begin in this ring!'"

"The face is an index to the heart. It's no wonder that some ministers can't preach with the faces they see in front of them. Get the shine on! Get the joy of the Lord on your face!"

"The prayers that you offer on your knees you will have to live while you are on your feet. The thing that broke the heart of the Son of God when He was on earth was the lack of sympathy."

The United Presbyterian indignantly exclaims:—It is a pity—is it not a shame!—that the civilized Christian world will continue to tolerate a government which permits, if it does not instigate, a portion of its citizenship to massacre, and worse than massacre, scores of thousands of their fellow citizens, who are superior to them in intelligence, thrift, and morals. It may be that the overthrow of the diabolical Abdul Hamid will mark the end of the practice of atrocity, murder, and pillage which has so long blackened the history of Turkey, but if not may you speed the day when some force shall arise which will smite the abomination and grind it to powder.

The Student Volunteer Movement of North America has compiled a list of three hundred and seventy-nine volunteers whose names were reported to its office as having reached the mission fields during the year 1908. They are connected with forty-seven missionary agencies. By countries they are distributed as follows:—Africa, thirty-eight; China, one hundred and twenty-four; India and Burma, fifty-eight; Japan, thirty-three; Korea, twenty-nine; South America, nineteen; Turkey, twelve; Alaska, six; Philippines and West Indies, twenty-seven; Mexico, twelve; other countries, 21. The total number of volunteers who are known to have sailed since the movement was started is three thousand eight hundred and sixty-one.

The Congregationalist reports a remarkable experience of Mr. John R. Mott, the well known leader in Y.M.C.A. work in Northern Europe. He was received with marked cordiality everywhere. At Christiania, Norway, a professor of jurisprudence invited prominent athletes and social leaders to meet Mr. Mott at his home. At Stockholm, Upsala, Lund, Copenhagen, and Hel-singfors, he was greeted by student audiences that crowded large auditoriums. He sought to strengthen already existing Bible classes and Christian associations. The Dutch students assembled at Utrecht heard Mr. Mott twice a day for several days. The teaching of the young men of the universities with such a message of consecration and service as Mr. Mott has to deliver is of great promise for good.

To those who have witnessed the amazing growth of the British Empire within the last quarter of a century, perhaps the most surprising fact related to it is, the determined hostility to this beneficent expansion on the part of some few men of British birth. It is hard, nay to many impossible, to reconcile this attitude with the ordinary standard of national self-respect. What reasonable objection can there possibly be to replacing paganism and barbarism with all their attendant crudities and cruelties with the enlightenment, civilization, and justice of British rule; or to bringing vast areas of wild land under cultivation, developing agriculture, extending commerce, and imparting useful knowledge. Surely these good people must realize that the good of mankind is involved in the progress of civilization, the reclamation of wild land, the establishment of law and order, the inculcation of habits of thrift and industry, the promotion of the gentle arts of peace, and the spread of individual and national prosperity, to say nothing of the benign and sanctifying sway of the Christian religion.

According to a London dispatch the figures of the transatlantic passenger trade of 1908 show an extraordinary situation which explains the terrible losses in the shipping trade. The number of passengers going to America in 1908 was 635,000, which was 1,048,000 less than in the previous year. The number leaving America was 859,000, or 89,000 more than in 1907. The loss to the steamship companies in gross receipts was \$34,000,000.

In the last issue of the Catholic Register (Toronto) we find the following item: "Adam Aikens, aged 25, abjured Presbyterianism at Valcartier, P.Q., on the 24th, and was baptized in the Catholic Church. 'My prayers now have more sense than ever before' he assured his friends after his conversion." On the other hand we are told, says the Presbyterian Witness, that twelve converted Roman Catholics were received into the communion of the Presbyterian Church on a recent Sunday at Pointe aux Trembles. Let there be freedom of conscience on one side and the other. To be mere machines in subjection to any body of men is a sin against the authority of Him who alone is Lord of the Conscience.

The Reorganized Church of Jesus Christ of Latter Day Saints has just held its fifty-sixth annual conference. It was organized by the widow of the original Joseph Smith and others who would not recognize Brigham Young. They are not polygamous, but believe all the absurdities of the Book of Mormon and all the revelations that Joseph Smith the original put forth. They believe in revelations, and on April 21 a revelation through Joseph Smith was given to the delegates. It released from the presidency one of the incumbents, and it released two apostles. The presidency of the church is now composed of Joseph Smith, his son, Frederick W. Smith, and his nephew, Albert A. Smith. These are direct descendants from "Joe Smith," the arch deceiver. The reorganized Church of Jesus Christ, like the Brigham Young Church, is a missionary church, and at this session representatives from New Zealand, England, Honolulu, Canada, Samoa, and Australia were in attendance.

A Jewish rabbi protests against those reformed Jews who wish the people of their race to intermarry with Christians. Addressing a great congregation on Sunday in New York he said that "the French, the English, and the Americans have their distinct governments and soils and national homes, while the Jewish race is a scattered community, without soil, government, state, or law. The Hebrew race has nothing to bind it together, and preserve it, except its religion, which is in turn dependent upon its refusal to intermarry. * * The Jew is not exceptional in wishing to remain a Jew. The Roman Catholic Church condemns intermarriage with Protestants, and, when such marriages occur, insists on the offspring being baptized in the Catholic Church. * * If a non-Jew will accept Judaism I will gladly marry him to a Jewess. If, on the other hand, a race-Jew has no religion, I am glad to see him marry a Christian. * * But the earnest Jew, and, indeed, the earnest Christian, will not desire to intermarry. They will understand that marriage is founded on essential harmony, and that religious discord or religious indifference is a poor birthright to bequeath to one's children."

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSQUEEN'S COLLEGE AND THE
CHURCH.

By Robert Campbell, D.D.

Editor Dominion Presbyterian.—You have given space to views on one side of the Queen's College question, and your fairness will not deny to those who regard the matter differently the opportunity of stating their opinions.

The word "hampered" is made to do large service in the discussion; but no one has shown in what way Queen's has been hampered. On the contrary, it has been most ably administered, and has developed with amazing rapidity as at present constituted. Presbyterians the world over appreciate education, and have shown a genius for administering it, as witness the men at the head of nearly all the universities of Canada. It is not too much to say that if the Presbyterian Church in Canada cannot yield minds adequate to direct Queen's University, it will be vain to look for them elsewhere. This is only to be expected, as the outgrowth of the policy framed by John Knox and the other five Johns associated with him, which provided for the education of the people under the Church's auspices from the parish schools up to and including the universities of Scotland. If the constitution of Queen's has hampered other people from getting into its government, neither the Church nor the country has been much of a loser.

It is asserted by those advocating the severance of the tie binding Queen's to the Church, that from some indefinite quarter money would come pouring into the coffers of the college, if it were secularized. But no one has pointed out where it is to come from. We know what those who brought the institution into being, and whose property it is, have been willing themselves to do for it, and what they have induced others to do for it. Let those who want to separate the university from the Church show, not in airy phrases, but in definite details, who is going to do more for it.

The bugbear sought to be raised to frighten our people into being willing to be robbed of their great university property, brought to its present efficient state by their generous support, is that the Church is neither able nor willing to provide for the expansion of the institution. The Church has been both able and willing, with the help of friends in both Church and State, to do what has hitherto been required in the premises; and all that is necessary, as a careful calculation of the resources of the college shows, to equip adequately the arts and theological departments, which are the only faculties which the founders contemplated, and for which its owners need provide, is to raise an additional \$75,000 to complete the \$500,000 endowment. This comparatively small amount can be raised without unduly burdening anybody, and then the institution will be amply endowed to maintain a competent staff in arts and theology, and in addition, to arrange retiring allowances for the professors in those departments.

It is purely a curious physiological phenomenon that the editor of the Toronto News and others decry on the one hand the denominational connection of Queen's as inimical to its true development, and yet, on the other hand, belittle the connection and say that the Church has really no power over Queen's. I leave it to them to reconcile these two positions. It is enough to say that when the charter of Queen's was procured, it was thought to have

secured for it a thoroughly Presbyterian character. Twelve of its twenty-seven trustees, including the Principal, were to be ministers of the Church, and fifteen were to be laymen, communicants of the Church—the choice of the latter being from the first vested in themselves; so that so far as they are concerned, there is virtually no change. The eleven ministers were elected by the Supreme Court in batches extending over four years. At the time of the union it was thought best that they too, should be appointed by the Board itself; but the same men were continued in office as had been from time to time elected by the Church, so long as they continued available. When vacancies occurred they were filled by the appointment of the men who would in all probability have been nominated and appointed by the General Assembly. So that virtually the original guarantee as to the Presbyterian character of the Board has been preserved, even with subsequent additions made to it through changes in the charter. Queen's is known throughout the land as a Presbyterian university; and the Church has only to signify a wish to bring its governing body into closer relations with itself to secure that result. Mr. Mott's earnest plea in the volume so generously supplied to all our ministers by Mr. Birks, shows how necessary such an institution as Queen's is to the Church. The Presbyterian Church of the United States North is now wrestling with the same problem, as it is finding that the secular universities do not feed the theological seminaries.

It would be better not to parade the volunteered advice of the other faculties of Queen's on the point at issue. They have been fostered by the original institution, and now they are disposed to play the trick of the young cuckoo in the martin's nest.

Montreal, May 17, 1908.

THE "LAKE OF BAYS" COUNTRY.

A handsome brochure, artistically illustrated, has been issued by the passenger department of the Grand Trunk Railway System, telling of the beauties of the Lake of Bays district, in the "Highlands of Ontario." A new feature of this district is the new hotel—the Wawa—at Norway Point. The hotel itself has a page illustration reflecting the summer glories of woodland and water, with a brood of seven wild geese soaring skyward beyond the tower. The concise description embodies the story of a charming resort.

A copy can be obtained free on application to J. Quinlan, Bonaventure Station, Montreal.

Rev. A. B. Winchester, of Knox Church, Toronto, has been preaching in Knox and Westminster Churches, Winnipeg.

Rev. W. H. Montgomery has been inducted to the pastoral charge of Sombra and Duthill. Rev. Dr. McNair, Petrolia, preached the sermon. Rev. Mr. Reid, Bridgen, addressed the minister, and Rev. Mr. Wallace, Corunna, the minister.

The Rev. J. C. Madill, formerly of the Presbytery at Battleford, Saskatchewan, has been inducted into the pastorate of the Cedar Cottage congregation, in one of the growing suburbs of Vancouver.

Rev. White, of Eburne, preached the sermon. Rev. Wright, of Kilsilano, gave the address to the minister, and Rev. Willoughby, of St. John's Church, addressed the congregation.

CONCERNING MISUSE OF WORDS.

By ULSTER PAT.

"Old Probs treated us to all kinds of weather yesterday." "It is hoped that the weather man will favour the ball game this afternoon." These and similar expressions are seen almost daily in our newspapers, and sometimes even a religious journal indulges in this sort of mild wit. But who is "the weather man"? Is not he the Almighty, All-wise, and Beneficent Being whose name is holy and reverend? If so, are not these whimsical breaches of the Third Commandment?

Since hell is a name not to be heard by "ears polite," it is common to use Sheol or Hades to designate the abode of the lost. This is a strange mistake. These are the Hebrew and Greek name of "The invisible abode of the dead; the place or state of departed souls; the world of spirits" (Imperial Dictionary). The rich man (Luke 16th chapter) in Hades lifted up his eyes, being in torment, and saw Abraham and Lazarus, also in Hades, but in bliss. When Israel said: "I will go down to Sheol to my son mourning," he did not mean that Joseph was in torment, or that he himself would be eternally separated from God; but that he and his son should be reunited in what men call "the next life."

Is not it strange that Bible commentators persist in teaching that Jesus was born and Herod Antipater died in the same year? Matthew plainly teaches the contrary, when he says that Herod, finding that the wise men had not obeyed his injunction to lead him to the young king, slew all the male children that were in Bethlehem and her borders. "Of two years old and under," this age fixed upon, not as a precaution to make sure of including the object of his jealousy, but "according to the time which he had carefully learned of the wise men" that they saw His star in the east.

This leads one to another popular error, for which painters and hymn-writers are in large measure responsible. It is that the wise men, as well as the shepherds found the infant Jesus "lying in a manger," or at least in the place at the Bethlehem inn provided for cattle. Matthew says that when the star stood over where Jesus was "they came into the house and saw the young child with Mary his mother." Neither do I believe that there were cattle in the place at the time of the birth of the Saviour. It was the place provided for them in inclement weather, but the season was summer, and the guests at the inn had come for a purpose that would require a stay of days at least, so that the cattle would naturally be turned out to pasture, thereby leaving the stable available for those who might arrive too late to find room in the inn itself. It was expedient that the Christ should be borne in the most humble circumstances, but poverty does not necessarily imply filth.

Had Joseph and Mary immediately returned to Nazareth the birth of Mary's son would have given rise to scandal. But after two years at Bethlehem and a sojourn of uncertain length in Egypt, the danger of that had passed away. So God shielded the reputation of his servants. And had the flight into Egypt taken place at the early period so generally supposed, the journey must have proved a severe hardship to both mother and child. If only we will take the narrative "as it is written" we shall find new reasons for praising the loving kindness of our Lord to His creatures.

THE ART OF STUDY.

Alfred Williams, in "Young Men."

We say the art of study deliberately, and not for the want of a better heading to our article, as perhaps is sometimes done, when the need is to adorn an otherwise irrelevant treatise, being convinced that the process of learning, and of study in particular, approaches very near to the highest of artistic attainments. For there is a right and a wrong way to everything. If you stand and watch an expert navy using his pick you will not fail to be struck by the great ease and grace with which he wields what is, at best, a very cumbersome implement; and if you mount higher in the scale of physical and mental labor you will find everywhere that the same rule applies, the same cultivated facility is noticeable, the same deftness and applicability.

So many are desirous of learning a craft, a language, or becoming proficient in the literature of a period, or an historical fragment, or, it may be, a science branch, or some other useful accomplishment, and they buy books, and material, and set to work in the hope of an early and easy victory. But many discontinue even before the idea has properly taken root; some push into bud, a few make blossom, but those who bear fruit are rare indeed. Not that the fault is wholly their own. They intend to advance, and work consistently, as they think, to that end; but the lack of judgment, and method, and fixed rule, and, in a word, their unacquaintance with the art of getting forward, all conspire to weaken their purpose and thwart their design. And so, reluctantly and despondently, they lay down their studies or hobbies, and believe themselves finally and irrevocably wrosted.

The First Essential.

The primary meaning of the word study, Latin *studium*, is zeal, desire, purpose; and here we have, in the word itself, the treasure and its key, the object and the means of attaining to it. The first essential, then, is the desire and the will to learn, and the zeal to prosecute the object when you have to wade through difficulties to it; and the courage, if you fail once, to make a second and more determined attempt. I suppose there are many who begin to learn a language, or who would like to learn one, or to digest a volume of poems, or prose, and so on, but, as we have said, not knowing exactly how to proceed, for want of guidance, they languish and remain unlettered. And yet it is so very simple, if we recognize in the beginning that a start must be made from the very bottom, and the way climbed little by little. You know that the hill looks high in the distance, but the ground rises imperceptibly, and as you go up you do not feel to have lost much in energy, but ever as you advance the top appears less and less difficult of approach, and when at last you stand on the summit you think it was very easy after all, and wonder why you ever had any doubts as to climbing it.

It was only the time required, and not the toil and fatigue, as you had imagined. And it is exactly the same with learning a language, a piece of literature, or a science course. It is not that there is any real terror in it, if you allow yourself the time, and keep plodding on, and are willing to go gently; but if you want to go full speed ahead and reach the height of your ambition in a few bounds, it is then that you feel the impossibility of the task before you. "Gently make haste" is about the best motto we can take.

I well remember my own first difficulties in this connection. I could not well say what determined me to learn Latin, which was my first step in tasteful literature. Perhaps it was by reason of the Latin footnotes you meet with so frequently in many of the old volumes dealing with the literature of the Elizabethan and Caroline periods. No

one advised me to do it or not to do it, for I had neither guide nor critic; but one day something said to me, "You must learn Latin," and without further consideration I acquired the elementary text-book and began. I had no particular end in view at the beginning, but I soon obtained one. Something said, "You must make haste and read Caesar." My heart leapt at the thought of reading Caesar in the original, and, spurred with this hope, I worked cheerfully away at my book, though I was able to spare but an hour a day for five days. This, you see, was only five hours a week.

But I soon found there was a way to study and an art of study. I found that my five hours a week might be very fruitful or very fruitless. You might learn much in the time or little. It was all a matter of will and attention. Then the way in which you approach your study and take leave of it is a tremendous consideration, and whether you are going to shut your mind at the same time as your book, or carry a portion of your book in the mind's eye, make a great difference.

It is useless to think of retaining in the memory what you have learned, if you do not exercise that memory, and mentally revert many times during the day to the short hour of your labor. This you may always do with the smallest trouble if you will but cultivate the habit of doing it. I mentioned, just now, the taking up and laying down of the day's portion, the approach and leave-taking. Now, for several years, my own time and method have been this. Breakfast-time, half-an-hour French; dinner-time, one hour Latin; evening, at least ten minutes French, half-an-hour English, and one hour Greek. As the time draws near for each portion of study I focus my attention on what is coming earnestly, and open the door of the mind, as it were, to receive its guest, and the result is that at the precise moment of taking up your book or slate you are able to make capital progress without waiting to collect your attention, and to the quota of the working hour is utilized to the full.

The Private Student.

When you have finished your apportioned task, do not lay it all down hastily and thoughtlessly, as though you were never going to take it up again; but take time, and hold your attention to the subject some few moments after finishing the actual work; by this means you will remember just where you left off, and so both save valuable time when you return to study, and help to strengthen the impression. The private student, of course, who is working for his own satisfaction, who is "doing" a language to read it, and not to write it, will not need to be so scrupulous as he who is working for a school examination. My own view is that, even admitting the necessity of a strict examination, there is still too great stress laid on the purely technical and grammatical part, as against the literary attainments of the pupil. For instance, we know, according to the poet, that Pyrrhus slew Priam, and it is interesting to know whether it was done with a sword or a spear, but whether the sword or spear was, grammatically, in the masculine or feminine gender has as much to do with the story as the man in the moon has to do with present-day astronomy.

What, after all, is gained by wasting precious months of time to enable a student to write what is at best poor Latin, or poor Greek, when you have deprived him of reading, perhaps, a dozen books in the time, and of so strengthening his grip on the literature rather than on the grammar alone? For we neither speak nor write the classics now, that is, outside schools and universities; but read them we certainly do. As an example, I will say that I had not nearly grasped the Latin Subjunctive Mood, when, after a year's

study, I entered on Caesar, but by the time I had read his seven books, I had not only learned it pretty completely, but had also the great satisfaction of knowing that I had learned all the history of the books, and made lifelong friends and impressions, which I should never have done by keeping pedantically to the grammar alone.

The Supreme Test.

Again, in Greek, following the precepts of the Teachers, I spent about five months trying to get through Sidgwick's "Writer." But what did I learn? Almost nothing; for the simple reason that the lessons, when you had done them, left little to be remembered but the labor. And one day I asked myself seriously if it were not better to get to the literature and read, instead of continuing with the drudgery of writing, which I thereupon did, and I shall testify that in two months I had read the first book of Xenophon, the first book of the "Iliad," the first book of the "Odyssey," a whole book of prose and poetical extracts, and the play "Hecuba."

I have mentioned these things in the hope that they may be of sound practical use to others who may be ambitious to learn a language, and to show, I hope, that the supreme test of language lies not so much in the being able to parse correctly, and to name accurately all the little-used terms and particles occurring therein, but rather in the ability to read, translate, and interpret your author; to understand the broad principles and general structure. The strictly grammatical and philological parts may very well suit those who have years of time to devote to the matter, but they are of little service to the private student, I mean he who has to work for his bread, and who is not cramped with the necessity of passing a school examination.

My advice to all private students is, learn nouns, verbs, adjectives, and let the other things look after themselves. These are the three great features. All else will come naturally little by little, but surely, in time. Write out lists of all new words, and lose them, if you can, so as to necessitate the re-writing of them. Never read any book soever without taking notes. If you use a slate for study have pencil and chalk at hand; for the unimportant points use pencil, for the important use chalk; and it is advisable to print the words, if you have any difficulty in committing them to memory. It is surprising how much more easily you retain the image of a thing if you carefully print the words in chalk on your slate.

Then, of course, if you can, you should keep a difficult word in view for a whole day; if possible, print it where your eye may light upon it unusually, for anything met with or viewed under unusual circumstances stands a better chance of retention than when it is studied in the ordinary way. For the first half-year I was learning French I could only spare an hour a week. This was on Saturday evenings. But I used to think of the lesson many times during the week, a by dint of carefully nursing the weekly impression I made very fair progress amid all my other work.

Above all, love dictionaries. Do not be afraid of turning a few leaves, for while you are searching for one word your eyes will light on hundreds of others, many of which will be remembered, or at least recognized, later on. And, if you can, learn whole passages and recite them to yourself when you are alone, and try to read a little aloud every day, for this is an excellent means of getting a vocabulary, and is not among the least of things pertaining to the art of study. And finally, remember, there is nothing really useful gained without some amount of labor, and as the work is yours, so also will be the pleasure of the prize when you have attained it, and also the joy of getting it.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

BELIEVING AND DOING.*

By Rev. J. W. McMillain, D.D.

If a man say (Rev. Ver.), v. 14. During the American Revolution, the commander of a small squad was giving orders to his men, as they lifted a heavy log to the top of a rampart they were constructing. The little great man could be heard afar off shouting in regular vociferations, "Heave away! Heave away!" An officer, not in military costume, was passing and asked the commander why he did not take hold and help his men. The answer was given with all the pomp of an emperor, "Sir, I am a corporal." "You are, are you?" replied the officer, "I beg your pardon, Mr. Corporal." Upon this he was dismounted, and lifted till the sweat stood on his forehead, and the log reached its appointed place. Then he said, "Mr. Corporal, when you need another man for such a job, do not forget to send for your commander-in-chief, and I will come and help you a second time." It was General Washington.

Be ye warned and filled, v. 16. A youth in Rome, who had recovered from a dangerous illness, was filled with emotions of gratitude. He exclaimed, "O Thou all sufficient Creator, could man recompense Thee, how willingly would I give Thee all my possessions!" Hermas the herdsman heard this, and said to the youth, "All good gifts come from above; thither thou canst send nothing. Come, follow me." He took him to a hut where there was nothing but misery and wretchedness. The father lay sick; the mother wept; the children were in rags and starvation. Hermas said, "See here an altar for the sacrifice; see here the Lord's representative and brethren." When the youth had assisted them bountifully, Hermas smiled and said, "Turn always thy grateful countenance, first to earth, and then to heaven." This is true charity, that goes beyond wishes and fine words, into loving deeds.

By my works, v. 18. An Irishman once was asked if he could play the violin. He answered, "I never tried, but it looks simple." To try is the way to find out. You cannot tell how skillful a carpenter is by looking at him; you must see something that he has built. It is only thus that the carpentering faculty is revealed. It is exactly the same with the religious faculty of faith. So long as it sleeps and dreams within us, we know nothing about it. Christian experience is full of surprises, as soon as faith begins to show itself in activity. Like the man with the withered arm, strength comes to us in the act of obedience to Christ's commands.

Faith apart from works is barren (Rev. Ver.), v. 20. It was said of Edmund Burke, that no man could so much as chat with him for ten minutes on the street, waiting in the shelter of a doorway for a shower to clear, without being convinced that he was the first man in all England. His brother Richard once listened to him delivering an oration in the House of Parliament. He afterwards remarked, "I have been wondering how Ned has contrived to monopolize all the talents of the family; but now I remember, when we were at play, he was always at work." It is the story of many a family. The inner talent of many a promising child never comes to anything, because it is not diligently exercised. Faith is the religious talent, and obeys the same law of growth by exercise. It is a universal

rule that our powers are developed by use and decay when they are not employed.

Faith made perfect, v. 22. A legend tells how, some years after the event, Thomas was again troubled with doubts as to our Lord's resurrection. He sought the apostles, and began to pour his troubles into their ears. One after another, they told him that they were sorry for him, but that they had so much to do that they had not time to listen to his tale. Then he tried to impart his woes to some devout women. But they, busy as Dorcas, soon made him understand that they had no leisure for such thoughts. At last it dawned on him that it was just because they were so busy, that they were free from his torturing doubts. He took the hint; he occupied himself in Parthia, teaching the gospel, and was never troubled again. It is by working for Jesus that our faith in Him holds firm. Every act of service for Him well done has its reflex influence in deepening our confidence.

PASTORAL VISITING.

All who make any pretension to the office of shepherds visit their flocks; yet there is a wide difference in the kind of visits which shepherds give. One does it formally, to discharge his duty and to quiet conscience; another makes it his delight. And of those who make it their delight, one goes forth on the regular plan of addressing all in somewhat of the same style; while another speaks freely, according as the wounds of his sheep come to view. On all occasions, this difficult and trying work must be gone about with a full heart, if it is to be gone about successfully at all. There is little in it to excite, for there is not the presence of numbers, and the few you see at a time are in their calmest, every-day mood. Hence there is need of being full of grace, and need of feeling as though God did visit every hearer by your means. Our object is not to get duty done, but to get souls saved.

RETROSPECT.

The heavens that seemed so far away
When old-time grief was near,
Beyond the vista seen today,
Close o'er my life appear;
For there, in reconciliation sweet,
The human and divine,
The loftiest and the lowliest, meet
On love's horizon-line.

—Father Tabb.

GIPSY SMITH'S PRAYER.

"Oh, God, our Father, we pray that our hearts may be emptied of every hindrance. May we remove, as far as human power can remove by decision and desire, all that would keep out the Holy Spirit, and all that would rob us of the power of His presence. May we be men and women of power. Come, Holy Ghost, For Thee we call. Spirit of Burning, come. Thou Flame of Calvary, Breath of God, Thou Paraclete, Executive of the Godhead, come to everyone of us. Claim the purchase of the redeeming blood, and henceforth may our lives be under the governance and sway of the Holy Spirit. Abide with us, [Father, Son and Holy Ghost. Amen.

When flowers are full of heaven-descended dews, they always hang their heads; but men hold theirs the higher the more they receive, getting proud as they get full.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Altar.—The raised, foursquare structure on which sacrifices were burned. Originally the victim was slain beside a pillar or large stone, and on this, which represented the Deity, and which stood for temple and altar, the blood was smeared. Later, the burning of the victim became an important part of the ceremony. This was done on the bare ground, or on a flat rock, but afterwards the place was artificially formed of earth of unheun stone, and without steps. The altar of the tabernacle was a hollow chest of acacia wood, seven and a half feet square, and four and a half feet high, covered with bronze plates. The altar in the second temple was composed of different sections, each somewhat smaller than the one below it. The side of the base was forty-eight feet, the height fifteen feet, and the top thirty feet square, with horns at each corner. It was reached by an inclined plane at the south side, and there were small stairs to the different stages of the altar. Round the middle of it there ran a red line, which served to guide the priest who sprinkled the blood on the upper and lower portions of it. On it the fire burned continually, and there the daily sacrifice, and all the public and private offerings of Israel were burned. It had also the right of asylum, except in the case of very heinous crimes.

THE REASON FOR FOUR GOSPELS.

Four portraits of himself—this is the whole of the legacy left by Jesus to his family on earth. But they are sufficient for its needs, because by its contemplation of these the Church receives into herself, through the communications of the Spirit, the life of him whose characteristic features they set forth.

These four pictures originated spontaneously, and (the three first, at all events) independently of each other. They arose accidentally, in a manner, from the four principal regions of the earth comprehended by the Church in the first century: Palestine, Asia Minor, Greece, Italy.

The characteristics of these four regions have not failed to exercise a certain influence upon the manner in which the Christ has been presented, in the pictures intended for the use of each. In Palestine, Matthew proclaimed Jesus as him who put the finishing stroke to the establishment of that holy kingdom of God which had been fore-announced by the prophets, and of which the foundations had been laid in Israel. In Rome, Mark presented him as the irresistible conqueror, who founded his divine right to the possession of the world upon his miraculous power.

Amongst the generous and affable Hellenic race, Luke described him as the divine philanthropist, commissioned to carry out the work of divine grace and compassion towards the worst of sinners. In Asia Minor, that ancient cradle of theosophy, John pictured him as the Word made flesh, the eternal life and light, who had descended into the world of time. Thus it was, under the influence of a profound sympathy with those about him, that evangelist brought into relief that aspect of Christ which answered most nearly to the ideal of his readers.

But on the other hand, each of the evangelists has also, by means of the picture which he has drawn, pronounced a judgment upon whatever was impure in the aspirations with which, in some respects, he sympathized. The spiritual

* S. S. Lesson, May 30, 1899.—James 2: 14-25. Commit to memory v. 25. Golden Text—Faith without works is dead.—James 2: 20.

and inspired Messianic idea, presented by Matthew, condemned that political and carnal view of the church which is the very soul of false Judaism. The sanctified and divine Caesarism of Mark condemned the Romanism of mere brute force. The heavenly Atticism of Luke took the place of the frivolous and corrupt Hellenism encountered by Paul at Athens. Lastly, humanitarianism—the divine humanitarianism of John—stands as an eternal witness against the humanitarianism, profane and anti-divine in its nature, of a world dazzled with its own greatness, and lost in evil.

Our Gospels are at once magnets to draw to themselves whatever is left of divine in the depths of human nature, and, as it were, winning machines to sift out from it whatever is sinful. Hence the power both of attraction and repulsion which they exert upon the natural heart of man.

It has been sometimes asked why, instead of the four Gospels, God did not cause a single one to be written, in which all the events should have been arranged in their chronological order, and the history of Jesus portrayed with the accuracy of a legal document. If the drawing up of the Gospels had been the work of human skill, it would no doubt have taken this form; but it is just here we seem able to lay a finger upon the altogether divine nature of the impulse which originated the work.

Just as a gifted painter, who wished to immortalize for a family the complete likeness of the father who had been his glory, would avoid any attempt at combining in a single portrait the insignia of all the various offices he had filled—at representing him in the same picture as general and as magistrate, as man of science and as father of a family! but would prefer to paint four distinct portraits, each of which should represent him in one of these characters—so has the Holy Spirit, in order to preserve for mankind the perfect likeness of him who was its chosen representative, God in man used means to impress upon the minds of the writers whom he has made his organs, four different images—the King of Israel (Matthew); and the Saviour of the world (Luke); the Son, who, as man, mounts the steps of the divine throne (Mark); and the Son who descends into humanity to sanctify the world (John).

The single object which is represented by these four aspects of the glory of Jesus Christ could not be presented to the minds of men in a single book; it could only be so in the form under which it was originally embodied—that of a life; first, in the church—that body of Christ which was destined to contain and to display all the fulness which had dwelt in its Head; and then again in the person of each individual believer, if that is true which Jesus said: "Ye in me, and I in you;" and we are each of us called to make the personality of Jesus live again in ourselves in all the rich harmony of his perfection.

In the Church, then—in you, in me—we behold the living syntheses which were to be the result of that wonderful analysis of the person of Jesus Christ which produced our several gospel narratives. The harmony of the four Gospels is something better than the best written book; it is the new man to be formed in each believer. From the earliest times, the Canonical Gospels have been compared to the four figures of the cherubim which support the throne of God. Thine comparison has given rise to many arbitrary and puerile exegetical fancies. We would rather compare them to the four wings, continually growing, with which the cherubim more and more cover the whole extent of the earth, and upon which rests the throne of the majesty of Jesus.

Let criticism beware: to destroy one of these wings is to mutilate the holiest thing on this earth.—Godet's "Studies on the New Testament."

IN THE CAMP: MISSIONS TO MINERS AND LUMBERMEN.*

(By Rev. J. W. Kidd, B.D.)

Those who have had their education in any of the public schools of Canada, will remember that on the west coast of our Dominion there is a large island called Vancouver. Separating this island from the mainland are Johnston's Straits, the Gulf of Georgia and Juan de Fuca Strait. On the mainland there are several long inlets such as Knight, Bute and Jervis, reaching far inland, with mountain walls often more than one mile high on either side. At one point on Jervis Inlet there is an almost perpendicular wall of rock more than one mile up from the water's edge, and going straight down into the blue water to a depth of one hundred fathoms. Between Vancouver Island and the mainland there are many beautiful islands such as Texada, Cortes, Valdes Thurlow, Hardwick, Cracroft, and many others.

On Vancouver Island, on the mainland shore, all along those great inlets, and on the smaller islands, for a distance of about one hundred and fifty miles north and south there are logging camps, approached only by boats. The year 1902 was spent by the writer on a mission field, the centre of which was Denman Island, situated over beside Vancouver Island, about opposite Texada. This was a lovely place; to the east, the Gulf of Georgia, with the ships of the northern run, and the snowy peaks on the mainland on the other side of the Gulf.

The effect of this year's work was a longing, when the college session was over, to get back to a newer and harder field somewhere on the coast. Luckily, the appointment was to just such a field, the Logging Camp, which had never had any regular missionary, although some 3,000 men were camped in the logging district between Vancouver City and Alert Bay.

The centre of the district was Rock Bay, a point on Vancouver Island about 120 miles from Vancouver. This was made headquarters. There was a logging railroad and several large camps. I was told that no missionary or priest had been seen in the place for years. Many good men were here working, men who maintained a strong Christian character, but on the whole I was forced to the conclusion that the missionary has a work to do which is as important as the value of the souls of men.

A steamer visited the camps twice a week, carrying men, mail and supplies from Vancouver. By using this steamer, only about two camps per week could be reached, so that it became necessary to have a boat. A five dollar Indian dug-out was found suitable to the means of a missionary on six dollars a week. This little craft, with a heavy boulder in the stern as ballast, made good weather of many a storm and tide trip. It was finally supplanted in August by a fine big row-boat. This boat was the means of teaching some thirty-six camps, many of them several times. In December the cold rains and snow made open boating rather a hardship, especially as one had to camp out at night, when the distances between camps were too great to cover in one day.

In the spring of 1904, my brother, now Rev. C. E. Kidd, of Union Bay Institutional Church, was appointed with me to the united fields of Van Anda and the Loggers' Mission. We made Van Anda our headquarters. Once a month an Episcopal minister relieved us at Van Anda, so that we had two whole weeks free. Accordingly, we rowed together to the northward or away up Jervis Inlet. Services were held every night that we could reach a camp, and when the distance was too great, we camped on the beach and rowed ahead again the next morning. When the two weeks were nearly up, my brother took the steamer back to Van Anda, while I continued alone the following three weeks.

Much good was accomplished that summer, and much happiness came to

us, as we bent to the white ash oars all day, or slept beneath the stars at night. Well I remember rowing alone from early morning till ten at night, and sailing then till morning.

Another incident I remember was, when sailing all night in a lovely breeze, the moon was shining on the water, a big star casting a glittering ribbon across the water, and all was still in Lewis Channel. Far up on the mountain of Cortes Island, the long-drawn howl of a wolf broke the stillness, and ran across the spaces between.

These were the great days of the mission, so far as I was concerned. I lived near the men in the camp, sleeping in their bunk-houses at night, preaching to them in the evenings, and saying good-bye the next morning as they were going to their work. And what nice services we had. Men bowed in reverent prayer who had not been in church for years, and how they sometimes sang the grand old hymns of their youth!

The next spring Mr. D. A. Smith, now of Central India, and Mr. M. Munro, now of Alberta, took up the work. They were supplied by the good Presbyterians of Vancouver with a steam launch, the *Psyche*. As a result of this summer's work, I know of at least one changed life, and who can estimate the effect of the Word that "shall not return unto me void, but it shall accomplish that which I please."

In the year 1905, the writer was appointed as ordained missionary to the Logging Camps. Space will not permit me to tell of the work of that year. Before the year ended the mission was presented with a splendid launch, the *Naiad*, Westminster Presbytery contributing the greater part of the cost. The mission was now on a permanent footing.

Rev. A. McAuley is now captain of the *Naiad* and missionary to the Loggers. He is carrying on the work vigorously. The mission is firmly established and will remain. The result also will remain; and much more is yet to come.

DAILY BIBLE READINGS.

M.—Temptation resisted, Matt. 4: 1-11.
T.—The Prodigal, Luke 15: 11-24.
W.—The Macedonian cry, Acts 16: 9-15.
Th.—Contrasts, Ps. 1: 1-8.
F.—God not indifferent, Ex. 3: 1-10.
S.—A great remedy, Num. 21: 4-9.
Sun. Topic—In the Camp: Missions to Miners and Lumbermen, Matt. 13: 1-9.

WORKING THE CORNERS.

At a mission meeting one preacher said to another: "Where have you been lately? I haven't seen you or heard of you, nor have I once seen your name in the papers." "No," was the reply, "I've been working the corners the past year." "What do you mean?" Well, I found there were plenty of preachers in the city and towns, but the outlying districts where they were most needed were almost without them. So I left the city work and have been going from house to house, gathering people in little groups in farmhouses and school houses, preaching to them and teaching them there. There seemed to be nobody to do that work, so I took it up. I call that working the corners, and I guess my name hasn't been in the papers for a year."

THE LESSON OF SERVING.

Every human life that fails to hear its message and learn its lesson, or fails to speak it out, keeping it locked in the silence of the heart, leaves this earth a little poorer.

We can not live unto ourselves. We belong to him. We are the servants of every man we meet. This is our privilege, and if we do it unwillingly, it is a duty. We must use or lose the truth. Our service is the world's claim on us, but we owe it to ourselves to serve. The bread we break for men is twice blest, and ours is the greater blessing.

* Y. P. Topic, May 30, 1900: Matt. 13: 1-9.

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C. BLACKETT ROBINSON,

Manager and Editor

OTTAWA, WEDNESDAY, MAY 26, 1909

A very successful five-days' celebration of the 125th anniversary of St. Andrew's Church, St. John, N.B., closed on the 20th inst. The Rev. Dr. Robert Johnston, of Montreal, preached at all the services, and his strong messages as well as his address on 'Canada's Opportunity,' before the Evangelical Alliance, aroused deep and appreciative interest.

Speaking at a Sabbath School Convention, at St. Catharines, a couple of weeks ago, Mr. Thomas Yelovites, extension secretary of the Provincial Sunday School Association, said that in going through the Sunday Schools of Ontario he found that the Bible was gradually being forced out of the Sunday Schools by the lesson leaflets and lesson helps. In one Sunday School he visited not a Bible could be found.

Rev. A. G. Cameron, who goes to St. John's church, Brockville, preached his farewell sermon at Merrivale last Sunday. At the morning sermon, especially, the church was crowded in every part, and in the evening there was a large gathering. Mr. Cameron has done excellent work in this charge during his brief pastorate, and he is followed to his new field of labor with the good wishes and kind regards of not only the members of his late charge, but by all classes in the community.

Impounding the machine, in addition to a fine, is the method proposed in a western state to punish automobile speeders who run more than eight miles an hour. While the machine is under arrest, which may be from one to twelve months, the owner will have to pay storage of \$20 a month. For each succeeding offence the penalty will be doubled. This is like depriving a naughty boy of his new toy. But it should turn out a very effectual way of putting a stop to what has become a public nuisance.

A ROUNDABOUT METHOD.

Rather a roundabout way of obtaining an expression of opinion on the temperance question is that proposed by the British Columbia Legislature. It proposes to have a plebiscite as to whether or not there shall be a local option law in the province, and further, that there shall be investigation by a local commission before the plebiscite is taken.

A local journal none too friendly to the temperance cause, speaks of such action as contemptibly cowardly. A thing is not settled till it is settled right. The proposal of the legislature is simply a means to avoid present embarrassment. The proposal, plainly stated, is We will take a plebiscite of the whole province to see whether we will grant the municipalities the right to govern themselves. It looks as if the power of the liquor seller was all potent in the legislature. Why cannot the members face the question like men, and not resort to such cowardly subterfuge?

FACTS FROM A CHURCH CENSUS.

In one section of New York, where a census of church-going people has just been taken, the returns are interesting. In an area of five blocks the Protestant families number 5.9 per cent., the Roman Catholics 6.9 per cent., and the Jews 87.2 per cent. In another area of eight blocks the Protestant families number 53.9 per cent., the Roman Catholics 32.4 per cent., and the Jews 13.7 per cent. Of the Protestants 25.5 per cent are without any church home, but only 9.2 per cent. of the Roman Catholics are churchless, while 67 per cent. of the Jews have no synagogue connection. It would appear as if the Jews at least are given to segregation, and that where they most do congregate others are driven out. Canadian cities show the same tendency, in fact it is found in all large communities. Mission work among them should be facilitated by this fact.

A LESSON ON EDUCATION FROM INDIA.

The government of Mysore, India, has set an example with regard to education which might well be followed in Canada. Convinced that a purely secular education is essentially defective, it has ordered that the first half hour each day shall be given to moral and religious instruction in all government schools and colleges. The instruction on three days of each week shall be moral, and will be common to pupils of all religions; on the other two school days it will be according to the religious books of the pupils, whether Hindu, Mohammedan, or Christian. With all but Hindu students, attendance on religious instruction is optional. Full regulations are prescribed to meet all cases.

So India teaches a lesson in moral and religious education which western nations are slow to learn. There can be no true education where the moral and religious aspect is lost sight of. General principles on which all agree can be taught, and they should be, otherwise the education imparted is defective.

CONCERNING ILLUSTRATION.

There is no quality in the public speaker more admired by hearers in general than the power of illustrating a subject. The preachers who command the largest congregations, who enjoy a great following wherever they go, and who are most powerfully influencing the hearts and lives of their fellow-men, are those who let the light fall upon their themes through the windows of parable, fable, simile, figure, analogy, and allegory. The abstract thinkers and the metaphysical writers of the day are performing a service in the interests of truth that may be higher and more valuable than the work of the illustrative speaker. They may be evolving hidden principles, discovering unknown laws of mind or matter, or laying before the gaze of the intellect the mysteries of universal truth. These are the exclusive few who are the great propellers of thought. But the work they do is not popular. Their influence is circumscribed. It takes the man who possesses the illustrative faculty to follow upon their path, and by the use of analogies to make their discoveries known and appreciated.

The ideal preacher is one who unites the creative faculty along with the gift of illustration. Jesus Christ for this very reason is the supreme speaker of all the ages. He was the Truth himself, and therefore all abstract principles and spiritual laws were profoundly grasped by him. All mystery was as clearly mapped out before his mind as yonder mountain bathed in the dawning sunlight is distinctly outlined to the eye of the spectator. And yet the people heard him gladly, for by no other teacher was the parable ever used to greater perfection. He rivets the attention by the simple story. When the parable has gained the interested attention of the hearer, the spiritual truth is suggested or declared. The divine teacher then lays aside the figure, and preaches the lesson upon the heart. The parable of the sower is most suggestive in this respect. With perfect simplicity the scene is placed before the mind. The sower stands out in prominent contrast to the surrounding scenery. The words present clearly the different kinds of soil upon which falls the good seed. Then what a never-ending suggestiveness there is in the application, the seed of the word falling upon the different kinds of human hearts. What a beautiful method is seen in Christ's dealing with the woman at the well of Jacob! How natural His request for a drink of water. How delicate the reference in the first instance to the hidden fountain of living water. Observe how the Saviour proceeds step by step until the woman makes the grand discovery of her spiritual thirst. Thus again with Nicodemus, he advances from the natural to the heavenly birth; and with the blind man whom he leads to see by degrees first the world of matter and then the Universe of Spirit. No wonder the people heard him gladly. Are we astonished that they flocked around him? The Lord's sermons are indeed simple—exquisitely simple, so that children never grow weary of hearing them. But they are so deep,

so profound, and infinitely suggestive that after millions of minds have pondered the lessons they contain, and after the creation of an expository literature before the extent and variety of which we positively stand aghast, these discoveries are as fresh and original to us as to all previous generations, and they are the themes which occupy by far the greater number of the books that are being published.

It is gratifying to observe that the sermons of the day are becoming more and more illustrative. Metaphysical preaching has almost suffered a total decadence. But the imaginative, the illustrative, and the practical preacher is the man who is sought after, and is wielding a healthful influence upon his fellow-men.

NOTES FROM CENTRAL INDIA.

Dr. Nugent wrote some months ago in the cool season: "We are in the camp at Dewas, which lies on the main road about 22 miles from Ujjain and about the same distance from Indore. It is one of the most modern up-to-date native cities in Central India and in a populous and wealthy district. Yet the only Christian is a boy from the Mhow Orphanage, who is employed by a Hindu to teach weaving. We have been here over a week and a number of educated young men have come every day and at all hours. The people come to us freely. Mr. Smith visits the villages around about. A few days ago we called on the senior Rajah and had a friendly welcome. The Rajah of the junior branch listened for an hour in the market a few days ago whilst we told the story of the Gospel. We should have representatives in these populous districts. During the last few months six adult Hindus were baptized in Ujjain district, besides four of their children. Some of them are finding bitter persecution. There are numbers who are secret believers but have not the strength to confess openly. A Mohammedan woman is with us in camp and wishes to be baptized here because she fears to be baptized in Ujjain. Through her influence Mrs. Nugent and her Bible woman have found access into many homes, and many women have come to the tent. The unrest in India continues, and is due in part at least to the rough treatment accorded the Brahmans at the hands of certain English officials, and knowing these officials as I do, I believe it. Of course they know that freedom from British officials would mean greater ills. We personally find much friendliness."

Mr. Taylor writes "There is much mistiness in the minds of educated Hindus about Christianity. They profess great admiration for Him, but do not like to come to close quarters in reference to Christ's testimony to Himself and His work and His claims upon us. In one part of my field there is a judge who often calls and likes to talk about religion. I gave him Stalker's Life of Christ and a New Testament in English. He is a Hindu of the old school, but sufficiently touched with the spirit of the age to wish to absorb Jesus Christ into his system. I tell him it won't do—Jesus Christ must absorb him."

It is the same note in every letter. Many inquirers—much secret soul anguish, but fear of the consequences of a break with the past.—R. P. Mackay.

THE HUSTLER'S CLASS—A GOOD WORK OVERDONE.

A falling off in interest and attendance in the Sunday school, which is evident in many places, has set our friends in the United States planning how they may overcome this tendency. A hustlers' committee is one of the methods adopted. When a stranger comes to live in a town an organized attempt is made to secure his attendance at the adult class. If he has been first seen at church, on Monday morning a member of the committee calls and leaves a card of invitation to the school. On Tuesday another member calls, and another on each day throughout the week. On Sunday a final messenger arrives to escort him. This is hustling with a vengeance, but it looks like overdoing it, although, it is stated, the victim generally capitulates. In one place in the country, which has one hundred and one adult male inhabitants, one hundred are members of the class. The hundred and first at last account had not been captured.

WHO WILL GO?

The Foreign Mission Committee (office 439 Confederation Lige Bldg.) will welcome correspondence from ministers and doctors who would consider appointment to the foreign field. A few applications are in hand, but the committee urgently requires three or four more men. Funds are available for their support through special generous offers of certain individuals and congregations. Men of faith, not afraid of difficulties; men who have seen a vision of the world's unutterable temperance; men who have seen a vision of the world's unutterable need and are convinced that Christ alone can meet the need—men of this stamp are wanted. Are there not some of the younger ministers of the Church who would like to have a share in the transformation of the Orient? Are there not some medical practitioners who long to consecrate their professional skill to the task of alleviating suffering in India or China and thus have the privilege of pointing multitudes to the Great Physician? The size of the parish or of the practice is limited only by the strength of the missionary. The people are receptive for they want our western civilization. Now is the day of unprecedented opportunity and unspeakable privilege in the investment of life. Who will go?

Christian Science is being wounded in the house of its friends. Mr. Louttit, formerly first reader in the church at Fort Wayne, Indiana, in a carefully written article in the Chicago Interior, says:—"The more intelligent Christian Scientists are fast beginning to realize that Christian Science is the practice of mental suggestion and hypnotism, cleverly concealed by a lot of religious sophistry and philosophic conclusions; and seeing its awful effects they are fast breaking away, unless tied to it by their love for the money to be acquired by their connection with it." When one who knows the inner workings of the cult writes thus of it there is scarcely any necessity for a vigorous campaign on the part of the churches against it, as some advocate. Give it time and it will strangle itself.

UNCLOSED DAYS.

By C. H. Wetherbe.

Very many people frequently say that they would like to have every day of their life an unclouded one. It is a figure of speech by which they mean that they desire to have nothing but bright visions, lightness of heart, with labor and pleasure free from the curtain of dark shadows. This is their ideal of life on earth. Mr. George R. Scott, in an article in "Sabbath Reading," entitled "A Cloudless Sky," says:—"I have often wished to see the time when all my days would be cloudless ones; but perhaps such a condition would not be good for me, for I have heard it said by those who have had the experience of living in a climate of almost perpetual sunshine that its beauty becomes monotonous, and that living where the seasons are changeable are preferable." Then he adds: "To-day is cloudy, which makes it hard work to write cheerfully."

I do not agree with the sentiment that continual unclouded days are better for one than are the days which alternate with dark clouds and clear sunshine. A life without periods of dark experience would be a very unfortunate one, both to Christians and unconverted ones. It would be a comparatively weak and stunted life. If one were to have no darksome trials and troubles he would be largely undeveloped in mind, heart, and character. If a Christian were to have none but cloudless days he would be far less vigorously prayerful than he is when heavy clouds are pressing him sorely.

Consider the fact that, in Old Testament times it was the terribly dark days which prompted men of God to pray with unwonted energy and persistency. Jacob would never have become known as the man who prevailed with God, and therefore the victorious pleader with Him, if all his days had been unclouded. A shrouding and whelming darkness of soul constrained him to besiege God with all of his might, and with continuous urgency. And a similar experience has been the good fortune of multitudes of saints since that day. Thank God for the darkness which leads you to cry out with unusual fervor for blessings that you would not receive without it.

The purchasers of school readers in Ontario are promised a saving of over half a million dollars this year, and \$125,000 a year for two years thereafter, during which the new contract runs. Before 1907 these readers cost \$1.15. Since 1907 they cost 49 cents. In future they will cost 39 1/2 cents. As the price of both materials and labor has advanced, the former price of the books must have been too high. Somebody has been making money too fast at the pupils' expense.

Rev. Dr. J. W. Macmillan was warmly welcomed to his new charge, the historic St. Matthew's church at Halifax, Nova Scotia, and has entered upon his ministry in that city under the most favorable auspices. The church is in the heart of the city, and had at one time as pastor the late Principal Geo. M. Grant, of the university at Kingston, Ontario, and is composed of wealthy Halifaxians.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

"AN HIGHWAY SHALL BE THERE."

By David Lyall.

Mr. Courtenay Pile alighted from the train at the small station of Littleton March, his handsome face wearing a somewhat troubled expression.

He passed through the booking office, and found an open trap of the type usually to be hired at village inns awaiting his orders. He had wired for it because his visit was unexpected by those who might have seen that he had a more comfortable reception. It was a mild February day, with a suggestion of spring in the gentle air, soft clouds chasing one another across the dappled sky. The roads were soft and muddy, and Mr. Pile looked critically at the somewhat sorry old crock between the shafts of the village fly and ruefully shook his head.

"How much for the lot, Simon? and how long before we get hauled up to March Manor?"

"Matter o' arf an hour, sir," replied Simon, without blinking an eye. "There's more go in that there old crock than you thinks."

Mr. Pile swung himself up beside the driver, drew the emaciated rug gingerly over his well-worn trousers, and the old crock, laying his ears well back, set off in a weird amble that was half gallop and half trot.

"They be gittin' on, sir, up to the Manor," said the driver, inclined for a little friendly talk. "Every day the walls gets a little bit 'igher, so to speak. It'll look tip top when it's done."

"Is it approved in these parts, then?" inquired Mr. Pile with some interest.

"Oh, yes, sir; they says there won't be anythink to touch the new 'ouse in this part o' the country."

"That's good, Simon, and as it should be," remarked Mr. Pile, and relapsed into silence as they began to ascend the road to the downs, which dipped again to the sheltered valley in which the new Manor House of March was being erected for an absentee.

They reached it under thirty minutes, and long before they turned in at the avenue gates the red pile of the new masonry was visible between the spaces of the leafless trees.

"You can let me down here, Simon, and go round by the back way to the stables," said Mr. Pile when they were well within the gates; "and I require you to wait there for me. I want to get back to Littleton in time for the threeten."

"Right, sir."

The trap stopped, Mr. Pile alighted, and at once cut across the park in a slanting direction towards the house. Once only he stopped to draw a letter from his pocket and read it through. It was almost unnecessary, because he had already made himself master of the contents, which had angered him greatly.

"Confounded cheek on Wakelyn's part—confounded!" he repeated, drawing out the word with emphasis; "but he's a clinking good servant, and we can't afford to dismiss him at this point. It would create suspicion, which is what we must avoid."

When he reached the new building, which was being erected on the site of the old one, consumed a few months before by one of the most disastrous fires of the century, all the signs of a big undertaking being carried merrily through to its legitimate finish met his eye. Cranes were at work to assist the bricklayers, great piles of dry mortar and stacks of bricks covered the short sward, seeming to destroy for a moment the fine old turf in

the immediate vicinity; the air was filled with the din of labor being heartily pursued.

A man high up on the gable wall caught sight of Mr. Pile approaching, and immediately began to descend to the ground. He was a big, slow man, with a somewhat inscrutable face, careless of his dress, but never slovenly; a man whose expression and whole bearing suggested both power and determination. A brief greeting, rather curt on Pile's part, passed between the two men, and Wakelyn waited for his superior to speak further.

"I came on account of the somewhat unusual letter I received from you yesterday, Wakelyn. I started to answer it this morning, but found it difficult; where can we talk?"

"In the little office; it is empty at the present moment," answered Wakelyn imperturbably, and they turned together to the small wooden shanty that had been erected for the transaction of business which required attention on the spot. It was quite comfortable within, and warmed by a small stove which sent out a bright glow. Pile closed the door, and his face hardened as he looked straight at Wakelyn.

"You exceeded your privilege, I think, this time, Wakelyn. I've stood, we've all stood, a good deal from you, but this is the limit. What have you to say for yourself?"

"Nothing more than I put in my letter, sir. I can't stop here and see the work through on the present lines. I don't profess to be a saint, but the stuff that's being put into this house is the limit, if I may borrow your expression. It's dishonest, and all the more so that Lord Trammer is not here himself to overlook it."

"A fat lot of good he'd be if he were here. So it doesn't come up to specification?"

"No, and you know it; when I complained the Garrods have as good as told me they're within their rights, according to the orders they've received privately from you and Mr. Gladwyn. I won't be a party to it, that's all, and I'm quite ready to leave at the end of the week, in fact, I've made up my mind."

Mr. Courtenay Pile's face reddened very deeply.

"So it's a very high hand you'll take, Wakelyn? Whence all this new-fangled delicacy of conscience? You've been in the building trade a good many years, and I suppose this isn't the first time you've seen things fall short of specification. It's done every day; you know that."

"I do know it, but as I said, I won't be a party to it," replied Wakelyn, with the same quiet, imperturbable air which had the effect of raising Mr. Pile's anger almost to a white heat.

"There isn't anything so very bad; it won't affect the foundations of the house, nor its lasting qualities, idiot, you must know that."

"There'll be trouble in about five years' time," was the reply. "But that isn't the point—my point at least. Lord Trammer is paying for something he's not getting, and because I know that, I want to quit the job."

"You a fool to yourself, Wakelyn, if you do any such thing," said Pile sourly. "Where'll you get another job? A word from us will go a long way, and we can't afford, as business is in these days, to be so mealy-mouthed; nobody knows that better than you."

"I can't help that," replied Wakelyn quietly, "my mind's made up."

Then Mr. Courtenay Pile's admirable composure gave way, and he cursed

his subordinate in no measured terms. But it made very little impression, and two hours later Pile had to return to town to report the ill success of his interview, and to look out for a successor to Wakelyn.

The man who had faced a difficult situation for conscience' sake went about the rest of his day's work apparently undisturbed. He had counted the cost. That it was likely to be heavy he had never hidden from himself.

Lucrative situations were not going begging, and he was now a middle-aged man; further he had many heavy private obligations—a wife and family, including an invalid son. It was for the boy's sake he had done this. If Ted Wakelyn had ever been tempted to rebel against the destiny that kept him tied to a sick bed while others arrived on the work of life, he might have been cheered had he known how mightily was the influence he wielded on all with whom he came in contact.

When Wakelyn got back to his simple, bare quarters at the village inn that night two letters waited for him, both from his home.

He opened the boy's letter first, and when he read it a tender smile hovered about his lips, and something very like tears welled his eyes. It had nothing to do with the case that had been decided that day, it was merely, as Wakelyn expressed it later, a love-letter from the boy, who missed his father and his chum more than he had words to tell. It warmed Wakelyn's heart; but while he fingered the other one, he was conscious of a reluctance so great that he feared to break the seal. It was Lucy's answer, his wife's deliverance upon the contents of the letter he had sent to her early in the week. He had not asked any advice in the letter, only told her what was in his mind, and what he intended to do. How would she take it? He felt a little afraid.

He slipped the letter in his pocket, unopened, went to wash the dust of the day's work from his face and hands, and then sat down to his solitary tea. He enjoyed it after a fashion, then pushing his chair back, sat down on the old monk's bench by the fire, and lit his pipe. That done, he cut open the envelope of his wife's letter with great deliberation, and drew forth the written sheet within, and drew agnied at once that it was not long, because the outer page was quite blank. When he turned it to the other side, his face flushed a little and his eye shone. It was a long time since Lucy had begun a letter to him in such endearing terms. She was undemonstrative, a woman of few words at all times. But for once she had laid aside all her reserve.

"Darling," it began. "Your letter is lying spread out before me as I write, and I have waited a whole day before answering it, so as to be quite sure of all I wished to say. The impulse was on me when it came to sit down at once and pour out all my heart; but Ted was not so well this morning, and other things I will tell you presently intervened."

"I felt so glad when I read your letter, John, that every other worry seemed to fade away. I just slipped up to our room and knelt down, and thanked God because He had made you so good and so strong. You have done right, quite right. I understood every word of what you wrote, and it was more than kind of you to take so much trouble to make the things positively clear to me, but, dear, it was not needed. My faith in you is so great that I should never have questioned your decision, whatever it had been. I understand all you say about the things that are done in business, but I am thankful beyond any words of mine to express that you will

not lend yourself to these methods, and that you will suffer rather than lend your countenance to dishonest practices. I will suffer with you gladly, John, and be proud of it, and I am sure the children if they were asked would say the same. But, happily, I think there will not be any need. Who do you think came to see me to-day but Uncle Edgar from Bristol, without a word of warning, and he did not seem to mind a cold meat lunch? He was so nice, so different from any time I have ever seen him before, that I couldn't quite make it out. He is aging, too; I can't help thinking that God has spoken to his hard heart, and that he is beginning to realize some of the things he has missed in life. He was lovely to Ted, and brought him a great parcel of books, new books, from the Stores; think of Uncle Edgar being guilty of such extravagance! He asked very kindly about you, and he said I was beginning to look rather old and tired, and that I must take better care of myself, and couldn't have a holiday together at Morecambe at Easter. Finding him like this, and wanting desperately to tell somebody how proud and glad I was about you, I gave him your letter to read. He took a long time to read it, and blew his nose several times over it, and was a little gruff at the end. Then what do you think he said all of a sudden?"

"Your husband's a fool, Lucy, as the world counts folly, but I shouldn't wonder that he's chosen the better part. Tell him I said so, and if he comes home next week, as he seems to expect, out of a job, bring him to Bristol for the week-end, and we'll talk things over. I need somebody at my place I can trust, who won't buy and sell me the moment my back's turned. I could trust your John Wakelyn, so bring him down." Of course I said I would. I hope your interview with your firm won't be very disagreeable, dear, but if it is, never mind. Come home. Never have you been so welcome as you will be this time to the happy and loving woman who is so proud to sign herself YOUR WIFE."

Wakelyn's lips twitched as he turned the sheet to read it all over again, and a joy filled his heart so great as to well-nigh overwhelm him. The part concerning Uncle Edgar did not greatly uplift him, it was the knowledge that he had his wife's sympathy and trust that filled and covered his whole horizon; nothing else mattered.

There occurred to his memory as he sat there in the silence a passage he had read from Isaiah before he slept the night after the momentous letters had been written.

"And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those, the wayfaring men, though fools shall not err therein." And again, "They shall obtain joy and gladness, and sorrow and sighing shall flee away."—British Weekly.

LITTLE WEATHER PROPHETS.

If you go out in the morning and find the ants busily engaged in clearing out their nests and dragging the sand and bits of earth to the surface, you may be sure, no matter how cloudy it is, that there will be no rain that day, and possibly for several days. If, however, in the afternoon you see the ants hurrying back to their nests, and the sentinels hunting up the stragglers and urging them to go home, you may be certain that there will be rain that afternoon or night. How the ants know, we have no idea, but they do know.

The golden beams of truth and silver chords of love twisted together will draw men with a sweet violence whether they will or no.—Oudworth.

THE LIFTING OF THE MIST.

By Pauline Johnson.

All day long the vapors played
At blindfold in the city streets,
Their elfin fingers caught and stayed
The sunbeams, as they wound their
sheets

Into a filmy barricade
'T'wixt earth and where the sunlight
beats.

A vagrant band of mischiefs these,
With wings of grey and covered gown;
They live along the edge of seas,
And creeping out on foot of down,
They chase and frolic, frisk and tease
At blind-man's-bluff with all the
town.

And when at eventide the sun
Breaks with a glory through their grey,
The vapor fairies, one by one,
Outspread their wings and float away
In clouds of coloring that run
Wind-like along the rim of day.

Athwart the beauty and the breast
Of purpling airs they twist and twist,
They float away to some far rest,
Leaving the skies all colorless!—
A glorious and a golden West
That greets the Lifting of the Mist.
Brantford.

WHAT THEY LOST.

By Frank H. Sweet.

"I'm sorry you lost it," said mother, one day,
As she sat in her corner chair, mending
away;

And Richard and Percival looked in
surprise,
But mother, still busy, did not raise her
eyes.

"Have you lost anything, Richard, to-day?"
"No, Percival, haven't you, either?—I
say!"

Two little faces grew rosy with shame.
And mother said, "Yes, my dears, tem-
per's its name."

THE TREE TEST.

There was once an old monk walking through the forest with a little scholar by his side. The old man suddenly stopped and pointed to four plants close at hand. The first was beginning to peep above the ground; the second had rooted itself pretty well into the earth; the third was a small shrub; while the fourth and last was a full-grown tree. Then the old monk said to his young companion:

"Pull up the first."
The youth easily pulled it up with his fingers.

"Now pull the second."
The youth obeyed, but not so easily.

"And the third."
But the boy had to put forth all his strength, and used both arms, before he succeeded in uprooting it.

"And now," said the master, "try your hand upon the fourth."

But lo! the trunk of the tall tree grasped in the arms of the youth scarcely shook its leaves; and the little fellow found it impossible to tear its roots from the earth.

Then the wise old monk explained to his scholar the meaning of the four trials.

"This, my son, is just what happens with our passions. When they are young and weak one may, by a little watchfulness over self and the help of a little self-denial, easily tear them up; but if we let them cast their roots deep down into our souls, then no human power can uproot them! the almighty hand of the Creator alone can pluck them out.

"For this reason, my child, watch well over the first moments of your soul and study by acts of virtue to keep your passions well in check."—Selected.

Healthy Little Children.

A mother should not expect that her children will escape all the ills to which babyhood and childhood are subject, but she can do much to lessen their severity and make baby's battle for health easily won. Baby's Own Tablets should be kept in every home where there are little ones. They are mothers' ever-ready help and Baby's friend. The action of the Tablets is gentle but thorough. They cure colic, indigestion, constipation, diarrhoea, allay the irritation at teething time, destroy worms and promote healthy, natural sleep. And the mother has the guarantee of a government analyst that this medicine contains no opiate or narcotic. Sold by medicine dealers or by mail at 25 cents a box from the Dr. Williams' Medicine Co., Brockville, Ont.

SANITARY EFFECT OF HOUSE PLANTS.

Even if it is granted, however, in face of these incontrovertible facts, that vegetation exercises no perceptible influence upon the composition of the atmosphere in the open air, many persons will not be disposed to give up the idea that the air in rooms can be improved by plants, because, as is well known, every green leaf absorbs carbonic acid and gives out oxygen under the influence of light. This idea may seem the more justifiable, because, though the production of carbonic acid is not perceptible in the greatest assemblages of human beings in the open air, it is always observed in confined spaces, although the actual production is but small. In the air of a closed apartment, every person and every light burning makes a perceptible difference in the increase of carbonic acid in the air. Must not, therefore, every plant in a pot, every spray, any plant with leaves, make a perceptible difference in a room? Every lover of flowers may be pardoned for wishing to see this question answered in the affirmative. Have not even medical men proposed to adorn school-rooms with plants in pots instead of ventilating them better, in order that their leaves and stems might absorb carbonic acid from the mouths of the children, and give out oxygen in its stead? But hygiene cannot agree even to this. Hygiene is a science of economics, and every such science has to ask not only what exists and whether it exists, but how much there is and whether enough. The power of twenty pots of plants would not be nearly sufficient to neutralize the carbonic acid exhaled by a single child in a given time. If children were dependent on the oxygen given off by flowers, they would soon be suffocated. It must not be forgotten what a slow process the production of matter by plants is—matter which the animal organism absorbs and again decomposes in a very short time, whereby as much oxygen is used up as has been set free in the production of it. It is for this reason that such great extents of vegetation are required for the sustenance of animals and man. The grass or hay consumed by a cow in a cow-house grows upon a space of ground on which a thousand head of cattle could stand. How slow is the process of the growth of wheat before it can be eaten as bread, which a man will eat, digest, and decompose in twenty-four hours! The animal and human organism consumes and decomposes food as quickly as a stove burns the wood which took so many thousand times longer to grow in the forest.—Popular Science Monthly.

In the lifelong fight to be waged by everyone single handed against a host of foes, the last requisite for a good fight, the last proof and test of our courage and manfulness, must be loyalty to truth.—Thomas Hughes.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

At a recent meeting of the session of Bank Street Church, Rev. Dr. Moore, who was for more than thirty years minister of the church, was elected pastor emeritus.

Bank Street congregation in the near future will build at the corner of O'Connor and Cooper Streets, having been granted permission by the Presbytery to that end. The new site is in every way considered a most eligible one.

Officers for the ensuing year were elected at the annual meeting of the Young People's Association of Knox Church last week. They are: president, Mr. H. S. McMullen; secretary-treasurer, Misses McJanet and Katie Cherry; conveners of committees: educational, Mr. S. A. McDermott; biblical, Miss Deacon; social, Miss Christie and Miss Margaret Stalker; outlook, Mr. S. J. Jarvis and Miss MacPherson.

The death at the age of 52 years is announced of Alexander M. Bayne, of Merrivale. For many years he took a prominent part in local and church matters. He was an elder of the Merrivale congregation and superintendent of the Sunday School, filling both positions faithfully and efficiently. The funeral service was held in the church conducted by the pastor, Rev. A. G. Cameron, who preached from the words "Blessed are the Dead that Die in the Lord" with special application to the deceased. Rev. R. Eadie, of Hintonburg, assisted; and the large attendance at the funeral bore testimony to the high regard in which he was held by his neighbors and friends.

Last Sunday morning, in Erskine Church, the pastor, Rev. C. W. Nicol, preached a sermon on "Imperialism" from the text, "Thou hast increased the nation; O Lord, thou hast increased the nation; Thou art glorified." The dreams of great princes, prophets, and statesmen as to the greatness of the Assyrian, Grecian, and Roman monarchies were realized for a time, but all their greatness has vanished, because imperialism without God is a farce. Babylon was a golden cup in the Lord's hand, but when she exalted herself in pride and forgot God, the golden cup was dashed to the ground. True imperialism and Divine sovereignty are synonymous. "Thou hast increased the nation." The prophet teaches that God is the great factor in national up-building and national life, the dominant power in the universe. Our statesmen and legislators are looking forward to a great future for the British Empire, and a prominent place for Canada in the councils of the nation; let the statesmen of England and Canada understand their plain course of duty, as the representatives of a Christian nation, that it is theirs to make the people know and feel God's power, and fear and obey Him,—that it is at once the nation's privilege and duty to evangelize the world, for no nation has a right to colonize the smallest strip of heathen territory in Africa or elsewhere without sending them the Bible and the missionary. Imperialism is evangelistic, and is the voice of the whole nation, sending forth the knowledge of the true God in Christ, as the God of love and goodwill towards men, that God may be honored and glorified. The discourse, of which the above is the merest outline, was listened to with close attention and evident pleasure by a large congregation, and the unique service was appropriately closed with the National Anthem.

EASTERN ONTARIO.

Rev. H. S. Lee, of Apple Hill, and Rev. Mr. Drysdale, of Gravel Hill, exchanged pulpits last Sunday.

On Sunday last several additional elders were ordained and inducted in Salem church, Summerstown, the pastor, Rev. John Matheson, officiating.

Mr. Smith, of Montreal, was the preacher in the Gravel Hill Church on a recent Sunday; and Rev. Mr. Hanna, Field Secretary of the Lord's Day Alliance, visited this locality in the interest of the work.

Mrs. D. A. McArthur left Maxville last week to make her future home at Central Butte, Sask. For over twenty years she had taken an active interest in Church work, and in the Presbyterian Sunday school especially she will be greatly missed.

The engagement is announced of Miss Mabel M. Bateman, daughter of Mr. G. A. Bateman, Kingston, to the Rev. Herbert Wallace, B.A., Ph.D., assistant professor of Hebrew, Queen's University. The marriage will take place very quietly early in June.

Rev. G. W. Mingie, of North Lunenburg, lectured on Monday evening in the Pleasant Valley Church on "From Canada to Cuba," giving those who heard him an interesting and instructive talk on what he saw during his recent visit to the "Queen of the Antilles."

On Thursday, June 3rd, the Ladies' Aid of the Woodlands Church have chartered the "Island Belle" steamer for an excursion to Ogdensburg and Morristown, N.Y. This promises to be a most enjoyable trip. For full particulars readers are referred to posters.

The many friends of Rev. N. A. McLeod, of the First Church, Brockville, will be glad to learn that he is recovering after an illness of about two months. He will soon leave for Nova Scotia for a prolonged holiday, which it is hoped will fully restore him to health and vigor.

At a banquet in connection with the Gravel Hill Church, held in the Orange Hall, at which sixty men were present, at which suitable addresses were given by Rev. Mr. Bell, of Finch, and Rev. Mr. Mackay, of Maxville, a Brotherhood Association was organized in connection with the Laymen's Missionary Movement. A strong committee was named to look after arrangements for the future.

Rev. J. J. Patterson, of St. Andrew's Church, Sarنيا, has announced that he will read no more notices from the pulpit. "There are three newspapers in this city," he said, "and in future the public will receive the news dealing with the services of this church through the columns of those papers." It would be well if everywhere Mr. Patterson's method of dealing with pulpit intimations were adopted. The reading of a long string of notices is not a very fitting finish to an impressive sermon.

The 25th annual meeting of the Glen-garry Presbyterian, W.F.M.S., will be held in Knox Church, Cornwall, on Wednesday and Thursday, June 9 and 10. There will be four sessions, Wednesday afternoon and evening and Thursday morning and afternoon. Among those who will take part in the services will be Miss Hamilton, Mrs. David Tait, Mrs. N. H. McGillivray, Mrs. Thomas, Mrs. J. D. MacLennan, Mrs. James Pollock, Mrs. J. Grant, Miss Cline, Miss Copeland, Mrs. J. Hall, Mrs. John McConnell, Mrs. J. Fraser, Mrs. A. McDonald, and Mrs. Rombough.

TORONTO.

Mrs. (Rev.) Daniel Strachan and Mrs. Thompson are settled at 123 Huntley Street.

Rev. A. Logan Goggie, of the Parkdale Church, having been asked by the committee appointed by St. Andrew's Church, Winnipeg, to select a pastor to allow his name to be placed before the congregation, has declined, to the great delight of his greatly attached people.

Rev. Dr. Milligan, who was to have preached the annual sermon at the closing exercises of Woodstock College on Thursday, 27th inst., will through illness be unable to be present and his place will be taken by Rev. A. L. Goggie of Parkdale Presbyterian church, who is well known as a preacher of marked ability.

Special services celebrated the third anniversary of the building of St. Paul's Church last Sunday week. Rev. W. J. Clarke, of Westmount, Montreal, and formerly of London, Ontario, conducted both morning and evening services. An appeal for special offerings for the reduction of the mortgage on the church resulted in the realization of a substantial amount of money to be devoted to that purpose.

On last Sunday Avenue Road Presbyterians held their anniversary services, when Rev. Prof. Ballantyne preached in the morning, Rev. Robert Herbison, of St. Giles', in the evening, and Rev. Alexander MacGillivray, of Bonar Church, addressed the children in the afternoon. All the services were well attended. This congregation, under the pastoral care of Rev. Mr. Stephen, is growing steadily, and promises soon to be one of the strongest in the city.

HAMILTON.

Rev. S. H. Sarkissian, of Binbrook and Saltfleet, preached recently in St. John's church, and made a telling plea for his fellow-countrymen in their sufferings.

A handsome souvenir handbook of Hamilton is being prepared for the commissioners who attend the General Assembly to be held in our city next week. The billing committee has not yet been able to complete its labor owing to the neglect of some Presbyteries to forward list of commissioners. Rev. J. A. Wilson, secretary of the local committee, is working night and day.

The Lord's Day Alliance has been active of late in our city, and several convictions have been registered in candy-selling and other cases. There is great room for improvement yet, however. Twenty-eight persons were counted going in and out of a certain tobacco store in the short space of ten minutes one Sabbath evening recently. Hamilton needs an Anthony Comstock.

WESTERN ONTARIO.

Mr. George A. Little, of Knox College, Toronto, has accepted a call to Knox Church, Kenora.

St. Paul's Church, Ingersoll, after undergoing extensive repairs, was reopened on the 16th inst. by appropriate services conducted by Rev. Dr. Dickie, of Woodstock. Rev. Mr. Bright took the services in Chalmers' Church.

MISSIONARY WANTED.

Wanted for the GVALIOR PRESBYTERIAN MISSION a fully qualified (unmarried) Missionary to assist Dr. White at Jhansi, India. Salary \$1,000. One with a knowledge of mechanical arts preferred.

Apply, giving experience and references to Mr. J. K. McDonald, Confederation Life Building, Toronto.

SYNOD OF TORONTO AND KINGSTON.

This court of the church met in St. James' Square, Toronto, on the evening of the 11th inst. with a large attendance of members.

The retiring moderator, Rev. Dr. Dickson, preached the sermon, taking as his text the words: "Obey them that have the rule over you," which are found in Hebrews xiii, 17. He began by pointing out that Christians always paid proper respect to their lawful rulers and leaders. A Christian congregation would obey and follow their minister, who should be a spiritual leader of his church, a moral leader, an intellectual leader, a financial leader. Under each head the preacher pointed out how the minister should make himself the leader of his flock.

The election of a new moderator brought out two nominations. Rev. T. W. Wilkins, M.A., of Trenton, whose name was presented by Rev. Dr. Turnbull, and Rev. James Buchanan, of Dundalk. The name of Rev. Dr. J. B. Fraser, of Annapolis, was presented by Rev. Findlay Matheson, of Chatsworth. Dr. Fraser withdrew his name and Rev. Mr. Wilkins was declared unanimously elected, after which he expressed his appreciation of the honor.

The report of the treasurer showed the synod finances to be in a good position with a balance on hand of \$1,117.05. The treasurer, Mr. A. T. Crombie, who is too ill to attend the meeting, resigned his position after twelve years' faithful services, and a committee was appointed to convey to him the synod's appreciation of his services and regret at his illness.

Mr. R. C. Jennings of Toronto was elected to fill the position rendered vacant by Mr. Crombie's resignation.

Rev. Jas. A. R. Dickson, D.D., of Galt, the retiring moderator, was cordially thanked for his valuable services to the synod during his year of office.

Rev. Ebenezer Scott, a graduate of Glasgow University, from St. George's Presbyterian Church, Liverpool, England, was received into the synod, as he has come to reside in Canada.

The question of changing the date of the synod meeting was referred to the presbyteries to decide on.

Sabbath School Work.

"Only three-fifths of the children of Sabbath-school age in Ontario attend Sabbath schools," said the Rev. T. D. McCullough at the evening session of the synod last night. He introduced the report on the Sabbath schools.

The schools now number 621, an increase of 31 over last year. There are now 6,567 teachers and officers, an increase of 145. The scholars now number 57,711, a gain of 4,045. The cradle roll shows a gain of 1,386, now numbering 3,716. The home department numbers 2,229, against 1,498 for 1907.

Last year's contributions for self-support amounted to \$23,930, a gain of \$1,725. For the children's day fund, \$2,602, a gain of \$115. For other schemes of the church, \$12,430, a gain of \$1,483. For other purposes, \$7,516, a drop of \$1,703. Contributed for the support of the Sabbath schools, \$5,462, an increase of \$910. The number of union schools, 71, shows an increase of 18 over 1907. In 36 the superintendents are Presbyterians, an increase of four. Out of 319 teachers, 176 are Presbyterians, an increase of 33. Out of 3,500 scholars 1,456 are Presbyterians, a gain of 216.

The general secretary, Rev. J. S. Robertson, said there was the only church that had a special system of training for teachers and that this would be greatly improved and extended during the next year.

The Rev. Geo. A. McLennan, B.A., introduced the report of the Young People's Societies. The report shows an increase in membership of 738, being 8,513. There are 5,609 full communion church members connected with the societies. The total collection for all purposes amounted to \$11,681.

Revivals in Honan.

The Foreign Mission Report was presented by Rev. Dr. McTavish, but the

time was given to Rev. Jonathan Goforth, the returned missionary, who gave a graphic account of the recent remarkable revivals in Honan. The revivals had assumed the particular form of spontaneous confessions of individual acts of wrongdoing from all parts of the hall at his meetings, and had given a wonderful impetus to the work. He had met the same experience at a meeting in the East-end of London, on his way home.

Hearty congratulations were extended by the synod to Rev. Dr. and Mrs. Gregg on the jubilee celebration of their married life. Several speakers gave testimony to the invaluable services of Dr. Gregg on behalf of the Church, and the resolution of congratulation was carried by a standing vote. The recipient expressed briefly his acknowledgment of many kindnesses.

Deficit in Home Missions.

The report of the Home Mission Committee, presented by Rev. Jas. Buchanan, of Dundalk, regretted a large deficit in the fund aimed at last year. The synod was expected to contribute \$60,000, but was \$18,000 short of that amount. This year it is asked for \$65,000, of which \$30,000 is Toronto's share. Home rule for home missions was strongly advocated, and a recommendation was adopted to the effect that the synod should supervise and pass all grants and generally care for all the home mission work within the bounds. It was also recommended that the synod make the necessary arrangements with the General Assembly to carry out the proposal. Lieut. Col. McCrae, of Guelph, urged that special efforts should be made to aid weak congregations in Quebec and the men in lumber and railroad camps.

Increase in Systematic Giving.

The Committee on Systematic Giving reported a remarkable awakening in the matter, through the impetus given by the Laymen's Missionary Movement. It recommended the assumption by the synod of its share of the General Assembly's budget of \$630,700 for 1908-9, and suggested a plan for stirring up interest in the securing by each congregation of the amount of its allocation.

The Committee on Evangelism recommended united effort among the churches of each presbytery looking to a revival of spiritual life and work in each church.

The report of the Committee on Church Life and Work was adopted. It recommended that an effort be made to establish family worship in every home, and to ascertain why more young men do not offer themselves for the ministry, and that church life and work be discussed in the pulpit on one or more Sabbaths at an early date.

In future, instead of sending out questions, the committee will take the reports of all other committees, and sum up the work of the Church as a whole.

Young People Are Active.

Sabbath schools and Young People's Societies were discussed at the evening session. The number of schools reported was 621, an increase of 31; teachers and officers 6,567, increase 145; scholars 57,711, increase 4,045. The number of union schools was reported at 71, in 36 of which the superintendents were Presbyterians. The total contributions for all purposes amounted to \$46,778.

In supporting the adoption of the report, Rev. J. C. Robertson, general secretary, called attention to the fact that the Presbyterian Church was the only one that had a special training course for teachers. He expected it would be greatly aided by a book now being prepared by Dr. R. P. Mackay.

The report of the Committee on Young People's Societies was optimistic, giving a substantial increase in both societies

and members. It stated that there were 102 societies within the synod that met regularly throughout the year, and recommended that sessions be instructed to see that some form of organization of young people be effected in every congregation.

An illustrated talk was given by Mr. F. W. Moffat, who showed a number of interesting slides which had been used in connection with Sunday school work. He was given a hearty vote of thanks.

A resolution was passed expressing sympathy with Rev. Dr. Somerville, treasurer of the Church, in his illness, and satisfaction with the reports of his progress.

Agod and Infirm Ministers.

A resolution passed receiving the report of the aged and infirm ministers' fund, urging that the fund should receive more fully the sympathy and support of the Presbyterian ministry and congregations, and recommending that all Presbyterian ministers be placed upon this fund.

Rev. Dr. McLeod thought the Church should put more confidence in Mr. J. K. Macdonald, administrator of the fund, and that they should let him have some funds with which to work. It was useless to talk about or to pray to God for more men for the Christian ministry if they were not prepared to keep them, and to look after them in their old age. Then he thought that all the ministers of the Presbyterian Church should be made members of this fund, as was the case in the United Free Church of Scotland.

Rev. Dr. Gracey also put forward a strong plea that young men going into the ministry should be able to do so without the fear of going to the poor house when they had passed seventy years of age.

AN IDEAL TOUR.

To the Pacific Coast and the Alaska-Yukon-Pacific Exposition.

Because of the fact that the Alaska-Yukon-Pacific Exposition is being held in Seattle this year, crowds of people from the east will be attracted to the Pacific Coast. In fact many who have long wanted to visit the Coast will make an effort to do so this year because of the extra attractions which the west will have to offer and the low rates which have been established; because too, that many have learned by experience that the personally conducted tour is the ideal way to travel and get the most real enjoyment and value out of a trip many are naturally looking for such a tour. The same has been provided for by the Grand Trunk Railway System, and on July 16 a special train party will leave Montreal. The party will be made up of people from New England, northern New York and Canada and will be composed of teachers, business and professional men. The fact that the service of this road which is easily one of the finest equipped railroads in the country, with the only double track between Montreal and Chicago and one of the finest roadbeds in America, is at the disposal of the party, and that the party is to be personally conducted by Mr. E. C. Bowler of Bethel, Maine, who has long since established a reputation of making his tours truly ideal, is sufficient guarantee that those who take this tour will get the tour of a lifetime. No effort has been spared by the railroad from start to finish, the route that can be had between ocean and ocean; every possible detail looking to the comfort and pleasure of the party have been considered, and a rate which seems almost inconsistent with the service has been made. The party will be limited to the capacity of the train, and any desiring to secure accommodations should apply at once for full information to E. C. Bowler, Bonaventure Station, Montreal, Quebec.

HEALTH AND HOME HINTS.

The teapot requires careful drying after using if good tea is to be made. Tough meat can be made tender by adding a teaspoonful of lemon juice to the water in which it is boiled.

Pain spots may be removed from any kind of clothing by saturating with equal parts of turpentine and spirits of ammonia.

Best Tooth Powder.—Pulverized chalk, one ounce; pulverized charcoal, two ounces; pulverized soap, half ounce; and sufficient spirits of camphor to wet all to a thick paste. Apply with a brush.

This stimulating hair wash is excellent and not expensive:—Put a small handful of box-leaves into a covered jar or teapot and pour over them one pint of boiling water. Let this stand till cold, then strain and add two ounces of Jamaica rum to the fluid. Strain in a well-corked bottle and shake before using.

Camphor, a Remedy for Mice.—Any-one desirous of keeping seeds from the denudations of mice can do so by mixing pieces of camphor gum in with the seeds. Camphor placed in drawers or trunks will prevent mice from doing them injury. The little animal objects to the odor, and keeps a good distance from it. He will seek food elsewhere.

Vertigo or Dizziness.—To cure vertigo or dizziness, arising from dyspepsia, eat food that is easily digested, avoiding pastry and fat meat. Sometimes it is occasioned by coarseness, and in this case the remedy is to keep the bowels open with gentle physic. Avoid coffee, ardent spirits, late suppers, and go to bed and rise early, and take plenty of outdoor exercise.

Spanish Cream.—One quart milk, four eggs, half ounce gelatine. Pour one pint of milk on the gelatine, then add the other pint of milk, and stir it over the fire in a farina kettle. Beat the yolks of the eggs with three tablepoons of sugar, and stir into the milk just before it boils. When it comes to a boil take it off, stir into it the whites of the eggs beaten to a stiff froth, with three tablepoonsfuls of sugar. Flavor with vanilla. Pour into molds. Use the next day.

NUT TREES.

The age at which any nut trees come into bearing depends on the care given to the trees. Some authorities state that fifteen or twenty years are necessary to bring them into full bearing, from the time the nut is planted. This is a mistake as trees that have been well cared for should bear a bushel of nuts in ten years, and the quantity will increase rapidly each year after that time.

Some persons may enjoy raising these trees from seeds; to be sure, it is rather a slow process, but it is interesting work. When planting the nuts, if they have thin shells, be perfectly sure that they have not dried out at all. The best plan is to get them as soon as they ripen, and plant them at once. When this is not possible, keep them in moist sand or in sawdust until they can be started. Butternuts, walnuts, hickory nuts, and filberts, being hard-shelled, will keep in growing condition much longer, but should be planted in the fall, as they germinate better when allowed to freeze, as that cracks the shell.

The fall planting is Nature's own plan, and the nearer we follow her ways the better results we may expect. Another thing, do not plant the nuts deep: Nature drops them on the surface and gives them a thick covering of leaves in which the dirt catches as it blows about, then the snow covers all and helps the leaves to decay and form a covering of leaf mold for the tree to grow in.

SPARKLES.

"I suppose that inspiration prompts many of your jokes?"
"A few," admitted the Press humorist. "Desperation, however, prompts the most."

Visitor—"And your daughter painted this beautiful picture?"

Mrs. Upstart—"My daughter paint it? No, indeed! Her teacher did the work. Considering what we pay him for lessons, it was the least he could do."

"What do ye think of the weather?"
"Wal, considerin' that I ain't had time to fix the leak in my roof, I reckon it'll rain, and seem' as how my tank's most empty, I calculate it won't."

"Where are those oysters, waiter?"
"In a minute, sir; the house doctor is examining them."

"Prisoner," said the judge, sternly, "it looks a little suspicious when you hesitate before telling the court your name."

"Well your Honor," answered the man who was arrested for speeding, "I have been pretty busy learning all the numbers on my automobile. A man can't remember everything."

Stub—"What's the trouble with the authoress's husband? He looks angry enough to eat someone!"

Penn.—"And he is. She dedicated her latest book to him."

Stub—"Indeed! I should consider that a compliment."

Penn.—"Not if you knew the title of the book. It is 'Wild Animals I Have Met.'"

"SAY IT QUICK."

Youngsters used to ask one another to say rapidly such tongue twisters as, "A skunk jumped over a stump into a skunk hole," and "What sort of a noise annoys an oyster?"

The girls could beat the boys at that game because they could gabble faster. "A woman's tongue," says an old Yankee proverb, "is hung in the middle and runs at both ends," and the girls certainly were able to tattle off at a great rate these mentioned phrases, as well as the riddle, "If Peter Piper picked a peck of pickle peppers, how many pickle peppers did Peter Piper pick?"

Various ingenious wights have concocted phrases difficult to say "trippingly with the tongue." Perhaps the three that here follow are the hardest to repeat.

"Flesh of freshly dried flying fish."

"A growing gleam glowing green."

"The bleak breeze blighted the bright broom blossoms."

Alliteration is not always necessary to make a sentence a tongue twister, though most brief examples show that peculiarity. Here is a longer sentence that exhibits about as unhappy a collection of syllables as can be brought together in the English language.

There is a beautiful lake near Webster, Massachusetts, the Indian name of which is the length of an old-fashioned hay rope and as hard to pronounce quickly as many of these carefully thought-out catch phrases. The aborigine called the lake *Choe-a-gog-man-choc-a-gog-chau-bun-a-gung-a-maug*—then he caught his breath. The meaning of the thing in English would probably be as long and involved as the introductory sentence of Ruskin's "Modern Painters."

Here are a few more of the phrases calling for linguistic acrobatics:

"Six thick thistle sticks."

"Two toads trot to trot to Tedbury."

"Give Grimes Jim's great gilt gilt whip."

"A special sale of selected shopworn satin slippers."

"Strict, strong Stephen Stringer snarred slickly six sickly silky snakes."

FORTIFIED AT FIFTY

Dr. Williams' Pink Pills Bring Health and Strength to Women at a Critical Time.

Few women reach the age of fifty without enduring much suffering and anxiety. Between the years of forty-five and fifty health becomes feeble, and acute weaknesses arise with rheumatic attacks, pains in the back and sides, frequent headaches, nervous ailments and depression of spirits.

The secret of good health between forty-five and fifty depends upon the blood supply. If it is kept rich, red and pure, good health will be the result, and women will pass this critical stage in safety. Dr. Williams' Pink Pills help women of mature years as no other medicine can, for they make the rich, red blood that means good health, and brings relief from suffering. Mrs. C. Donovan, Newcastle, N.B., says: "About two years ago I was greatly run down and very miserable. I did not know what was wrong with me. I was hardly able to drag myself about, had severe headaches and no appetite. I felt so wretched that I hardly cared whether I lived or not. I had often read of what Dr. Williams' Pink Pills had done for others and I decided to try them, and I can now truthfully say I found them all they are recommended to be. Under their use my health gradually came back; I could eat better, sleep better and felt stronger in every way, and before long I was enjoying as good health as ever I had done."

Dr. Williams' Pink Pills cure by going to the root of the trouble in the blood. They actually make new blood. That is why they cure such troubles as rheumatism, neuralgia, indigestion, kidney troubles, headaches, sideaches and backaches, and the ailments of growing girls and women of mature years. 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.

WHY THEY GO TOGETHER.

"Bottles and rags! bottles and rags!" called the ragman, as he plied his calling.

"Why do you always put these words together?" asked the passer-by.

"Because, madam," said the ragman, courteously touching his hat to the lady, "wherever you find bottles you find rags."

Shrewd philosophy! It is a pity that our statesmen can not see the thing as clearly, and do not, for the good of prosperity, to say nothing of the moral happiness of the people, stop the accursed liquor traffic instead of putting in the way of Christian workers all sorts of handicaps.

Remember the shrewd words of the ragman, who sees things as they are:—"Wherever you find bottles you find rags." And if you wish to save people from coming to rags, you will banish the bottle. Let us all say we shall not give over the fight until we succeed.

Castles in the air may be beautiful to look upon, but when men want homes they call for stone and lumber. We may construct beautiful allegories about the hereafter, but when we come to die we want to pillow our heads upon the truth. An improved theory is a poor pillow for a dying man.

The truest help we can render to an afflicted man is not to take his burden from him, but to call out his best strength, that he may be able to bear the burden.—Phillips Brooks.

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12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
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God and the Church. Its most noticeable feature
was not size, though it was larger than the Gen-
eral Assembly; nor was it eloquence, though the
speeches, both prepared and extempore, were fine.
It was the spirit of earnest determination to do, and
find out how to do better the work of the Church."
Herald and Presbyter.

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TENDERS FOR GEORGIAN BAY ISLANDS.

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

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

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

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

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

J. D. McLEAN, Secretary.

Department of Indian Affairs, Ottawa, March 30th, 1909.

P.S. Only the following islands, including subdivisions thereof (except subdivision Q of 120), will be sold, namely:—23, 25, 130, 140, 144 and 146, all opposite Baxter, and 50 and 137, opposite Gibson, comprising 31 parcels.

J. D. McLEAN, Secretary.

Department of Indian Affairs, Ottawa, May 12, 1909.



MAIL CONTRACT.

SEALED TENDERS addressed to the Postmaster-General will be received at Ottawa, until noon on Friday, the 11th of June, 1909, for the conveyance of His Majesty's Mails, on a proposed contract for four years, three times per week each way, between Axe Lake and Sprucedale from the 1st July next.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Offices of Axe Lake, Banbury, Sprucedale and at the office of the Post Office Inspector at Toronto, Post Office Department, Mail Service Branch, Ottawa, 26th April, 1909.

G. C. ANDERSON, Superintendent.



MAIL CONTRACT.

SEALED TENDERS addressed to the Postmaster-General will be received at Ottawa until noon on Friday, 11th June, 1909, for the conveyance of His Majesty's Mails on a proposed Contract for four years, 4 & 4 times per week each way, between Darcyville and Perth and Micaville and Perth, from the Postmaster-General's pleasure next.

Printed notices containing further information as to conditions and blank forms of Tender may of proposed Contract may be seen and obtained at the Post Office of Darcyville, Allan's Mills, Scotch Line, Micaville and Perth, and at the office of the Post Office Inspector at Ottawa.

Post Office Department, Mail Service Branch, Ottawa, 23rd April, 1909.

G. C. ANDERSON, Superintendent.

4%	Capital Paid Up, \$2,500,000 Reserve 400,000	4%
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 New glass jar with sprinkler stopper, 1s. net



Synopsis of Canadian North-West. HOMESTEAD REGULATIONS

A NY even-numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

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

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

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

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

W W CORY,
 Deputy of the Minister of the Interior.

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

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