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OTTAWA

WEDNESDAY, MAY 11, 1910.

Single Copies, 5 cents.

Written In Early Spring

BY WILLIAM WORDSWORTH

I heard a thousand blended notes
While in a grove I sat reclined,
In that sweet mood when pleasant
thoughts
Bring sad thoughts to the mind.

The birds around me hopp'd and play'd
Their thoughts I cannot measure—
But the least motion which they made
It seem'd a thrill of pleasure.

To her fair works did Nature link
The human soul that through me
ran;
And much it grieved my heart to
think
What Man has made of Man.

The budding twigs spread out their
fan
To catch the breezy air;
And I must think, do all I can,
That there was pleasure there.

Through primrose tufts, in that sweet
bower
The periwinkle traill'd its wreaths;
And 'tis my faith that every flower
Enjoys the air it breathes.

If this belief from heaven be sent,
If such be Nature's holy plan,
Have I not reason to lament
What Man has made of Man?

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MARRIAGES.

At St. James' Presbyterian church, Thamesville, on Thursday, May 5, 1910, by the Rev. J. McInnes, Sarah I. Ferguson to A. M. Dow, of Toronto.

At the residence of the bride's parents, Walkerton, by the Rev. M. J. Wilson, Marion, only daughter of Thomas Dixon, County Crown Attorney, to Mr. Mark Fisher.

At the parsonage, Cushendall, Ont., on April 6, 1910, by the Rev. Thomas A. Mitchell, Nadi MacMillan and Isabella Dewar, both of Lost River, Que.

At the manse, Lachute, Que., on April 5, 1910, by the Rev. Thomas A. Mitchell, Nadi MacMillan and Isabella Dewar, both of Lost River, Que.

DEATHS.

Suddenly, at Virginia Beach, Va., on May 3, 1910, Mary Isabel, third daughter of the late Thomas Darling, of Montreal, Que.

On Tuesday, May 3, 1910, at the residence of her daughter, Mrs. George Dickson, 144 Bloor street east, Toronto, Mary Tall, widow of the late Capt. Thomas Flett, of Hamilton, Ont.

On Sunday, May 1, 1910, at 89 Breadalbane street, Toronto, Mary Milne, dearly loved wife of John Douglas, formerly surveyor of H. M. Customs, in the 86th year of her age.

In Philadelphia, Pa., on Wednesday, May 4, John H. Converse, of the Baldwin Locomotive Works.

At the residence of his father, at Brampton, April 19, Robert Elliott Reggie, the third son of David Reggie, Esq., M.D.

In Kingston, on May 7, Edward J. B. Pense, managing director of the Whig newspaper, aged 61 years.

At Caledon, Ont., May 6, 1910, at his late residence, lot 14, first concession east, James Anderson, in the 74th year of his age.

At Nanton Court, Rosedale, on Saturday, May 7, Louise, wife of the late Thomas Lownsbrough, and eldest daughter of the late John Turner.

Suddenly, at Cornwall, Ont., on April 29, 1910, Charles C. Gray, second son of the late R. H. Gray, of Toronto, also his wife, Frances Jean, eldest daughter of the late George Hardie, of Montreal, and their two children—Vivian Elsie Isobel, aged ten years, and Robert Howard, aged seven years.

In Toronto, on April 8, 1910, David Fraser, of Gravenhurst, in his 78th year.

At Springfield, Mass., on Tuesday, April 5, 1910, Jane McKillop, wife of the late Rev. Andre Solandt, of Inverness, Quebec, aged 90 years and 3 months.

At his late residence, No. 122 Mackay street, on Saturday, April 3, 1910, Lt.-Col. Alexander Allan Stevenson, dearly beloved brother of Mrs. Alexander MacDougall, 296 Stanley street.

On April 9, 1910, at London, England, Brenton Parker, eldest son of the late John Archibald, of Westmount.



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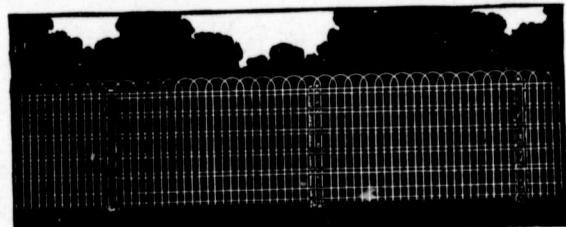
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NOTE AND COMMENT

Ambassador Bryce, speaking to the students of the University of Kansas, told them that thoroughness was the essential thing. "Three fourths of the mistakes that a man makes," he declared, "are made because he doesn't really know the thing he thinks he knows."

What reflections are awakened about the moral and religious condition of a town, says the Presbyterian Standard, when more local paragraphs appear in its newspapers about bridge whist than about any other one thing? This question is all the more serious for the reason that gambling and drinking are come to be associated with it.

Mr. Winston Churchill tells us in his last book, "My African Journey," that Uganda is the only country he ever visited where every person of a suitable age went to church every Sunday morning. He estimates the number of native Christians in Uganda at 100,000. Mr. Churchill also says that he never saw better order or happier homes than in this central region of Africa, where a few years ago pioneer missionaries were mercilessly put to death by natives.

A great many men, it must be confessed to their shame, remarks the Lutheran World, are doing about all they do at religion in the name of their wives. They are really serving the Lord, if at all, by proxy. Considering this, it is rather true to the facts that some bright preacher has changed a line in hymn 408 in our Book of Worship to read: "Take my wife and let her be consecrated, Lord, to Thee." And that another has indulged in this bit of transformed poetry: "In the world's broad field of battle, in the bivouac of life You find the Christian soldier represented by his wife."

"The Home Country Gazette" is a new monthly journal published at Stratford-on-Avon, and is said to be the enterprise of a group of brilliant men and women interested alike in politics and literature. A feature of the journal is a series entitled "Letters to Little Statesmen." One each, addressed to Lord Rosebery and Mr. Asquith, have appeared, written perhaps by Marie Corelli, which is one of the group and who is announced to contribute articles and specially written stories. The "Letters" are said to be master pieces of satire and by a very able and well known writer "who for the moment preserves anonymity." I was hasty in guessing at the authorship. Miss Corelli is well known, is sarcastic, but is she very able? She has an atrocious style. The current number of the Gazette contains an article on the present political situation in England, called "The Backbone of Putty," and a story, "A Political Wobbler." A series of papers are appearing on the sources of Shakespeare's plays. The journal costs but a penny.

The Sidney (Australia) Messenger says: Talking of vestments reminds us of the much-discussed question whether Presbyterian choir girls ought to wear some kind of uniform. One learns from Canada that Ralph Connor's choir are without hats and gloves, and that in a Methodist church in Winnipeg the

choir members filed in all robed in bishop-shaped gowns, the ladies with lawn bands, but without hats or gloves. In the City Temple, London, the ladies wear a Sicilian robe of almost peacock blue, and a college cap or "mortar-board." Is it not time the Presbyterian Church faced the question of official dress for choirs? Why leave it to haphazard, resulting in the total lack of uniformity? In one of our churches lately the sopranos were crowded so much that while they could find room for their shoulders they certainly could not find space for their hats. The result was, that the cart-wheel creations were somewhat "dished." Why not the bare head, and a nice robe for both men and women? If in Christ Jesus there is neither male nor female, must a woman still wear a hat in church?

Dr. Grenfell writes to the Witness: "A great event has happened so far as Labrador is concerned. The winter mail has come across in the middle of March, from Forteau in Labrador to Flower's Cove, in Newfoundland. Never before in the history of manking has this feat been accomplished, and it is only due to the enterprising postmaster-general and to the brave man who brought the mail, to say that it is of very much greater import and a very much greater feat in their caps than most men imagine. One great objection to the Labrador residence in winter has been the supposed impossibility of getting out from Christmas to May, and as far as the north end of this country is concerned, the impossibility of getting any news from our colleagues and friends and the impossibility of making any arrangements with them for the coming fishing season. A mail coming across regularly in the winter at the trifling cost of a few dollars is now not only clearly demonstrated as possible for once, but that it could be run fairly regularly and with comparative safety. Moreover, it is a new feature in physiography to know that a single man, without running any inordinate risk, can pass the straits with a light boat practically any time in the winter."

At a meeting of the American Society for the Study of Alcohol and Other Drug Narcotics, held recently in Philadelphia, some remarkable statements were made by scientists from all parts of the country. Dr. T. A. MacNicholl, of New York, is authority for declarations with regard to his own city that are almost unbelievable, but which are so corroborated from other sources that they must be accepted as fact. According to Dr. MacNicholl, less than twenty-four per cent. of the children under sixteen in Greater New York are receiving religious or moral instruction, and in certain sections of the city at least half of the school children are beer drinkers. Last year, though but a small percentage of the youthful offenders against the law were apprehended, one child in every seventy-five was arrested for a criminal offense, and sixteen arrests of children were made every day for major crimes! Conditions are apparently growing worse instead of better. "More than three years ago," said Dr. MacNicholl, "I reported that 66 per cent. of the school children examined by me were physically defective, and this percentage was corroborated by a subsequent report of the New York Board of Education. In the New York city superintendent's recent report we find that in spite of an energetic corps of doctors and nurses, and the correction of thousands of defective eyes, ears, throats and noses, the percentage of defective children has increased to 75 per cent."

In the death of Samuel L. Clemens the world loses more than the greatest of modern humorists. Broad sym-

pathy, wide tolerance, together with a peculiar capacity to penetrate shams and distinguish the true from the false, characterize the true humorist. Mark Twain had a varied experience. Brought up on the banks of the Mississippi, he knew the river and loved it from his childhood. He knew boy life as he described it in "Tom Sawyer." A tramp printer, a river pilot, for a short time a soldier of the Confederacy, a gold hunter in a rough camp, a newspaper man, a lecturer, a traveler welcomed by the great men of all nations, few men have known so much of so many kinds of life. What he saw of life he understood better than most men, and what he understood he could describe in a manner that entertained thousands of audiences and hundreds of thousands of readers. As well known, and, if possible, more highly appreciated in England than in America, his works have been translated and widely read in German, French and other languages. A bankrupt in his old age through the failure of the publishing house of Charles L. Webster and Co., he returned to the distasteful life of a lecture platform in order that he might pay more than a hundred thousand dollars of debts of the firm for which he was not legally responsible. He succeeded in his undertaking and accumulated a large fortune besides. It is said that for the last ten years of his books have given him an annual income of from \$40,000 to \$50,000. The only heir to this fortune is his daughter, Mme. Ossip Gabriowitzsch. His books, however, belong to the world, and because of them it is a pleasanter world to live in.

Germany seems to be adopting the principle of taxing the unearned increment of land values. The municipalities are already collecting about \$125,000,000 annually from this source, and a bill is now before the Reichstag whereby six per cent. of this shall find its way into the imperial treasury. The notable thing about this measure is that it is not presented by the Socialist party, but is put forth by the government as part of its policy. It is rather startling to notice the number of projects and principles, first advocated by socialists, which have already found their way into the accepted order of things.

Appropos of this is an item from The Advance: "In the city of London at least one person in every four will die in the workahop, hospital or lunatic asylum. This seems a startling statement, but it is taken from an official report. Charles Booth, who made a thorough study of the population of London, says that not quite one per cent. of the people are occasional laborers, loafers and semi-criminals; 7.5 per cent. are casual laborers, in chronic want; and 22.3 per cent. may be classed as poor. These three classes, forming over 30 per cent. of the total population, are on or below the poverty line. In addition, there are about 100,000 inmates of workhouses, hospitals, prisons and industrial schools. Thus in the British metropolises there are almost 1,400,000 people who feel the grinding heel of poverty." And what about the children in these classes? Are they being properly cared for? Are they being educated? To allow such an army of youngsters to grow up in ignorance, to be followed by other similar armies, would be a crime against the nation and against humanity. The government forces the children to attend school, and if they are hungry it has to feed them. This is the hard logic of the situation. It is distasteful to most of the councilmen, who were elected on a platform strongly opposed to all forms of Socialism; but in the face of the terrible poverty of the families from which these children come, theories collapse and policies are lost sight of. Logic is powerless when confronted by hungry children."

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

CHRIST AND CIVILIZATION.

The supreme test of an orchard or of a civilization is in the sort of results that are secured from it. From a good orchard we are to expect good fruit. From a good civilization we are to expect good, strong, wise, useful, exalted men. Judged by its fruits, there is no civilization on earth to be compared for one moment with that of Christian lands. The religion of Jesus Christ is of practical power and influence in this present world. It is not only the power of God unto salvation for the future life and world, but also for the present. It saves men now and here, and shows plainly that it does. It is profitable unto all things. It has promise for the life that now is and for that which is to come.

The Lord never told us to refrain from careful and prudent judgment, as to men and causes and systems, when he admonished us "judge not that ye be not judged." We are to refrain from censorious and ill-natured criticism of others and from hateful and ugly fault-finding. But we are to have our eyes and our minds and our hearts wide open. We are to discern the difference between right and wrong, and between the righteous and the wicked. We are to exercise righteous common sense in noting the difference between the godly and the ungodly, and the difference in their conduct, their influence, their tendencies and their destinies. We are to avoid and oppose the evil, and we are to accept, adopt, champion and assist the right and good.

The Christian religion is a missionary religion. It has something to impart that the world has not and that the world has need of. If there had been no Great Commission given by Christ, commanding us to give the Gospel to all the world, it would still be our imperative duty to give it. We would be selfish and unmanly and mean if we did not do so. The religion of Jesus Christ is the world's universal need and the opportunity to give it makes it our imperative duty. If we have the spirit of Christ we can not withhold our-selves from this duty. Having his direct orders, we would be traitors and rebels should we not believe in and promote foreign missions.

The world acknowledges the superiority of the civilization of the so-called Christian nations. There are some who do not acknowledge that it is Christian civilization and that the Christian religion is the producing cause of it. But though some are ignorant of this fact, we must never lose sight of it and must never cease to emphasize it. It is the Gospel of Jesus Christ which is the foundation of all true greatness of man or nation. We can have no Christian civilization with Christ left out. If we undertake or permit him to be left out, we find that we are building only on sand. If we are wise, if we are patriot, if we have regard to the future, we must stand for and stand by Jesus Christ.—Herald and Presbyter.

HOW THE PEW CAN HELP THE PULPIT.

The average attendant upon public worship has an extremely vague notion about the intimate magnetic connection between the pulpit and the pew. Were it otherwise, churches which are often sparsely filled would usually be occupied by large congregations. In almost every church there is a faithful minority who may be depended upon to go to church every Sunday through all sorts of weather and without regard to personal convenience; only severe illness or the pressure of anxiety for others keeps this contingent at home. The women

who belong to these true-hearted ones are not deterred from duty by an fashionable hat or gown, and they so arrange their affairs that changes in the domestic economy, such as the going and coming of maids, do not in the least affect their promptness when the bell rings on Sunday morning. The men of this order may be wearied on Saturday night and the business of the week have pressed heavily upon them. They may be older than once, and upon them may have stolen something of the apathy that creeps over hitherto active men in the forties and fifties; nevertheless, the habit of loyalty is strong, and they go to church.

The minister as he takes his seat usually looks over the congregation, his glance swiftly taking in those who are present and noting the vacant places and the names of the absentees. He is cheered or discouraged as the pews are filled, and if, other things being equal, he perceives help, he must that day address a number of empty benches, he can hardly be blamed if he is aware of an almost distressing depression. No slight cause should interfere with the presence of church members in their pews whenever the call to worship is heard.

A good listener is a great help to the speaker. This is true on every occasion, both secular and sacred. Those who sit in the pews are seldom aware that the slightest discourtesy and indifference on their part is evident to the one who is addressing them. People who are extremely well-bred and polite at home, who would not think of looking about, consulting a watch, shifting from place to place, and showing weariness when talking to a friend or arranging a matter of business with a customer, do not hesitate to do all these things when they are in the presence of a speaker. They appear to think that they are simply part of a mass, forgetting that the mass is composed of units, and that each unit counts for one. Every time the listener shows boredom, every time he casts a furtive glance at his watch, every time he whispers a note, turns the leaves, and looks over the pages, he makes the task of the pastor greater and heavier. The pew can help the pulpit more than it fancies possible, simply by listening with respect and interest to the words spoken by the minister.

Outside the actual church attendance, the pew helps the church and the cause of Christ by maintaining a measure of enthusiasm in its fashion of speech whenever the church is mentioned in conversation. On the railway train, and the ferryboat, in neighboring intercourse, a great deal of good may be done by the men and women who invariably speak in terms of praise about the work of their church and the endeavors of the pastor. Those who speak coldly do less harm than the others who deal in faint deprecation and are by way of drawing invidious comparisons. To say that the minister is a good pastor, but a poor preacher, or that he preaches well, but is a recluse and falls in drawing people to him socially; to yield, as too many do, to the pressure made upon them by the young people, who surely should not be permitted to have the casting vote at all times, is to make the work of a pastor ineoperative. Everything should be done to give the young people their place and to build them up in power and influence; yet, as they seldom are carrying the financial end and their views are necessarily to some extent immature, it is unfair that they should be able to make a pastor unpopular. Pew and pulpit are very much in the condition of a wedded pair—one cannot get on well without the other. The pulpit alone cannot lift humanity; the pew must do its share.

Perhaps, when all is said, the most effective method of helping the pulpit as to its work is the constant remembrance of the minister at the throne of grace. Where the members of a

congregation love the pastor and pray for him, their sympathy with his work in every phase will continually increase. They will summon to his aid and their own the mightiest force in the universe, the presence of the Holy Spirit. In the rush and intensity of daily life there is a temptation to forget the claims of religion through the week and to run a dividing line between that which is sacred and that which is secular. Whenever the church home and the church life are definitely made subjects of prayer this danger will be overcome.—Christian Intelligencer.

WOMEN'S FOREIGN MISSIONS.

The first session of the thirty-fourth annual meeting of the Presbyterian Woman's Foreign Mission Society of Canada was held in Knox church, Toronto, on Tuesday, May 3rd. A memorial meeting for the late Mrs. MacLaren, first vice-president, and one of the founders of the society, was held at half-past two, Mrs. Shortreed occupying the chair and Mrs. MacRae, of Guelph, giving the memorial address.

Twenty of the reports of the bytelerial societies were then read, showing the work accomplished during the year by the women connected with the work throughout Ontario and the western provinces. Mrs. Shortreed gave her address of welcome and resume of the past year's work, with suggestions for the work of the coming year. Greetings from sister societies of the Church in Montreal and other places were read, and at half-past four the meeting closed with prayer, and those present went on to the reception at the Ewart Training Home in Grosvenor street, where they were received by Mrs. Livingstone, superintendent of the home, and were invited to go through the building, which has only comparatively recently been completed.

In the evening was given the work of the Jewish Mission by Rev. S. B. Rohold, with limelight views to illustrate the address.

"If China is ever to be Christianized it must be by the Chinese," was the statement of Miss McIntosh, a returned missionary from Honan, China. The Chinese, although they were losing faith in the ancient wisdom which they had always adhered, were still distrustful of foreigners, and the only way to reach the masses was through the native preachers. She spoke glowingly of the great revival that is sweeping Honan, and declared that there were over 2,000 Chinese Christians in that province. The women were much harder to reach than the men on account of the peculiar social conditions, but work was going ahead favorably.

Miss Campbell gave a bright address about the orphanage at Neemuch, India, where she has been engaged for so long. The children at the Home were those who had been left alone in the world at the time of the great famine some years ago. There had been 350 taken in at that time, but about half of them had grown up and left the institution. There were now only 180 remaining.

Debt on Ewart School.

Mrs. G. H. Robinson, in presenting the report of the Ewart Deaconess' and Missionary Training School, said that during the year it had sent out two graduates to India and there were now four students preparing for foreign work. Mrs. Robinson made a strong appeal to the women to help wipe out the big debt under which the school was laboring. Of an original total of \$35,000, only some \$4,000 had been subscribed, and the rest was needed badly.

Miss Caven gave an interesting paper on the work of the mission bands in the afternoon, and in the morning Miss Bessie McMurphy presented the most encouraging report in years of

that branch of the society. There were 79 new bands organized during the year, making 471 altogether, with a membership of 11,366. The amount raised by these bands was \$11,262.

Distribution of Funds.

The morning session was given over largely to the hearing of smaller reports. There are 848 auxiliaries, of which 43 are new, and their total contribution was \$63,284. The total contributions from all sources, including the above, the contributions of scattered various collections of memberships, and given as \$78,014.05. With the balance on hand of \$3,858, this totals \$81,872.45. Of this \$25,230 went to India, \$2,325 to Formosa, \$5,129 to North Honan, \$16,850 to the Northwest, \$4,884 to British Columbia, \$1,200 to the Ewart Deaconess' and Missionary Training School, \$700 to the Jewish Missionary, \$364 to Travelling Field Secretary, and \$1,415 to expenses of management.

Reports of Field Secretaries.

Some interesting remarks were made by the field secretaries for the different districts. Mrs. Robertson, in reviewing the work in India, stated that 19 Presbyterian missionaries were being supported by Canada. Educational, evangelistic and medical work was being done in Indore and large hospitals were conducted at Dhar and Neemuch as well. The educational work consisted of girls' schools, colleges, widows' homes, and Zennana visiting. Formosa was manned by six missionaries, who spent a great deal of their energy in training native missionaries and in conducting the large girls' boarding school.

The feature of the report of Mrs. Henderson concerning the work of China was the account of the industrial school for women at Hwal King. Over 75 women had applied within a month to learn sweeping, embroidering and the various branches of house work taught. Miss Craig read a report of the work of the 44 missionaries in the Northwest, and Mrs. C. Clark gave an account of the work in British Columbia, where there are nine missionaries at work.

Work in India and China.

Two stories of missionary labor in India and China, fascinating in their human interest and in the message they bore of true Christian sacrifice and vision, deeply impressed an audience that filled Cooke's church on the occasion of a public meeting in connection with the society. The narrators were Dr. Waters, of India, and Rev. Harold Clark, of Honan, China. Mr. Hamilton Cassels, who presided, referred to the great loss the society had suffered in the death of Rev. Dr. MacLaren. The society, he said, was broadening in its sphere of usefulness, and contemplates an advance into new regions, to help those in the East.

In presenting the secretary's report, Rev. Dr. McKay traced the growth in the work of the society since its inception. This year they raised \$78,014, the membership numbered 30,563, an increase of 2,058, and there were 1,319 mission bands and ancillary organizations in the society. They had also enlarged the training home and were taking up Jewish work. As to the work in India, the medical report showed that the hospital at Indore had given 43,380 treatments, including 19,837 patients, and had performed 930 operations. Referring to the great movement to win one million souls in Corea this year, and to the fact that the Christian men of Corea had pledged 160,000 days of preaching, the doctor asked, "Why shouldn't we do something like that in Canada."

Women Must Be Reached.

With a wealth of incident, Dr. Waters described the work being done at the medical station at Indore, India. He was convinced that the secret of winning India for Christ was the work of reaching the women of India. The 63,000 treatments they had made, represented, he said, 50,000 families in which old prejudices had been removed, so that they were moving Christianward.

A pathetic story of the life of a converted Chinaman was told by Rev. Harold Clark, of Honan. It was an account of the severe reverses that he had received soon after conversion, re-

sulting in the loss of all his animals, the death of three grand-children and, as a climax, the contraction of a fatal disease himself. He never lost faith, said the speaker, throughout all this trouble, and his death was ideal in his Christian loyalty and steadfastness to the end. As illustrative of the wonderful heroism and sacrifice of missionaries, Mr. Clark told of meeting two women missionaries during a tour through Western China last year. Widely separated and alone in great Chinese cities he found a little, black-eyed Norwegian woman and a fine young Englishwoman. The work they were prosecuting in those places, he said, was simply wonderful, and both of them seemed quite happy.

The board of the Woman's Foreign Missionary Society met Thursday morning for the election of officers, the following being the result:—President, Mrs. Shortreed; Vice-Presidents, Mrs. H. Telfer, Mrs. J. Jeffrey, Mrs. G. H. Robinson and Mrs. McMurrich; Recording Secretary, Miss E. C. Clark; Corresponding Secretary, Mrs. MacLaughlin; Home Secretary, Miss M. M. Reid; Mission Band Secretaries, Miss MacMurphy; Foreign Secretaries, Mrs. Grey and Mrs. Henderson; Indian work, Northwest, Miss Craig; Indian work, British Columbia, Mrs. C. Clark; International Correspondent, Miss Thornton; Treasurer, Miss George; Secretary-Treasurer of Publication and Life Memberships, Miss Parsons; Editor of Foreign Missionary Times, Mrs. MacGillivray.

It was arranged to hold the next annual meeting in Chatham. The meeting agreed to release Miss Denison, field secretary, for seven months, to carry on missionary work in Jamaica, if satisfactory arrangements could be made. It was also agreed to give an annual grant to the publication department in order to extend the work of the society organization.

The meeting expressed itself unanimously in favor of conference between the Church Committee and the Woman's Missionary Society as to union in the matter of work for women at home as well as in the foreign fields.

The organization of provincial boards was approved. It was also decided that there should be a general board, situated at the headquarters of the church to manage the business of the whole society, thirty-six members of this board to be resident in Toronto, or within a distance sufficiently near to permit them to attend the meetings of the board. It was agreed unanimously that there should be one fee for the society, each branch settling the amount for itself.

Mrs. Steele of Dundas, spoke on the immense possibility and breadth of outlook for mission work by the society under its present splendid organization.

A number of important and vital questions were asked and answered in connection with the organization and work of the society. At the same time a devotional meeting was held in the church, Mrs. Hossack presiding, and a number of the wives of the missionaries gave addresses. Mrs. Norman Russell and Dr. McMaster, both spoke on the work in India.

At the closing session in Knox Church, the announcement was made of the officers and committees elected in the morning. The funds from the several sources were appropriated at this meeting. Miss I. McIntosh, of Honan, China, and Miss Hurdman, of India, gave missionary addresses, and Mrs. Scott of Pense, Sask., gave the closing words.

Addresses by His Honor the Lieutenant-Governor and his predecessor in office, Sir Mortimer Clark, were an interesting feature of the Sunday evening service in Cooke's church, Toronto, held in connection with the anniversary of the Brotherhood of St. Andrew and Philip on May 2nd. His Honor was introduced by Rev. Dr. Andrew Taylor, pastor of the church, and, in referring to the work of the Brotherhood, spoke of the force that the Laymen's Missionary Movement, in one

sense a kindred organization, had been for Christianity. It was not until the past few years that laymen as a body, had taken their place in church union. The Laymen's Missionary Movement, in its growth, had surprised the men themselves. His Honor took occasion to refer to the campaign to raise money for the Young Men's Christian Association. The raising in a short time of over half of the amount wanted was an admirable illustration of what men could do if they got up and tried. "I am proud," he said, "of my temporary citizenship of a city that can and is disposed to accomplish such results." Sir William Mortimer Clark had as his subject "Christian Principles in Public Life." Honesty of heart and character, he held, should be the great essentials in all things, in professional, business and political life. The corruption that from time to time occurred in politics was, he said, due to the hardening and deadening of men's consciences. Only the governing of our lives according to Christian principles could real reform in public life be effected. Mr. M. D. McPherson, M.P.P., K.C., spoke upon "Christianity in a New Nation," and pointed out the decay in nations that had rejected or drifted away from Christianity.

A friend who is interested in church work tells the Peterboro Review that while making some references to the amounts raised for all purposes by many of the Presbyterian churches in the province, he found that Springville church stands among the very highest, considering the number of attendants, and the amount raised, which averages \$31.25 per family an \$18.25 per individual of age to the extent of one-quarter section of 160 acres, more or less.



**Synopsis of Canadian North-West.
HOMESTEAD REGULATIONS**

ANY even-numbered section of land in the Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 8 and 36, 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 situated. 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. CORT,

Deputy of the Minister of the Interior.

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

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE CALL

The while I listened came a word—
I knew not whence, I could not see;
But when my waiting spirit heard,
I cried: "Lord, here am I; send me!"

For in that word was all contained—
The Master's wish, the servant's
Joy,

Worth of the prize to be attained,
And sweetness of the time's employ.

I turned and went— along the way
That word was food and air and
light;
I feasted on it all the day,
And rested on it all the night.

I wondered; but when soon I came
To where the word complete must
be,
I called my wonder by its name—
For lo! the word I sought it was He.
—Phillips Brooks.

SLEEPING MEN AND A BUSY ENEMY.

Souls are ruined, homes are broken up, nations are humiliated and disgraced through inattention. A large share of the evils men suffer is due to carelessness. Many of the calamities and wrecks which we witness in the world are preventable. Typhoid fever is one of the scourges most dreaded and dreadful scourges of our time, yet we are demonstrating in many cities that it is preventable. It is not necessary for cities and nations to be scourged by intemperance, robbery, burglary and other such evils. If men were alert and attentive to their duties the world might be rid of a large part of its sin and sorrow. Our Lord tells us that while men sleep the enemy sows tares. The enemy is busy while men are dreaming.

While parents sleep the enemy sows tares in the lives of their children. Children begin to learn early and learn very fast, and before parents are aware of it they are ready to graduate in some departments of which they should be ignorant. Let a father put his thirteen-year-old son through a short catechism concerning those things which are usually kept secret among the young, and he will be grieved and shocked to discover how much he knows. He will seek in sorrow, "Where did you learn these things? Who told you that? How long have you known this?" Children learn in the streets, in the school, in books which they hide from their parents, and from older children, while their parents are fondly dreaming that they are innocent and pure. Mercenary men are coming money out of the souls of the children by selling them secretly literature which is under the ban. It is high time to awake out of sleep.

While young people sleep the enemy is busy sowing tares of evil habits in their lives. An evil habit is easily and quickly learned. The habit of using profane and vile language early fastens itself on young people. One who was once pure in his speech has fallen into this habit almost unconsciously, and he uses vile language almost without knowing it. Nearly all drunkards fall into the habit of using strong drink without intending to do so. They believe that they are safe and strong. They are not awake to the danger, but the enemy is busy. The habit of patronizing demoralizing theaters and shows, of reading demoralizing literature, of associating with demoralizing companions, fastens itself on young people unaware. They did not intend to wake up, it is too late. The enemy got in his work while they were asleep. It is so easy to lose a good habit and to gain a bad one. While men sleep the enemy sows tares of evil customs in the community. One of these evil customs is Sabbath desecration. The Sabbath is one of the most beneficent institutions in the world. It is good for the laboring man, for the business man, for the

teacher, for the home, for the city, for the nation. It will be a sorry day for our cities and for our country when our Sabbath shall have become a mere name. But for fifty years Sabbath desecration has been increasing rapidly, until many church people transgress the holy law of the Sabbath without any apparent compunction. If church members would steadily refuse to patronize Sunday papers, Sunday games, Sunday excursions, our Sunday might be pre-served. But they will not do this. It must be confessed that some church members spend more money and more time on Sunday games and Sunday papers and Sunday excursions that they do on their religion. They spend a half dollar in the collection ball and put a nickel in the collection plate, and some do worse than that. So long as these things are so that we have to put our hands on our mouths and our mouths in the dust. These church members are helping the devil and crucifying their Lord afresh. They do not know what they are doing. While men are sleeping the enemy is busy.

Another bad custom is easy divorce. In all the states the number of divorces is gaining rapidly on the number of marriages. If the present rate will increase keeps on for a time it will be considered quite respectable for men and women to live together in marriage just as long as everything goes smoothly and no longer. Divorce will become so common that it will be no disgrace to obtain a divorce and remarry for the sake of convenience. Then what will men wake up and do? "Where are the homes we used to know in America?" Men are asleep and the enemy is busy.

Another bad custom which is growing apace is extravagance. We see perfect craze for costly things—costly houses, costly furniture, costly equip-ages, costly entertainments. We are told that a hotel in Chicago has provided one dining-room in which it costs twenty dollars to get a dinner and seven hundred dollars a week for room and board. Many who cannot afford it will patronize such an institution for the sake of the appearance. It is said that in every city and in many villages people are mortgaging their homes to buy automobiles. It is not that the automobile is a necessity, but each family must keep pace with its neighbors. It has been said that some ladies had rather pay twenty dollars than ten for the same hat. This kind of extravagance has set in and is sweeping everything before it. It has shown itself in the federal government and all the state and municipal governments in the land. It is overreaching all bounds and carrying all before it. Extravagance means dishonesty. Somebody must pay the bills and there must be a day of reckoning. It means ruin and disgrace to many and sorrow to others. It means wreck. But men are asleep, and the enemy is busy sowing tares.

While men are alert in one direction they are usually inattentive in another. While we are busy fighting one evil we allow another to gain upon us. During the Civil War the attention of the whole nation was directed to the war. It was then that a tide of intemperance swept over the land which almost overwhelmed the country. Rum ruled in the councils of the nation. Now we are awake in the battle against the ravages of rum and asleep to other dangers. Let us not sleep at all. Keep the eyes open on all sides. Look around. Be vigilant. Let us not sleep as do others, but watch and be sober.

THE ENEMY.

The enemy is often mentioned in the Bible. Men are warned against his wiles. Who is the enemy? Our Lord does not leave us in the dark. He says plainly and in so many words that the enemy is the devil. Some theologians and some moralists are horrified when we warn men against

the devices of Satan as though he were a real, personal being. They tell us that the doctrine of the devil is an exploded fable and that the devil is a myth.

But Jesus did not think so, and who will say that Jesus was lacking in intelligence or that He was ignorant of spiritual truth? But some will say that while He was a great teacher He lived a long time ago, and His words must be interpreted in the light of the times in which He lived. He did not mean to teach that there is a real person called Satan, but the people of His time believed it, and He accommodated His speech to the low order of intelligence which prevailed.

It is true that Jesus lived long ago, but His words were not merely for His own time. They were for all time. The words of men pass away. They speak to their own time, and with the light of the time, and in a few years the world has outgrown their doctrines. Their words fall. But Jesus spoke in the light of God, and His words shall not pass away. They are as fresh and vital to-day as they were nineteen hundred years ago.

He spoke of the devil as a real being, and He was either deceived or He was a deceiver in this matter. How can any intelligent man bring his mind to believe either? If there was a devil then there is one now. If Jesus did well to warn men of that age against his devices we do well to receive that warning now. If it was the business of Satan then to sow tares it is his business now. He is evidently very busy about that business still. Tares are springing up in our cities, in our homes, in our churches, in all the world. "Your adversary the devil goeth about as a roaring lion, seeking whom he may devour." If there was ever a time when men should watch that time is now.

THE YOKE OF CHRIST.

The yoke that Christ bore was the will of His Father. From His boyhood, whether in the temple or in the carpenter's shop at Nazareth or on the mountains or by the seashore, He was about His Father's business. When He answered the tempter, "Man shall not live by bread alone, but by every word (command) of God," He had in mind the same purpose and the same experience that He referred to when He said at Jacob's well: "My meat is to do the will of Him that sent Me." Perfect obedience should be closed by a shameless and horrible death. Yet it was the hand of the Father whom He had revered so zealously and perfectly that laid the cross upon His shoulders. His submission was the perfection of obedience, though he was a son, and so obeyed through love rather than fear, yet there was still one lesson more in obedience, and He learned it by the things He suffered.

When we consider all that He bore, we shrink at the thought that He calls upon us to bear His yoke. He never expected us to endure all that He endured, but only to follow Him in the rule of strict obedience. The ox learns to obey the word of command, to come to the yoke with bowed head. He has given up His own will.

Christ's invitation, then, is to a life of willing service, but service to a Master who is worthy to be served. After all, every man serves God in some way, for God will be served. "It is hard for thee to kick against the goads." To serve other masters is only to increase the burden. His yoke, when it is borne freely and willingly, proves to be easy.

Christ teaches us the secret of perfect service. "Learn of me, for I am meek and lowly in heart." If He had envied Annas, the high priest, or Pilate, the procurator, how could he have found peace? If He had desired or even possessed the wealth of Dives, could He have found rest to His soul? All these things He set aside. He sought from men neither honor nor wealth, and so He called no man mas-

ter. He served God, and God only. He trusted in God. He gave us His own rule of life when He said: "Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Meekness, humility and faith—these are the three cardinal graces that prepare for service and happiness.

It is not hard to see that the perfect peace in which Jesus dwelt was the result of His rule of life. The yoke brought rest to His soul, and His rule of life can be followed by any man. Any one that will may bear His yoke and so enter into His rest.

To follow the rule of Christ it is not necessary to enter a monastery or to enter the ministry. Jesus was talking especially to peasants and laborers. Yet there may have been in the throng a few rich men—landlords, publicans or merchants—and they may very well have been as heavily burdened as the poorest.

His invitation is to every man, and for every man there is perfect peace. It is gained whenever life's burdens and labors are received as from the hand of good when, not only with reference to God, but in all things the rule of meekness and humility and faith is followed.—Christian Advocate, Nashville.

IN COMMON THINGS.

In what we call the common things
God's goodness shines;
The flower that blooms, the bird that sings
Are both but signs
Of love that shines through common things.
—Living Age.

TRUST IN GOD'S CARE.

"Let not your heart be troubled, ye believe in God." This is Christ's cure for fretfulness. He offers for healing the balm of trust in a Father's care and watchful interest.

If to-day you have money enough to purchase present necessities, Faith says, fret not thyself in fear that you will fetch up at the almshouse. If to-day your children gather about your hearth, Faith says, enjoy the music of their happy voices; gather confidence from their unquestioning trust; train them for God and trust them to His care without tormenting your soul with a fear that death might bear them from you, or if they live, that some dire calamity may ruin their lives. If to-day you are in the enjoyment of health and rejoice in strength "As a strong man to run a race," Faith says, let not your heart be troubled with fear of possible his. To worry and to fret is but to hasten their coming. With each new morn, Faith comes and says, "I will bear the burdens and overcome the foes of this day, and to its close I will cheer your heart with the song:"

Keep Thou my feet, I do not ask to see
The distant scene; one step enough for me.
—The Rev. Elmer E. Higley.

STANLEY AND HIS BIBLE.

Before I met Henry M. Stanley I had talked with men who had been under him in his African expeditions, and all they told me about him was more or less appalling. He was not inhuman, but in desperate straits he spared neither man nor beast, nor would he defer to the counsel or the pleas of others or have any patience with less than instant and unquestioning obedience to his orders under all circumstances. He would not forbear under arguments or excuses, or relax his severity by any familiarity or pleasantries even when his object had been gained. He was both despot and martinet—stern, exacting, uncompromising, silent, humorless, inscrutable, "I cannot say we loved him," one of Cromwellian.

His lieutenants said to me, "We were all afraid of him, but we all believed in him. When he hadn't his rifle in hand, he had his bible. No matter

where our camp was, or how long and distressing our march had been, he never missed his bath and shave in the morning."—William H. Rideing in McClure's.

THE TRAGEDY OF THE BAPTIST'S END.

By Professor James Stalker, D.D.

The catastrophe of the Baptist's career formed, at the same time, a turning-point in the career of Jesus, foreshadowing the doom to which righteousness would have to succumb in the one case as in the other.

A Man of Feeling but Without Character.—There are four prominent Herods in the New Testament—Herod the Great, who slew the babes of Bethlehem; his son, Antipas, before whom Jesus was sent by Pilate; Agrippa I., a grandson of Herod the Great, by whom James was killed and Peter imprisoned; and Agrippa II., son of Agrippa I., before whom Paul had to appear at Caesarea. They were an evil race. This one was the second of those mentioned above. He ruled over Galilee and Peraea, and lived at Tiberias, a town he had built on the lake of the same name; but this lesson-incident is said by Josephus to have happened at Machaerus, a residence of his in the extreme south of his dominions, near the Dead Sea. Jesus once called Herod "that fox"; and he was of a slippery, unstable nature. He flattered his subjects, and he flattered his Roman masters, in both cases without success. He combined the superstition of a Jew, as seen in his belief that the dead man whom he had slain had risen to life, with the curiosity of a Greek, as shown in his desire to hear the Baptist and afterward to see Jesus, and with the cruelty of a Roman, as shown in this incident. He had stolen Herodias from her husband, his own brother, a private citizen at Rome, tempting her with the bait of a crown—his own wife being alive at the time. Yet he hankered after religion and invited the Baptist to his court. Then, from the lips of the shaggy son of the desert, the royal ears heard such tones as court-preachers rarely utter. He sometimes wanted to kill John, being restrained only by the fear of the people; and sometimes he protected him from the wrath of Herodias, sending him to distant Machaerus, to be out of the way. There was a kind of kindness in his respect for his oath and for his courtiers; but it was a debased kind.

A Woman's Revenge.—It was Herodias who staged this tragedy. One of the Evangelists remarks that it took place "when a convenient day was come." It was not the inspiration of a moment, but a long contrived and skillfully executed effect. She knew Herod through and through. She knew how the wine would warm his blood, and how the presence of the personages of his court would stir his arrogance. She knew the very moment at which he would commit himself. Then, with calculated diplomacy the gift was asked "here"—that is, on the spot; no time being allowed for reflection. For her, it must be acknowledged, everything was at stake. She had left her home and her lawful husband for the sake of a crown; and, if now she were hurled from the throne, where was she to go?

John was making Herod dread her presence at his side. While the man might forgive the Baptist, the woman could never do so. She thirsted for his blood; and she went straight to her purpose. Thus does one sin lead to another; it hardens the heart and corrupts the whole nature. The worst punishment of sin is sin.

The Unworthy Daughter of an Unworthy Mother.—One of the worst aspects of Herodias' conduct has not yet been mentioned—the way in which she made use of her own daughter to compass her purpose. There is no sight more beautiful and touching than a mother training up an accomplished daughter to walk in the ways of chaste, dignified and useful womanhood. All the more repellent is the sight of a mother abusing her position and influence to make a daughter the instrument of her guilt. But, if the men of the house of Herod were an evil race, much more so were the women; and this one was so apt a pupil that, it is evident, the family corruption had eaten deeply into her nature. In Oriental courts, like those of the Herods, dancing was one of the principal resources on occasions of revelry, as it still is in the native courts of the East; but it was carried out by women of doubtful reputation; and part of the piquancy of the present performance was that a princess should risk such a display. Herod ought to have been covered with shame, but he was pleased; and no doubt his fellow-revelers roared with mirth at the defiance of decorum, as they also no doubt did at her daring request; for "fools make a mock at sin." Did her nerve not fall when she had in her hands that ghastly vessel? There was one at least who did not blanch—"she gave it to her mother."

The Quenching of a Burning and a Shining Light.—How did the Baptist bear himself at this final moment? He had never feared the face of man; was he equally fearless in the face of death? Had he hoped that Jesus would, in some way, release him from imprisonment? and, when he saw that this was not to be, did his faith stand the test? Had the argumentation of Jesus, sent to him through his messengers, worked conviction? It speaks well that John's disciples, after taking up and burying the poor, headless body, "went and told Jesus." This is the safe way to go in all perplexities. Yet the darkness on this occasion was deep on earth; and we require to think of the joy and surprise of the Baptist's entrance into the upper world. His departure from this earth was very unlike that of his prototype Elijah, who went up in a chariot of fire; yet he went to a more distinguished position in that world than even Elijah, for he is one of the noble army of martyrs.—Sunday School Times.

DAILY BIBLE READINGS.

Mon.—To follow Christ (Matt. 10: 37-42).
Tues.—To die to sin. (Rom. 6:1-7; 12: 14).
Wed.—To live like Jesus (Phil. 1. 21).
Thurs.—To walk in the Spirit (Eph. 4:1-6).
Fri.—To be good citizens (Rom. 13: 1-10).
Sat.—To fulfill common duties (Tit. 2: 1-9).

*Y.P. Sunday, May 22, 1910. What is it to be a Christian? (Acts 26:24-29.)

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C. BLACKETT ROBINSON,

Manager and Editor

The sudden and unexpected death of his Majesty, King Edward VII., comes as a tremendous shock to the people of the whole world. Wherever the British flag floats there will be mourning.

It would be difficult to express the feeling of love, respect and admiration entertained by British people for their late sovereign, who in his comparatively short reign has so borne himself, and has so done his part, that the whole human race has participated in the benefits resulting from the wisdom shown by him.

HONORED QUEBEC MINISTER.

Rarely has Queen's University conferred a degree more fittingly than was the case when that of D.D. was given to Rev. A. T. Love, B.A., of St. Andrew's Church, Quebec, at the recent convocation in Kingston.

In presenting the candidate, Prof. W. G. Graham stated that the Rev. Mr. Love graduated from Queen's, in 1878, and then took two years in theology at his alma mater. His third year in theology was taken at Glasgow, and he was there licensed and ordained. He was for three years pastor of St. Stephen's, N.B., and then minister of St. Andrew's Church, Quebec, where he completed twenty-five years' service last December. The quarter of a century of study and service, in an important centre, applied ability and character of a high order. He did considerable academic work, when Morin College was in existence in the department of Hebrew. In this connection he was a member of the corporation of McGill University. He succeeded the late Dr. Cook as member of the Quebec Council on Education. He has taken an interest in the varied life of his city and province and especially in its education affairs.

The Rev. Mr. Love referred in the

course of his speech in reply to the fact that he graduated from Queen's. In 1878 and in a jocular way, stated that at that time, the only thing small about the university was the salaries of the professors. He spoke of the loyal spirit and character of Queen's men. He had once been asked by a governor of a sister university what it was that bound Queen's men so close together, with such love for their alma mater. He replied by stating that in this institution they made everything about it exceptional and excellent. The entire career at Queen's was looked upon as a preparation. He expressed the hope that Queen's would continue to grow strong.

Dr. Love made a point that was admitted by all present when he said that Ontario knew less of Quebec than Quebec did of Ontario. In his province even those speaking another language knew more of the affairs of the sister province than the people of Ontario knew of the affairs of Quebec. He pleaded for a deeper interest, especially in the matter of education in the Province of Quebec.

DR. MILLIGAN'S RETIREMENT.

After a pastorate covering a period of over a third of a century, Dr. G. M. Milligan has laid down the work with which he has been so long identified in connection with Old St. Andrew's Church, Toronto. It is now somewhat over a year ago that Mr. Milligan was forced to retire from actual ministration owing to a stroke of paralysis, and though his health is now considerably restored, he considers that he has earned the rest which is now to be his. Dr. Milligan was born at Wick, Cathnesshire, Scotland, in 1841. Coming to Canada, along with his parents at an early age, he entered Queen's University to study for the ministry. In 1862 he took his B. A. degree, graduating with honors. After a pastorate of seven years in Detroit, he was called to Old St. Andrew's in 1873 to commence a ministry that only sickness has terminated. Dr. Milligan has always been in the forefront of the ministerial ranks in Canada. His pulpit for years has been a magnet that attracted many of the most alert minds in the denomination. Widely read, his sermons were always instinct with originality but underlying this was a forceful appeal that never failed to reach the understanding and conscience of the hearer.

ALL CITIZENS SHOULD AID IN ENFORCING LOCAL OPTION.

In Knox church, Galt, last Sunday evening the Rev. R. E. Knowles delivered an eloquent and forceful sermon on the subject "What should be our attitude to the new law which comes into force this day?" In emphatic language the speaker urged upon the large congregation the necessity of enforcing the local option by-law to the letter. Much depended upon Galt's success in this matter, and if the measure were a failure here the town would not only be dishonored but the cause of temperance would receive a severe set back.

The text was taken from Matthew 22:21, "Render therefore unto Caesar the things which are Caesar's and unto God the things that are God's."

The lesson that the Master was teaching in this chapter, said Mr. Knowles, was that of obedience to the laws of God and man. It was plainly set forth in this chapter that there was no hope for those people who disobeyed rightful authority.

Referring to the local option question the speaker said that Galt stood on the portal of a revolution. The bar had been banished from out of town. It was easy to make this statement, but what wonderful things it meant to blighted lives, cheerless homes and hungry children.

It was impossible to tell of the wonderful blessing the passing of the bar would confer upon young men, husbands, fathers, wives and mothers.

The speaker had talked with men who could tell of the old days of the Buck Tavern, and ever since that time until the present it had been the same story of ruined lives and unhappy homes. The thing that had been here for eighty years had passed away forever. Forever? Yes, forever, because the majority required was too great to allow of its return. Not until the oak which fell last winter upreared its fallen branches, or until Halley's comet came again, would the bars again flourish in Galt.

"We have a long score to settle with the bar," said the speaker, "and we will demand a settlement to the last farthing."

What should be our attitude now that we have accomplished this wonderful thing? asked the speaker. First of all there should be no unworthy exultation. It was too solemn a thing for anything like that.

"Your honor is at stake, and the town's honor is at stake," said Mr. Knowles. Galt was the largest place in the world to carry a temperance measure under such conditions, and much depended upon its success or failure here.

If one thing more than another was to be guarded against it was the foul stain of blind piggery. Some might say that the success of the measure depended upon the efforts of those who are appointed to detect and punish crime. The speaker cited an instance of a town in which local option was a decided failure, and investigation proved that failure was due to the neglect of an officer to enforce the law. Those in authority had taken a simple way of remedying the difficulty—they removed the officer.

There was no reason to believe but that the officials in Galt would enforce the measure to the letter. But it was the duty of every man in Galt, whether he supported the measure or not, to give his best efforts towards its enforcement.

It was unfair to suppose that those who had been in the liquor business would still attempt to continue it surreptitiously, but every man should carry his sword and be on the alert to frown down and stamp down any infringement of this law.

If any man in Galt undertook to run a first-class temperance house, few men would be doing more for the town, and he should have the assistance of every citizen.

The town council would make it as easy as possible for him in the way of low assessment, and anything else within its power.

"This law shall be enforced," said

Mr. Knowles. "It is no mere flash in the pan, but an overwhelming wave." He appealed to young men not to expose themselves to the stigma of drinking in dives or congregating together for the purpose of carousing. If men wanted liquor, and felt that they must have it, let them get it legally and keep it where they could take it, if they absolutely must, and without placing temptation before others. The measure interfered with no man's liberty and those who wanted liquor could still get it abroad. As for those who would spend their time and money travelling six or seven miles to get a drink the speaker compared them to the beasts of the field—slaves of appetite.

"And above all," said the speaker, "do not give liquor to a man who is struggling against it."

It is well that attention is turned to law-breaking by the police of large cities, and to the abuse of persons arrested, remarks the Journal and Messenger. We may all well envy London her splendid police force, and the way in which offenders are dealt with. There is only a fraction of the crimes of this country. Murders are few, and nearly all murderers are convicted, whereas with us ninety per cent. escape. But the London police, while thus enforcing laws, respect the rights of every citizen, and the horrors known with reference to the police force of some of our cities would in London be impossible. It is partly because the London police are natives and partly because they have not the problem of the foreigner to deal with, but there are other reasons. The use of the police by politicians in their grafting destroys their respect for the rights of the individual. But the deepest reason is probably our general carelessness in regard to government, and of the rights of the individual. We need a most thorough reform.—

"The Chauffeur's Fracture" is one contribution of the automobile to the vocabulary of surgical terms. It is a fracture of the bones of the wrist or hand, sustained by the person who receives a back-kick in the process of "cranking" a gasoline engine, when by a sudden explosion in the cylinder, before the piston has reached its highest point, the crank is violently turned backward with a pressure of from 40 to 80 pounds to the square inch. Sometimes the bones of the hand are broken, and sometimes the handle flies around and breaks one or both of the bones of the forearm.

Rev. James Barber, of Embro, accepted the call to Niagara Falls, and Rev. Dr. McMullen, of Woodstock, is moderator in Embro.

Rev. Dr. Martin, of Brantford, is away to the Old Lands for four months, and Rev. Mr. Allan, of Glasgow, is supplying Zion church during that time.

The Presbytery of Kingston met in Chalmers's Church, Kingston, on the 28th ult., specially for the examination and licensure of students who have recently completed their theological studies at Queen's University. The report of the committee on examination was very favorable, as also parts of their discourses read to Presbytery. Hence it was resolved to license them to preach the Gospel. This to be done

at a public meeting in the evening. Their names are these, viz.: Messrs. J. W. Johnson, M.A.; R. H. Liggett, B.A.; A. M. Little, B.A.; J. McAskie, B.A.; J. M. McGillivray, B.A.; W. D. McIntosh, B.A.; J. A. Shaver, B.A., B.D.; W. Stott, B.A.; A. Rintoul, B.A.; J. C. Robinson, and C. C. Salisbury. These were duly licensed at the public meeting, and two of them were ordained; and all suitably addressed by Rev. Mr. Conn, and Rev. R. Laird, sr.

At 6 o'clock p.m. the members of Presbytery present and friends, sat down to a sumptuous tea provided by the ladies of Chalmers's church, and held in honor of Rev. Robert Laird, sr., as part of a jubilee celebration of his ordination to the ministry. A very complimentary address was presented to him by the Presbytery, to which a suitable reply was given by the recipient.

On Sunday last the pulpit of the Verdun Church was occupied at both services by the Rev. J. W. Johnston, of Queen's College, Kingston.

A meeting of special missionary interest was held in the lecture-room of Knox Church, Montreal, on May 4th. The speaker was Mr. Thomas West, of Toronto, who has made an extensive tour in India and China.

The Rev. T. P. Drumm, lately of Verdun, has received a unanimous call from Bathurst, N.B., and also another call from St. Andrew's Church, Campbellton, N.B., and this he has accepted. St. Andrew's is Dr. Carr's old church.

President Falconer, of Toronto university lectured in St. Andrew's church, Parry Sound, on the 3rd inst.

Rev. W. Nichol, M.A., of St. Marys was named as Commissioner to General Assembly in the stead of Rev. J. W. Cameron, Burns, at a special meeting of Stratford Presbytery held last week. A call to Rev. R. B. Stevenson of Lucan was made from Tavistock. Provision was made for his induction on May 17th when the Presbytery will meet in Tavistock. Rev. W. A. Amos of Atwood, will preach; Rev. S. M. Whaley, Zorra, will address the minister, and Rev. D. N. Morden will address the congregation, Rev. W. Nichol will be interim moderator to declare Lucan pulpit vacant on May 22nd.

The Rev. J. L. Murray, of Toronto, is to preach in the Woodville church on Sunday, May 15th, 1910. An effort is to be made to raise the remaining indebtedness on the church property and which it is expected will be cleared off on that date.

Rev. William McMillan, B.A., was ordained and inducted pastor of the united churches of Dalhousie Mills and Cote St. George at a special meeting of the Glengarry Presbytery.

The call from Caledonia church, Prince Edward Island, to Rev. L. Beaton, of Moose Creek, Ont., was placed in the hands of that minister by the Presbytery, and by him accepted. The call, which guarantees a salary of \$1,000, was unanimously signed, but was strongly opposed by a deputation from Moose Creek church. Rev. Mr. Beaton will preach his farewell sermon on Sunday, May 22nd, and one week later the pulpit will be declared vacant.

The Presbytery did not deal with the call of Taylor church, Montreal, to Rev. Mr. McGillivray, of Cornwall,

but will consider it at a special meeting to be held in that town next week.

MORE PRECAUTIONS NECESSARY.

The Cornwall Standard states the terrible loss of life in the fire which destroyed the Rossmore Hotel recently should cause those in authority to endeavor to devise some means of securing greater safety for the travelling public and for all occupants of large buildings in which there is the possibility of a similar catastrophe. The present regulations for the safety of hotels are evidently inefficient. The Rossmore was equipped with everything that the law requires, and was regarded by commercial travellers, who visit all parts of the Dominion, as one of the best appointed houses in this respect in the country. It was so reported by the official inspectors, local and provincial. There was an ample supply of fire hose on every floor, with the necessary water connections; the rooms were all furnished with ropes, and there were fire escapes in different parts of the building. But in spite of all these precautions twelve people lost their lives in the fire. The lesson of the awful tragedy should not be lost. There should be increased vigilance on the part of those who are responsible for the enforcement of the law regarding fire protection in public buildings of every kind, and not only in public buildings, but in factories and all places where large numbers of people are employed. It devolves upon the authorities to go thoroughly into the matter and make such changes in the regulations as may render the precautions against fire more effective.

A FASCINATING DRAMA.

The peopling of the great Canadian West is a fascinating drama, whether we view it from the large or the small end of the telescope i.e., from the point of the great railroad builder throwing a steel spine across the continent, or from the point of one little family unit finding its tree farm under the aegis of this transportation line.

The line of the Grand Trunk Pacific across Canada is essentially the belt of homes. Who is it that answers the call of the wheat? The young, the brave, the hopeful, the helpful, says Miss Agnes Dean, in the March issue of the "Magazine of Commerce." The writing tools to write the drama are the strong arms of men and of faith possessed women. It is a good play for the world to watch. The first scene is enacted on the prairie farm where the virgin soil is turned under to a crop of wheat for the first time since creation's dawn. The second scene is the grain elevator, red against the setting sun, and the waiting wheat train of Grand Trunk P.s. Our drama closes with the loaf of bread clutched in the eager grasp of the little child in some crowded city of the old world.—"Manchester (Eng.) City News," March 19, 1910.

"In the friendship I speak of the souls mix and work themselves into one piece with so perfect a mixture that there is no more sign of a seam by which they were first conjoined.—Montaigne.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THE BRIGHT SIDE.

There is many a rest in the road if life,

If we only would stop to take it;
And many a tone from the better land,
If the querulous heart would wake it!
To the sunny soul that is full of hops,
And whose beautiful trust ne'er
falleth,

The grass is green and the flowers are bright,
Though the wintry wind prevailleth.

Better to hope though the clouds hang low,
And to keep the eyes still lifted;

For the sweet blue sky will soon peep through
When the ominous clouds are rifted!

There was never a night without a day,
Or an evening without a morning,
And the darkest hour, as the proverb goes,

Is the hour before the dawning.
Better to weave in the web of life

A bright and golden filling.
And to do God's will with a ready heart,

And hands that are swift and willing,
Than to snap the delicate, slender threads

Of our curious lives asunder.
And then blame heaven for the tangled ends,

And sit and grieve and wonder.

—Ex

THE OTHER SIDE.

and from the many mar mthr mahshn

Perhaps the weather had something to do with it; doubtless physical exhaustion, although Christine did not recognize it as such, had more. All that she knew was that it was one of those days when all one's spiritual defenses seem to collapse suddenly.

The fact was, Christine was homesick, body and soul, for the big, shabby, cheerful house and all the happy, noisy brood it held; for the scent of spring apples in the orchard and the sound of little insect voices down in its long grass; for the old street, dappled with sunlight and shadow, and the faces of neighbors whom she had known all her life; even for old Miss Bartlett's disreputable cat, Josephus.

Nellie Jacobs, next her in the cashier's cage, looked at her with amused eyes.

"You're in a blue funk, all right," she declared.

"I am," Christine replied, gravely. "Hard up?" Nellie asked, curiously. Christine turned upon her fiercely.

"Hard up!" she retorted, scornfully. "As if I fuss about that! I'm dead homesick, that's all. I loathe the boarding-house and this cage—everything. And I've got to stay for four years."

"Why?" Nellie asked. Reserve was an unknown quantity to Nellie.

"To help Jack through college," Christine replied through set teeth, "that's why. You needn't think he wants it so."

"He hates it and is working himself half to death; but he had to go — it would have been wicked not to, with his ability. And he's going to help Phil and Dora; they're all students."

Christine had forgotten her blues for the moment. When Nellie spoke again she was startled at the change in her voice.

"How many of you are there?" Nellie asked.

"Eight," Christine answered, her face softening.

Nellie turned upon her passionately. "Eight—like that! I have a father and a brother, and they both drink, and don't care a straw whether I am dead or alive. And you're whining because you're homesick. Did you ever think of the people who would give their lives almost to have somebody to be homesick for?"

Three carriers came sliding up. The girls made change rapidly. Down below in the great store the crowds eddied about the bargain-tables. But

Christine's "blue funk" at her own trifling woes had disappeared. She was almost awe-stricken by the tragedy of her companion's life.—The Youth's Companion.

A WOMAN WHO RUNS A TOWN.

By her progressive and practical ideas, Mrs. Garrett Anderson, England's lady mayor, she being mayor of Adleburg, is giving a demonstration of the ability of women to manage public affairs. Mrs. Anderson was chosen mayor of Adleburg, a burgh in Suffolk, in November of last year. Her election was unanimous.

Mrs. Anderson's distinction as the first lady English mayor is the climax of her career as an advocate of woman suffrage. She and her sisters, Mrs. Fawcett, and Miss Rhoda Garrett, have worked zealously in the cause.

Having studied medicine, Mrs. Anderson sought admission to the examinations of the College of Surgeons and Physicians in 1860, but this privilege was denied her. She obtained license in 1865 to practice from the Society of Apothecaries, and at the same time she obtained the degree of doctor of medicine from the University of Paris. From 1866 to 1890, Dr. Anderson was senior physician in the Euston Road Hospital for Women. From 1876 to 1898, she was dean of the London School of Medicine for Women. In 1896, she was elected president of the East Anglican branch of the British Medical Association. Prior to her selection as Mayor, Mrs. Anderson served twelve months in the council of Adleburg.—Ex.

THE GRAY-HAIRED BLOCK.

The Story of a Novel Idea.

By William H. Hamby.

"Well, Major," I asked as we sat down to luncheon, "did you ever get rid of that hundred thousand? You remember that when I was here the last time you had a hundred thousand dollars you wanted to give away, and were worrying over how to do it."

"I did not give it away, after all," he said, with a smile that I always loved to see, it meant so many things to follow.

"No, I invested it. I will show you after luncheon.

As I knew the Major always did his showing before his talking, I curbed my curiosity, and talked about other things.

"I believe we will walk," he said as we went through the gate; "it is only a few blocks."

"There it is," he said as we approached the business section of the town. The building to which he pointed was a handsome three-story structure covering an entire block.

On the stone tablet over the high arched door at the main entrance I read, "Speed Block."

On a sign which projected from the third story was also on every business sign I noticed

As we entered, a very old, gray-haired man opened the door for us, and greeted the Major with an affectionate smile.

In the elevator the white-haired boy in charge—he must have been more than seventy—greeted the Major in a way that somehow gave me a queer sensation at the heart.

We began at the hotel on the third floor. The clerk came from behind his desk to shake hands with the Major.

"How are you, Uncle Johnny?" Mr. Speed asked. "How is the hotel?"

"Fine, fine," replied the gray-bearded clerk. And I noticed the old fellow held his hand until the Major released it.

It was a first-class hotel, and well kept. The manager was a fine old fellow of sixty-five, who formerly managed a large hotel in Denver.

The cooks, waiters, bellboys, everybody about the place, showed signs

of at least three-score years of experience.

On the second floor we went through tailor-shops, broom-factory, shoe-shops, printing office, and many other busy rooms. And everywhere it was gray heads that bent over the tasks, but somehow the load of drudgery had been lifted from the work. Their faces were bright, and the spirit of the place seemed unusually jolly. Every now and then we caught snatches of song and laughter as we went down the halls.

Everywhere at our approach the faces turned to the Major were filled with that peculiar, affectionate look I had seen in the old doorman's eyes, and there was a note in their greeting that unaccountably contracted the muscles of my throat.

On the ground floor were stores and shops of various kinds—clothing stores, shoe stores, dry goods stores, grocers' stores, fruit stand, newsstand, boot blacking stand, barber shops, and many others were included in the block; and in all of them were old men as clerks and managers.

In the best corner of the block was a bank. As we entered, the cashier looked up over his glasses, and hastily put his hand through the window.

"Well, well, Major, I'm glad to see you. It has been several days since you have been around."

The bookkeepers all lifted their gray heads from over their ledgers, and turned happy faces toward the proprietor. It was not the usual look worn when the "boss" comes in, but rather the expression of happy children when a favorite uncle comes home.

"Well, well," I exclaimed when we were on the street again, "it seems to be a remarkably well-kept institution from top to bottom; but where did you get that collection of gray-beards? I never saw anything like it."

The Major laughed. "There are only two men in the whole block under fifty-five. In town, they call it the 'Gray-haired Block.'"

The Major had business to see after, and not until twilight, as we sat on the porch, did he tell me the story.

"That hundred thousand that I wanted to give away worried me more than any money I ever had."

"Doubtless many people would think it easy to give away money. It is easy to throw it away, but I tell you it is exceedingly difficult to spend money for the good of others and get value received."

"For months I studied over ways and means to get rid of that hundred thousand which I felt belonged to the public good. As I have often remarked before, it seems to me the poorest sort of help to wait until a man has lost all that is worth keeping before you assist him."

"The help that counts for both the man and society is that which saves his self-respect and keeps him at work."

"It was from Lightner I finally got my idea."

"I came home one evening, and found my wife had been crying, and knew there was something wrong with some of the neighbors. I think she carries fully half of the joys and troubles of this end of town."

"What is it, Mary?" I asked.

"The Lightners," she answered simply, her lips quivering. "I don't know what will become of them."

"What is the matter?" I asked anxiously, for they were our near neighbors and very good friends.

"He hasn't lost his job?"

"Yes," she answered, putting her handkerchief to her eyes. "Poor Mrs. Lightner is nearly killed. What will they do?"

"It was a problem. Lightner had been bookkeeper in the Third National Bank for thirty years. In the early days they scrimped and saved enough from his salary to pay for their home—it is that pretty cottage on the corner across there—but not a cent more had they saved or could

they save. There were no children upon whom they could depend, no rich relatives. And I knew very well that a bookkeeper who loses his job at sixty-five has lost it for life.

"I worried about them a good deal, but I could not for the life of me see any way out. He was not qualified for any other position, and of course he could not earn wages at manual labor.

"I watched the old fellow go by every morning, his head held up with an effort that took both grit and will power. I knew he was hunting work.

"I saw him come home every evening, his head bent forward, and knew he had not found it.

"One evening about three months later I saw him come home early with the most dejected look I ever saw on a man's face. I learned later that he had been refused credit at the grocery store — the first time in his life.

"The next day Mary said she was sure they were trying to sell their home. She had seen two or three real estate agents looking around the place.

"That evening I went over to see Lightner, although for the life of me I could not think what I should say or what I could offer. Still, I felt they must be helped somehow.

"They received me with the same friendly courtesy I had always known in their home; but there was a restraint, the restraint of trouble. Lightner's eyes wandered frequently from mine, and he several times dropped the thread of conversation. The wife gazed most of the time through the window at her rose hedge now in full bloom; and several times she turned her face away, and I fancied that she was surreptitiously wiping her eyes.

"'Jeems,' I said blunderingly, 'I am sorry about your job. Is there anything that can be done about it?'

"'No, no,' Mr. Speed, thank you, no,' he answered. 'There is nothing to be done.' And then added pathetically, 'I'm just down and out.'

"'O, no,' I protested, 'you are good for many years yet.'

"'Yes, yes,' he said, 'that is the worst of it. I am still able to work, but not able to earn. My pride and self-respect and love of life are as strong as ever, but there is no way left for me to earn a living; that is what hurts. We shall have to sell the place and rent a cheap one; and then, when the money is gone—well, I don't know, I don't know.'

"'Jeems,' I said, an idea coming to me suddenly, 'I am going to start a small bank myself, and should like to have you act as cashier if you will.'

"'You don't mean it, Mr. Speed, you don't mean it,' he exclaimed, jumping up excitedly.

"'Certainly,' I said, 'and mighty lucky I shall be to get you.'

"He gripped my hand until it hurt, and I am not sure we both did not cry a little as the dear old wife sobbed with the joy of relief.

"After I went home the idea began to grow. There was a fine old architect whom I knew, who had recently lost his job with a construction company on account of his age.

"He was the proudest man you ever saw when I commissioned him to plan a building to cover a whole block.

"We employed old bricklayers, plasterers, carpenters, hod-carriers, and all, and paid them for what they could do.

"While the work was going forward, I made Lightner my special agent; and together we gathered our force from the gray but efficient ranks of those who had come to the end of their jobs before the end of their strength.

"We started a shop or business to fit pretty nearly each of them, and pay them according to what they can do. They are happy in their work, for they know that coming age casts no shadow over their jobs.

"I wish you could have seen some of them when they finally realized that we were offering them work and salary such as they used to have. Poor old fellows who had almost lost all hope—their eyes would suddenly grow bright, and they would grip my hand and tell me how much they

could do and how faithful they would be.

"There are more now than we have places for, but we put them on the waiting-list, and they act as substitutes. When one of the workers is sick, a substitute takes his place, and gives the sick one half his wages."

"How long," I asked, "do you think your hundred thousand will keep this thing running?"

"How long?" he echoed. "Why man, the thing is paying six per cent, and we are getting ready to build another."—C. E. World.

FOR LITTLE BABIES AND WELL-GROWN CHILDREN.

Baby's Own Tablets are good for all children, from the feeble baby whose life seems to hang by a thread to the sturdy well-grown child whose digestive organs occasionally get out of order. These Tablets promptly cure all stomach and bowel troubles and make sickly, ailing children, well and strong. Mrs. H. Greenfield, Embro, Ont., says:

"Baby's Own Tablets are a wonderful medicine for children. I have used them for several years and always keep them in the house for my little ones going to school." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

FISH IN SEASON.

By Caroline French Benton.

When the heavy diet of winter is superseded by the lighter one of summer we have, or ought to have, many a meal made up principally of fish. Aside from its healthfulness it is economical because if one buys that which has a great deal of solid flesh and little waste every smallest bit can be utilized.

The most costly fish are those either out of season, such as shad, too early or too late, and those which come from a distance, salmon from the extreme north of west or trout from the Adirondacks, or pompano from Florida. These cost more by the pound than those which are caught near home and eaten at the proper time. Besides these all fish are expensive which have much waste about them. Great blue fish for baking even though they cost only sixteen cents a pound, may be costly, because the head and tail weigh as much as the parts which are eaten. So with a large weak fish. This has an enormous and heavy head, which is quite useless on the table.

On the other hand, even fish which costs more than either blue or weak fish, may be less costly in the end, because there is no waste at all. This is especially true of halibut. Except the one small bone in the middle of each slice every bit is good. Codfish steaks come next, though their flesh is lighter and more watery and does not go as far as the heavier halibut. Flounders are usually a good bargain, too, and after these come such things as haddock, which is always very cheap, though it has considerable waste, and white fish in certain lake regions and small pan fish near rivers.

A cook who knows how to prepare fish can easily deceive the family into thinking even the poorest sort, provided it is fresh, is a delicious dish. If she has solid slices, such as cod, it is good of itself. She can fry it brown, or bake it, and have a tomato sauce, or pick it up and cream it. But if she has only a bony, poor fish it takes a little pains to make it palatable. However, she can boil it as it is, then pick it to pieces and remove every bit of bone, fat and skin, mix it with cream sauce and scallop it with crumbs. That transforms it completely. Or, if it is merely large, flabby and tasteless, she can put it in the roasting pan, dredge it with salt,

pepper and a little flour, sprinkle well with either onion juice or kitchen bouquet and bake it, basting with mixed water and melted butter as it cooks to keep it moist. This will come out well flavored and good. Or, omitting the onion, she can cook it in the same way and cover it with thick tomato. This will require no basting, as there will be moisture enough without.

In boiling fish it is always necessary to use what the cook-books call 'court' bouillon.' This is merely a term which means to the inexperienced that one must season the water well with vinegar, cloves, salt and pepper and a slice of onion or a bay leaf, so that the fish will have taste when eaten. Most fish is too wet to boil, but a piece of cod is good, and it may be served with a white sauce mixed with a chopped egg or with parsley.

As to left-overs of fish, they are among the most useful things for luncheon or breakfast. For the former here is something new to most housekeepers: Pick up the cooked fish. If you happen to have a little clear soup stock in the house, take a cupful of that. If not, take a cup of hot water and season it well; strain it and add gelatine in the proportion of a heaping tablespoonful to a quart of fish and a large cup of stock. Dissolve and strain again; put the fish in a mould and pour out the stock. When it is set, turn it out and surround with slices of lemon dipped in chopped parsley, or put mayonnaise or caper sauce around it. For hot weather this is as nice a luncheon or supper dish as you can find. There is a tin mould shaped like a fish which may be bought for a few cents, and will be found just the thing to use in moulding.

Fresh fish, like salt cod, also makes nice croquettes, and these can be served plain or with a white sauce. After the fish is picked up, mix a cupful with half a cup of very stiff white sauce; season well, cool, then mould into croquettes as you do meat; dip each one in sifted crumbs, then in half-beaten egg yolk mixed with as much water, then in crumbs again and let them dry; put two at a time in a wire basket and dip in hot fat till brown. Canned salmon is especially good in this way.

Salmon is also nice in warm weather drained from all fat, with bones and skin removed, served plain with mayonnaise or caper sauce. Surround it with sliced lemon and bits of parsley. Or, lay on lettuce leaves and pass the mayonnaise. One simple dish which is quite substantial is made by mixing the picked-up fish with white sauce as though it was to be served creamed, and then putting it in a baking dish in layers with cheese between each two and cheese on top, either with or without sifted crumbs of bread. Bake this brown and serve hot.—N.Y. Observer.

THE ANGEL WATCH AND WARD.

John Dempster Hammond.

From far, a voice, the sad Sea crying.

The dead are mine, and mine the dying.

I rule o'er white and bleached bones
Of those who sat on earthly thrones.
The dead are mine and the dying.

Again, a voice, the Earth denying
The burden of the sad Sea's crying.

The dead are mine, not thine, O Sea,
Then each one clamours, wild and free,
The dead are mine and the dying.

Behold, God's Angel slowly lying
Above the dead, above the dying.

Give up thy dead, for the dead are mine,

Not thine, O Sea, O Land, not thine.
The dead are mine and the dying.

In vain, the Sea is still defying,

And Earth, in vain, is still replying.

The Angel of the Lord doth keep
True watch and ward where loved ones sleep.

The dead are mine and the dying.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

QUEEN'S CONVOCATION.

The proceedings connected with the Convocation at Queen's University this year were of an unusually interesting character.

The "grand old man" of the university, Sir Sanford Fleming, was for the eleventh time installed as chancellor of the university. He has held the office for thirty consecutive years.

The honorary degree of LL.D. was conferred on Hon. Dr. Pyne, Minister of Education for Ontario, who was unfortunately absent, and on Rev. A. T. Love of Quebec, Prof. Glover of Cambridge, and Dr. Park of New York.

Sir James Whitney, himself an honor graduate of the university, was present to lay the corner stone of the new chemical laboratory, which, in honor of the Principal, is to be known as Gordon Hall. The government has appropriated \$100,000 for the new building, payable in five annual instalments. It is to be connected with the school of mining, whose income was in the beginning only \$9,000, but has now reached the sum of \$85,000. The original staff of fourteen professors and occasional lecturers in that department has expanded to thirty-six professors and assistants. Instead of five engineering students as in the first session, there are now three hundred and twenty.

During the course of his address Sir James also said: Although my duty is not, and do not, wish to divest myself to the province as a whole, yet I can of the interest and sympathy I have long felt in Queen's University and everything connected with it. I was long ago attracted to it as a resident of Eastern Ontario. Queen's has struck its roots deeply into the intellectual and educational possibilities of Eastern Ontario and indeed of the whole province. Scattered over Canada and the United States, indeed over the world, her graduates have reflected credit upon their alma mater and have become valued assets of the communities in which they live. One of the best traditions in the history of Queen's University is that from the beginning it was absolutely a tolerant institution, and even in the early fifties Anglicans, Methodists and Roman Catholics availed themselves of its advantages. The outstanding feature in the history of Queen's is the marvelous power it has shown, notwithstanding the accidents and shocks of ill fortune.

The Chemistry building is the fourteenth structure to be reared on the grounds of Queen's University. Another building for metallurgy is soon to rise, and within the next ten years three more buildings will likely be added to the Queen's group.

The baccalaureate sermon was preached by Rev. Dr. Symonds of Christ church cathedral, Montreal, who spoke in a forceful and appropriate manner on the ideals of youth, choosing his text from I. Kings, xli., 13. His plea was for the choosing of a young man's ideal of life in harmony, not with the lower, but with the higher side of his nature. The only sure foundation for an adequate life purpose is that of truth, goodness and beauty, in terms of which all that is highest and best in life may be expressed. In conclusion, and addressing directly the graduating classes, Dr. Symonds made an eloquent appeal for loyalty to such an ideal, reminding his hearers that their great advantages and opportunities must be accompanied by equal responsibilities.

Suggest Non-Denominational Control. By a vote of ten to nine, the commission of the General Assembly of the Presbyterian Church, appointed to take up with the board of trustees of Queen's the question of making certain changes in the constitution of the university, has decided to recommend

to the assembly that the report of the joint committee be adopted.

Two reports will be submitted to the assembly—a majority report and minority report.

The letter signed by the nine who voted nay will set out that there was not sufficient information before the commission as to what effect the changes proposed would have on the future course of Queen's.

The report of the committee removes denominational restrictions regarding the composition of the board of trustees.

The following are the principal constitutional changes recommended by the commission:

The corporation shall consist of trustees, professors, graduates and benefactors, instead of all members of the Presbyterian Church.

None of the trustees must of necessity be members of the Presbyterian Church. Now 27 of the 37 trustees must be members of that church.

That laymen as well as ministers shall be eligible for the position of principal. At present the principal must be a minister of the Presbyterian Church.

The board of trustees to consist of chancellor, rector (who shall be elected by students every three years), principal, Minister of Education for Ontario, assessor appointed by Minister, two members to be appointed by the corporation of Kingston, one member from each affiliated college six members to be elected by university council, six by graduates, four by benefactors, and twelve by present board of trustees.

That \$200,000 be set apart by the university for its endowment and maintenance of theological college, with accommodation, light, heat and attendance satisfactory to the board of management of Queen's College. This same being given to the theological hall.

The theological faculty shall be governed by a board of management, consisting of 25 members appointed by a general assembly of the Presbyterian Church in Canada, five to retire annually.

Rev. M. A. Campbell has been inducted to the pastorate of the First Presbyterian church in Montreal. Rev. W. R. Cruikshank conducted the induction ceremony and Rev. W. R. Cruikshank, and suitable addresses were delivered by Rev. I. A. Montgomery, Dr. Serlinger and Rev. K. J. McDonald. The work of building the new church edifice at the corner of Prince Arthur and Manoe streets will be proceeded with at once, and it is expected it will be ready for occupation in May next. The financial position of the congregation is strong, and sufficient funds are held to erect the new building free from debt. It will occupy an important position both for work and influence.

At a recent meeting of the Board of Manitoba College the question of the establishment of a Provincial University in Manitoba was fully discussed. On motion of Edward Brown, seconded by Dr. Du Val, the board unanimously expressed its desire to co-operate in such a movement. Supt. D. McIntyre, while supporting the expression contained in the resolution, was prepared to go further and declare the readiness of Manitoba College to retire from the teaching of any subject undertaken by the university. In this Superintendent McIntyre was supported by D. M. Duncan and much of the discussion centred around this proposal. The feeling of the majority of the board, however, was evidently in favor of making declaration for a fully equipped provincial university and avoiding any reference to the retirement of the college from secular education, leaving the board free to take up whatever attitude it

may deem wise after the question has developed further and to shape the destiny of the college in accordance with the development of the university.

The Presbyterians in the east end of London, Ont., are discussing the erection of a new church to take the place of the present building, which has been outgrown.

The choir of Chalmers church, London, Ont., recently gave a Scotch concert.

A LABRADOR RECORD.

Dr. Grenfell writes to the Witness: A great event has happened so far as Labrador is concerned. The winter mail has come across in the middle of March, from Forteau in Labrador to Flower's Cove, in Newfoundland. Never before in the history of mankind has this feat been accomplished, and it is only due to the enterprising postmaster-general and to the brave man who brought the mail, to say that it is of very much greater import and a very much greater feat in their caps than most men imagine.

One great objection to Labrador residence in winter has been the supposed impossibility of getting out from Christmas to May, and as far as the north end of this country is concerned the impossibility of getting any news from our colleagues and friends and the impossibility of making any arrangements with them for the coming fishing season. The very best of business heads is not able to foresee everything that is desirable for next July from last November, and a mail coming across regularly in the winter at the trifling cost of a few dollars is now not only clearly demonstrated as possible for once, but that it could be run fairly regularly and with comparative safety. Moreover, it is a new feature in physiography to know that a single man, without running any inordinate risk, can pass the Straits with a light boat practically anytime in the winter.

As this is the first crossing, and there is considerable merit in the feat I am venturing to give you the details which are not altogether uninteresting. The carrier, Ernest Doane, is the keeper of the co-operative store at W. St. Modeste, an excellent woodsman and quite a taxidermist. He built a nine-foot boat, 34 inches wide, covered with canvas, so that he could easily lift her, and with a canvas decking, which would pull together, and either make a tent for himself at night or tie around his body enabling him to row in rough weather without any water getting into his boat, that he could do so here. He started from Forteau light-house at 8 o'clock in the morning, having arranged to have the light lighted at night to cheer him up if he were still on the ice, and to have the Flower's Cove light lit the first night of his arrival to let them know that he was safe.

Unfortunately, when he arrived, the light on our side was dismantled, so that they cannot tell yet of his safety and the following night the Forteau light was still shining, so he supposed that they are anxious about him. But he could do no better than light a lamp in the light-house. Having to wait to go back for a short while, he is over with us at St. Anthony, taking back the answered mail from this shore to the Labrador. He will connect there with the western mail on the tenth of April, after which we will again come across here. After leaving the light-house on his journey he rowed and hauled his boat over the ice, there being never more than ten yards of open water, and after the first mile or so seldom more than ten yards of ice, it being all broken up and moving as it always is in the Straits.

TORONTO.

Unfortunately, the one thing he hadn't counted on happened. A north-east gale, with snow, came on, and he couldn't see 100 yards any way. He, himself, got wet and cold, and had to haul up his boat by five o'clock when he considered he was near the land. He drifted along with the ice wherever it liked to take him.

Pulling the cover over the boat he was able to light his oil stove, remove and partially dry some of his clothes and make some hot tea.

During the night, however, the force of wind made the ice raft. Great weird pinnacles rose high many feet out of the water threatening to overrun and engulf his little craft. By dressing hurriedly and shifting his boat from pan to pan he was able to let her jam in between first one piece and then another till daylight, when he again proceeded on his way. He did not make land till half-past one as he had drifted considerably in the night, and the trend of the ice is always towards the Labrador shore. The man, of course, makes nothing whatever of it. For which reason the people around here think all the more of it, and there is no question whatever that it is a very praiseworthy effort.

FIFTY YEARS A MINISTER.

Rev. Robert Laird, of Kingston, recently celebrated the fiftieth anniversary of his ordination to the ministry. At a tea held in Chalmers' church he was presented with an address by the ladies of the congregation.

Mr. Laird is now eighty-three years of age. Two of his sons are Rev. Prof. Alexander Laird, of the Royal Military College, and Rev. Prof. Robert Laird, of Queen's theological faculty.

Rev. Robert Laird, Sr., is a native of New Glasgow, Prince Edward Island. After reaching manhood he obtained a high school education in the Central Academy, Charlottetown, now the Prince of Wales' college. He then attended five sessions of the West River seminary, in connection with the Presbyterian Church of Nova Scotia, studying also theology under Prof. Drs. Keir and Smith. In the autumn of 1857 he crossed the Atlantic and attended a term of the Free Church college, Edinburgh, Scotland, as also the following autumn a session of the U. P. hall there.

In December, 1859 he was licensed to preach the gospel by the Presbytery of Prince Edward Island, and after doing this some time, was called to be pastor of the congregation of Princetown, P.E.I., and ordained to the office of the ministry on the twelfth day of June, 1860, and inducted into the charge of that large and important field. He performed the duties of that old and difficult charge nineteen years, and was afterwards pastor some years of the congregation of Little Harbor and Fisher's Grant in the Presbytery of Pictou, N.S. In October, 1887, he was inducted into the pastoral charge of the congregations of Storrington, Pittsburg and Glenburnie by the Presbytery of Kingston. He occupied this wide field thirteen years, and then retired from the active duties of the ministry, after forty years service, at the age of seventy-three. He has since resided in Kingston.

Rev. R. T. Cockburn, of Southampton, who was the unanimous choice of the congregation of Calvin Presbyterian church, to succeed Rev. H. D. Cameron as pastor, has signified his intention of accepting the call. Arrangements are being made for his induction at an early date.

Rev. Joseph Hamilton, author "The Spirit World," "Our Own and Other Worlds," "The Human Face Divine," etc., is open for occasional pulpit supply. Address: 245 Dunn Ave., Toronto.

Rev. F. F. Maxwell, of St. Andrew's Church, Brantford, has accepted the call of Davenport Road church, in Toronto. Rev. A. C. Justice, of Brantford, is moderator of St. Andrew's.

The church in Toronto experienced a distinct loss through the death last week of the late Lieut.-Col. John I. Davidson, who passed away after a protracted illness. Born in Scotland, the deceased had been, since he located in the Queen City, a member of New St. Andrew's church. He was the organizer and the first commanding officer of the 48th Highlanders, the initial Scottish regiment in Ontario.

An impressive ceremony surrounded the laying of the corner stone for the new Bonar Presbyterian church building on St. Clarens avenue, just north of College street, Toronto. Mrs. E. W. Barton, one of the founders of the congregation, and an ardent supporter, who held the silver trowel, was presented with all illuminated address as a souvenir of the ceremony. Rev. Alexander MacGillivray, the pastor, presided, and Revs. J. McP. Scott, Rev. J. L. Murray and Rev. Dr. Douglas Fraser assisted.

Mr. A. E. Ames, M. P., of Montreal, has reached his home, after having suffered from an attack of typhoid fever at Port Said while on a trip around the world. He is now troubled with sciatica but hopes to recover shortly. Mr. Ames is a prominent member of the American Presbyterian church.

Efforts are being made to secure sufficient funds to remove the debt on the organ in the Presbyterian church at Blenheim, Ont. A recital in aid of the project was given last week.

Rev. William MacMillan, B.A., B.D., late of Prince Edward Island, has been ordained to the ministry and inducted in the charge of Dalhousie Mills and Cote St. George. Rev. N. H. McGillivray, Cornwall, Moderator of the Presbytery, presided. Rev. S. D. MacPhee of Avonmore preached. Rev. John Pate of Lancaster addressed the minister, and Rev. Mr. MacCallum of Ste. Anne de Prescott addressed the congregation.

The annual spring meeting of the Presbyterian Athletic and Literary Association was held at Knox church Winnipeg, recently. Addresses were given by Rev. C. W. Gordon and Dr. F. B. DuVal. The financial statement showed a credit balance of \$1,088.25. The Rev. C. H. Stewart was elected honorary president.

Rev. W. M. Martin, B.D., and Mrs. Martin, London South, announce the engagement of their daughter, Anna Elizabeth, to Dr. John Nesbet Gunn, of Calgary, Alta., son of Mr. and Mrs. Hector Gunn, of Toronto.

At a meeting of the trustees of Queen's University Lieut.-Col. W. A. Logle, of Hamilton, was appointed a trustee, to succeed Dr. Malloch, who resigned, and Hon. W. A. Charlton was elected to succeed his brother, the late John Charlton.

Rev. Dr. David S. Dix, of St. James' Presbyterian church, Dartmouth, N. S., has accepted the call to Chalmers church, Guelph, and will probably preach his first sermon there the last Sunday in May. Dr. Dix preached in Melville during its last vacancy, and would have at once been accepted by the session, but stated that he was not prepared to consider a call then, as he purposed further pursuing his studies in the old country.

The choir of the First Presbyterian church, Brockville, recently sang Gounod's "Galla" in a manner most acceptable to the large audience present. Mrs. Stagg took the solo parts.

Rev. W. G. Jordan, D.D., of Kingston, preached the anniversary services in Calvin church, Pembroke, last Sabbath.

The Rev. Dr. Barclay, who went to Halifax to address the Canadian Club in that city on Friday evening last, was the guest of the Lieutenant-Governor and Mrs. Fraser.

The Rev. Principal Gordon, of Queen's University, and Miss Gordon, will be guests of Senator and Mrs. MacKeen, at "Maplewood," while in Halifax for the meeting of the General Assembly, and will afterwards call for the Old Country.

Rev. W. W. Peck, of Annprior has been elected a member of Queen's University Council to hold office till 1916.

The young men of Knox church, Perth, have presented Rev. Currie with a handsome study chair and address and Mr. Cowell, the organist and choir-master, with a unique music cabinet, and an address. Both were taken by surprise.

Rev. E. A. Earchman, B. A., of Toronto, is supplying the pulpit of Knox church, Acton, during the holiday trip of Rev. J. C. Wilson, B. A., the pastor, across the continent. Rev. Mr. Earchman graduated this year from Knox College.

Rev. T. Albert Moore, Toronto, had so long recovered from his recent operation that he was able to leave the hospital for home last week.

The French Presbyterian workers held their fourth annual convention in Ottawa this week. The first meeting for organization purposes was held on Tuesday in Bank street church. In the evening a banquet was given to the delegates by a committee of the Ottawa Presbytery. Wednesday the opening address was delivered by the retiring president, Dr. Amaron, of Joliette. Lectures and discussion constituted a large part of the convention and on Thursday evening there was an evangelistic meeting in St. Mark's church. The Ottawa Presbyterians spared no pains to make the convention a great success.

Dr. Russell Marshall has been appointed organist and choir director of Deer Park Church, Toronto.

Next week the congregation of the Royce Avenue Church, Toronto, will start work upon the erection of a manse for their pastor, Rev. R. M. Dickey. The congregation has grown so rapidly of late that the managers have taken under consideration an enlargement of the church. Upon the manse the sum of \$3,500 will be expended.

Rev. Robert Martin, pastor of Knox church, Stratford, is one of the official delegates appointed by the Foreign Mission Committee to attend the World's missionary convention at Edinburgh in June next.

Rev. F. J. Maxwell, of Brant avenue Presbyterian church, Brantford, has received a call to Davenport Road Church, Toronto, at a stipend of \$1,700 per annum. It is not yet known whether Mr. Maxwell will accept the call.

Rev. Donald M. Martin tendered his resignation at the pastorate of the church at Bolton at a meeting of the Presbytery of Toronto last week.

An institutional building has been added to Parkdale church, Toronto. It cost \$18,000, has reading rooms, shower baths and a gymnasium, and will be open every night. There are two tennis courts and a bowling green on its grounds.

The annual banquet of the Adult Bible Class of the First Church London, held Monday evening in the schoolroom was very successful.

Rev. J. Gibson Inkster, the pastor, delivered a short address on the political situation in Britain. He pointed out that he was opposed to the hereditary principle in any legislative body, but no effort had been made, nor would it be made, by any party to attack the principle of hereditary as applied to the monarchy. It would be impossible to obtain support for any policy that had for its object the abolition of the hereditary monarchy in Great Britain.

April 26th was the occasion of the happy conclusion of a somewhat protracted vacancy in Allenford and Elsinore in the Presbytery of Owen Sound by the induction of the Rev. Donald M. Matheson, called from the congregation of Westminster church, Hornell, N.Y. The testimonies borne to Mr. Matheson's zeal, devotion and efficiency by his charge and Presbytery, leave no room for doubt that he is a real acquisition to Canadian Presbyterianism, and to the Presbytery of Owen Sound in particular.

HOW TO WASH BLANKETS.

First make some soap-jelly by heating and simmering one pound of soap in a quart of water until the former is dissolved. When cold it will be a jelly. Allow a heaping tablespoonful of this jelly and a teaspoonful of liquid ammonia for each gallon of washing water, which should be just hot enough to bear the hand in comfortably. When the soap is dissolved put the blankets into the suds, pressing them well down. Leave for a quarter of an hour. Wring them with a wringer if possible, and put into another similar lot of suds. Souse up and down in this and wring again, and if the blankets do not look clean put them through a third lot of suds. Rinse in clear water, wring as dry as possible, shake and hang in a nice airy place to dry—out of doors if possible. Quilts, eiderdowns and shawls can be washed in exactly the same way, but eiderdowns need to be frequently shaken during the drying process, or they will be "lumpy."—Ex.

MOTHER SHIPTON'S PROPHECIES.

Many inquiries warrant the reprinting of the accepted Mother Shipton's prophecies, as under:

Carriages without horses shall go,
And accidents fill the world with woe.
Around the world man's thoughts shall fly,

In the twinkling of an eye.
Water shall yet more wonders do—
How strange; but yet they shall be true.

The world upside down shall be
And gold be found at the root of a tree.

Through hills man shall ride,
And no horse or ass be at his side.
Under water men shall walk,
Shall ride, shall sleep, shall talk.

In the air men shall be seen
In white, in black, in green.
Iron on the water shall float
As easily as a wooden boat.

Gold shall be found and shown
In lands now not known.
England shall at last admit a Jew,
And fire and water shall wonders do.

The world to an end shall come
In eighteen hundred and eighty-one.

Martha Shipton was born Ursula, though some say Agatha, Sonthiel, about 1488; married an artisan named Toby Shipton, settled near York, England, and started prophesying, dying about 1561. Her prophecies were regarded as pure fiction, being put in shape from time to time by scribes for commercial purposes. The accepted version given above is said to have been the work of one Charles Hindley, and was published about 1862 and, as relate, "caused great anxiety" to many persons who expected the end of the world in 1881.

There is considerable talk of a union being consummated between the Methodist and Presbyterian congregations in Tilbury, and there is every likelihood that the idea will be carried out. Each congregation is small, and the expense of maintenance, is heavy at present; in fact, is a trifle too much for either to bear alone. Instead of two struggling organizations, the union would devolve a strong congregation, capable of paying its way with ease. And money counts in church work as elsewhere.

DR. MILLIGAN TO RESIGN
AFTER A LONG SERVICE.

After almost thirty-five years' ministry in St. Andrew's church, Carlton street, Toronto, the Rev. Dr. G. M. Milligan at the morning service, May 2nd, announced his impending resignation and called a meeting of the church managers to officially accept the resignation.

Dr. Milligan confined himself to the bare statement, and although in a measure the congregation had lately feared such a statement might come at any time, yet, when made, it caused quite a shock to many. Indeed, there were not a few who could barely restrain their emotion.

Thirty-four years ago, on the 24th of last October, Rev. Dr. Milligan was inducted to the charge of St. Andrew's. At that time the membership roll contained but fifty-seven names. The present edifice was not opened until March 17, 1878. The old church on the corner of Church and Adelaide streets was used until the present structure was ready. In these thirty-four years the church membership has grown until to-day it numbers 772. The church is known as being one which keeps its membership roll close up, with no names on it but those who are in reality members. In few churches, if any, have the relationships between the pastor and congregation been so harmonious as between Dr. Milligan and his flock. During the long years of his ministry no serious differences has arisen. From the church have gone forth many young men who have occupied or still occupy foremost places in the professional and business life of the country.

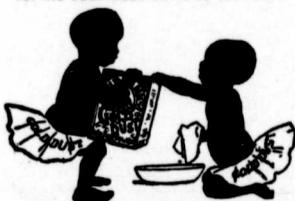
Although nothing officially will be decided until the church managers' meeting, it is the wish of the whole congregation that Dr. Milligan remain minister emeritus of St. Andrew's church as long as he lives. It is believed that this desire will be acceded to by Dr. Milligan.

Dr. Milligan's health has not been good for the past year or so, but he has just returned from a brief stay in Atlantic City greatly strengthened. He purposes visiting Britain this summer and expects to go to his childhood's home in the county of Caithness, and to preach in Wick and probably in Canshaw parish churches.

There was some talk a few months ago of appointing an assistant for Dr. Milligan, but as Prof. Law of Knox college undertook to deliver a series of discourses in St. Andrew's the necessity for an assistant was obviated, for the present at any rate.

The increase in the membership of the church led the congregation recently to decide to add five more elders, who were yesterday morning formally ordained in office. They are Messrs. W. J. Fraser, John J. Gibson, Duncan Sinclair, Dr. F. C. Husband and Rev. Prof. Law of Knox college.

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I WOULD BE TRUE.

By Howard A. Walter.

I would be true, for there are those
trust me;
I would be pure, for there are those
who care;
I would be strong, for there is much
to suffer,
I would be brave, for there is much
to dare.
I would be friend of all—the foe, the
friendly;
I would be giving, and forget the gift;
I would be humble, for I know my
weakness;
I would look up and laugh, and love,
and lift.

Priests and schools may doubt
Who never have believed, but I have
loved.
For in my soul one hope forever
burns.
That at the next white corner of a
road
My eyes may look on Him!
All! All! I know Him for I love Him!
Go!

—G. K. Chesterton.

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4.40 p.m. (daily)

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b 8.15 a.m.; b 8.30 p.m.
VIA SHORT LINE FROM CENTRAL
STATION.

a 8.00 a.m.; b 8.45 a.m.; a 8.30 p.m.
b 4.00 p.m.; c 8.25 p.m.

BETWEEN OTTAWA, ALMONTÉ
ARNPRIOR, RENFREW, AND PEM-
BROKE FROM UNION STATION:

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

a Daily; b Daily except Sunday
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| 9.25 a.m. | Cornwall | 6.24 p.m. |
| 12.58 p.m. | Kingston | 1.42 a.m. |
| 4.40 p.m. | Toronto | 6.50 a.m. |
| 12.30 p.m. | Tupper Lake | 9.25 a.m. |
| 6.57 p.m. | Albany | 6.10 a.m. |
| 10.00 p.m. | New York City | 3.55 a.m. |
| 5.55 p.m. | Syracuse | 4.45 a.m. |
| 7.30 p.m. | Rochester | 8.45 a.m. |
| 9.30 p.m. | Buffalo | 8.35 a.m. |

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