

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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That First Day Morning.

BY S. JEAN WALKER

Early that first day morning,
Lovingly the women sped
To that rock-hewn grave of sorrow
To anoint their hallowed dead.
And they wondered, as they hastened,
All their spirit sorely chastened,
"Who for us shall roll away the
Heavy stone that seals His grave?"

Then a strange, yet glorious vision
Straitway met their wandr'g sight;
For the tomb by angels guarded
Saw they in the morn's clear light.
And their hearts by awe were frightened
Yet sweet words their sad souls brightened
"Fear ye not. Your Lord is risen
Ye will see Him as He said."

Yes, we know that the tomb is empty,
When our hearts are tried by sin,
In a rising Lord we conquer
With a living Christ we win.
He the bonds of guilt doth sever,
He hath vanquished death forever,
He is risen, our Redeemer, Lord and
Saviour, Christ and King!

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BIRTHS.

On March 24, 1900, at 134 Spadina road, Toronto, to Mr. and Mrs. R. M. Bertram, a son.

At Alexandria, on March 12, 1900, the wife of the late Dr. James A. Garland, of a daughter.

At Avonmore, on March 21, 1900, the wife of Joseph Roney, of a son.

At Dunvegan, on March 16, 1900, the wife of D. K. McLeod, of a daughter.

At Moultonette, on March 18, 1900, the wife of H. Mattice, of a daughter.

MARRIAGES.

On March 24, 1900, by the Rev. H. A. Macpherson, Jessie Katie, youngest daughter of Robert Whillans, of Toronto, to Stewart M. Campbell, son of J. M. Campbell, Winnipeg.

On March 17, 1900, at Oakville, Ont., by the Rev. John McNair, Miss Katharine Parrish to Mr. H. W. Page, both of Oakville.

At Dunvegan, on March 16, 1900, by Rev. K. A. Gollan, Hugh McMillan, of MacCormick, to Christena S., daughter of John McSweyn, of Dunvegan.

At the manse, Avonmore, on March 20, 1900, by Rev. H. N. Maclean, Ph.D., Silas A. Warner to Hannah M. Weegar, both of Northfield.

At Protton, by the Rev. James Buchanan, assisted by the Rev. David Smith, on March 15, 1900, Grace, third daughter of Mr. and Mrs. Wm. Scott, to Mr. Wm. Donald, of Conn.

At Balderson, on March 23, by Rev. J. S. McIlraith, Rev. James A. Stuart, B. A., of Sunbury, to Mary Lina, daughter of James F. Allan, Balderson.

DEATHS.

In Egremont, on March 18, 1900, Alexander McIntyre, aged 85 years, 10 months, 25 days.

At Cobourg, on March 22, 1900, John Waidle, aged 83 years.

At Bannockburn, Ont., on March 19, 1900, George Chown, sr., aged 83 years.

At Valcartier, Que., on March 22, 1900, Bridget McDonald, wife of the late Edward McLaughlin, aged 90 years and 4 months.

On March 25, 1900, at his residence, 208 Jarvis street, A. V. De Laporte, in his 51st year.

On March 20, 1900, at her late residence, 381 Nicholas street, Ottawa, Margaret Finlay, relict of the late Thomas Kane, in her 71st year.

In Clarke, March 14, Wm. McMillan, aged 89 years.

On March 24, 1900, Miss Catherine Watson, at the residence of her brother, Geo. Watson, ex-collector of customs, Collingwood, in her 80th year.

At Maple Grove, on March 19, 1900, Miss Eliza Campbell, aged 76 years.

At Maxville, on March 21, 1900, Donald McLean, aged 25 years and 10 months.

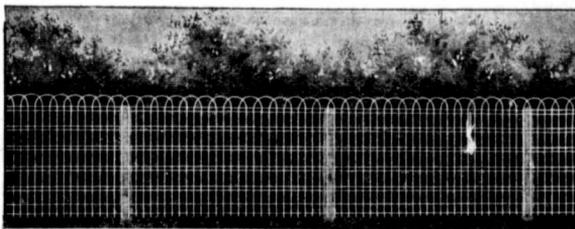
At Cote St. Andrew, Que., on March 21, 1900, Alexander Campbell, aged 66 years.

Of pneumonia, at Madoc, on March 20, 1900, Hannah Jenkins, aged 82 years, daughter of the late Rev. William Jenkins, of Markham and Richmond Hill, deceased 1843.

On March 22, 1900, at the residence of her son-in-law, A. G. Fleming, 825 Bathurst street, Toronto, Janet McEwen, widow of the late Wilkin B. Butler, in her 84th year.

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NOTE AND COMMENT

The Swedish Parliamentary election has resulted in 86 members of temperance organizations being elected, 35 being Good Templars—an increase of 10. A majority of the whole Lower House are total abstainers.

The Ontario License Department is still "er the liquor peddlers of the north county, who are not confining themselves to backwoods villages alone. There is a complaint that in East Fort William, with a foreign population of about 4,500, orders are solicited and liquor is delivered daily at the doors of the residents. The Government officials are looking into the matter.

Berlin is in the midst of a heated discussion on the subject of employing Christian organists in synagogues. The playing of an organ is work, some say, and should not be performed by a Jew, and others insist that being part of the service, the organ should be played by a Jew. Meanwhile the Orthodox Jew smiles and says that the only way to settle this question is not to have an organ at all.

The Ottawa sanitary inspectors report that out of 155 milk premises inspected at the recent quarterly inspection only 22 were found below the mark in the matter of general cleanliness, and of these none was found to be in a particularly bad condition. Since the inauguration of the inspection system each successive inspection has indicated better conditions, some of the places a year ago having been found in an alarming state. Upon notification that their stables were unsatisfactory, dealers have at once to remedy defects or forfeit their licenses. No such action has yet been found necessary.

The Belfast Witness says: A Congregationalist paper records the extinction of their "Causes" in Scotland one after another, even of some which had existed for a long time. One-third of its present strength have been closed in that denomination. Well, we say frankly, we cannot regret the fact, Congregationalism has in Scotland no reason for separate existence. If Evangelical the people can worship and spiritually thrive in one or other of the Presbyterian churches—if not Evangelical their extinction is a public gain. The same remark applies to Ulster where small, independent "Causes" create only local friction and overlapping.

A physician in a neighboring city is calling attention to the evils of cheap candy, and asking if it is not time to forbid shop-keepers selling candy to 'children at all. Hundreds of children,' he says, 'spend every available penny in candy. They do not buy some more manly brand, but select that of which they can get the greatest quantity, highly colored and adulterated. The total amount spent in a year in that city in this injurious, and in some cases, poisonous, candy, he says is very considerable. Taken daily into the stomachs of little children its effect cannot be other than injurious, and in many cases disastrous.' Would it not be well for the Health Officer in each locality to give some attention to the quality of the candy offered for sale to our children?

The Congregationalist states that the recent elections—under a sort of local option principle—in Massachusetts towns and cities "show as great progress in temperance reform as in any other part of the country, and in some respects greater." The total vote gives about 26,000 majority against licensing saloons. Of the twenty-three cities in the commonwealth, twenty have voted no licence. Six of the ten largest cities in the United States in which the saloons have been closed are in Massachusetts. Of the 321 towns, 270 have voted against the saloon.

It is claimed that in no country in Europe is Sunday rest so complete as in Norway. All stores, offices, factories and liquor saloons are closed from 5 p.m. on Saturday until 8 a.m. on Monday. Since 1892 no newspapers have been printed on Sunday, and since 1895 no bread has been baked on that day. In Christiania, street cars do not run on Sunday mornings, nor are letters distributed on that day, as in most European countries. Since 1890 a special appropriation has been made to the railroads (State property) with the express purpose of so adding to the number of employees that each may have one Sunday in three for rest. All these laws, it may be stated, are made in the interest of working people and of family life, says the Belfast Witness.

When the Cape to Cairo railway is finished, Africa will possess the longest stretch of railroad in the world, about 6,400 miles. Two thousand, five hundred miles remain to be completed, which will require in the neighborhood of 3 years' work. The chief engineer of the railway syndicate estimates that the total cost will be very close to £200,000,000, or one billion dollars. "A comparatively small amount," he says, "when it is considered what a glorious thing it will be for Africa, one of the greatest and richest countries of the world. It will be possible for the traveller to journey from Berlin or Paris to Cape Town in ten or eleven days. Just think of that, and then it will open up a country rich in almost everything in the mineral world—gold, silver, copper and diamonds. What else they will find there remains to be seen." We cannot but think that such a mighty achievement will have boundless issues for the kingdom of God.

One duty of the United Free Church of Scotland when it was formed in 1900 was the consolidation of churches covering practically the same ground. Sixty-eight such unions have already taken place, twenty-two of which have been accomplished during the year 1908. A number of small charges are yet to be brought together, one small town showing two United Free Churches with only eighty-four members each, and three congregations in one small city having but 410 members in the aggregate. In the Local Free, however, an opposite condition prevails. Despite the large funds allotted them by the Royal Commission, one of their Presbyteries has twelve congregations to five ministers and another four men to eighteen charges. As a whole, Presbyterianism gains on the population, since before the Disruption in 1843 the then undivided church numbered one communicant to seven of the population, while today the Church of Scotland and United Free together show one communicant to every four of the population. This is not only an advance, but a notable advance.

An appreciation of Puritanism appears in the Episcopal Church "Gazette." The writer says—"Matthew Arnold could only see its unloveliness; the rest of the world can see the value to England and the world of such men as Dr. Arnold, Matthew Arnold's father. Dr. Arnold was able to be both a scholar and a Puritan; Hebraism and Hellenism were excelled in him. The peaceful, quiet Christmas, unspiced by drinking, gluttony, and horse play, has been won for us by the Puritans. The Irish (Episcopal) Churchmen even more than the English, are inheritors of Puritan traditions. The sons of Trinity College can think with pride of its Puritan origin. All that is good and strong in our land comes from Puritanism. It seemed to fall after its first great strength, but the fire shone forth again at the end of the eighteenth century, the long years of decadence. It is a certain thing that it will shine forth again."

The decline in the number of theological students is not peculiar to any one college, or denomination, or land; it is true of all colleges and churches and countries; but the decline seems to be greater in Germany than elsewhere, taking for authority The Interior, which has the following: "The number preparing for the pulpit at present 2,206— is less than half what it was in the nineties. Moreover the decline is all along the line, the 'positive' and the 'critical' schools showing nearly equal loss. In Greifswald it amounts to seventy per cent, in Heidelberg to thirty one. In Berlin it is fifty-eight. The paper called the Reformation lays the falling off to the influence of the secondary schools and the gymnasiums, where few of the professors seem to be men of Christian faith, if we may believe The Koelner Evangelische Gemeindebote, in Germany the state appoints theological faculties, and evangelical people have always felt that the influence of the state was hostile to vital piety. A movement is on foot to separate the teaching of theology from state control, but chances of this kind come but slowly in the Fatherland.

Reports of the international conference at Shanghai, China, for consideration of the opium traffic, have been exceedingly meagre. However, we shall soon be hearing from Canada's representative, Mr. Mackenzie-King, who is expected here in a few days. The success of the movement, it is recognized, depends largely upon Great Britain, which derives revenues amounting to between \$30,000,000 and \$40,000,000 annually from the traffic, toward the administration of the Government of India. Most of the opium is exported to China. England has indicated her willingness to at last take measures to wipe out the trade which the House of Commons, in 1796, decided was too important a source of revenue to the East India Company to be abandoned, and which in 1842 led to the bloody Opium War. This willingness, however, is dependent upon the ability of China to suppress the production of the drug in that country. The manifest earnestness of the latter country in its efforts to carry out the decrees that have been issued, and the success attained in at least six provinces, where the production has almost entirely ceased, together with the marked advance in other provinces, give promise that the Chinese Government will be able to do its part. The final action of the conference, and of the nations represented, will be awaited with greatest interest.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

CALVINISM AND THE TWENTIETH CENTURY.

By Professor Henry E. Dosker, D.D.

In one of these articles it was said that Luther stood with one foot in the past, with the other in the present; Calvin, on the contrary, with one foot in the present, with the other in the future. And the present, in which he moved, was still animated by that most difficult of all things fully to appreciate, the spirit of the Middle Ages. A new humanity was created, and this new humanity, dimly self-conscious, was standing as on tip-toe and gazing into the distant future. To appreciate Calvin's life and theology, we must never forget this. Says Henry: "The voice of a new life spoke within him, he existed in the season of transition to another period of culture, which he partially comprehended and partially assisted to effect. If we are conscious of some discordant notes in his life, we must not neglect to consider that after the lapse of some centuries, when the world will be animated by another spirit, history in our present mode of existence, will utter more than one discordant note, because we are more or less in bondage to the spirit of our age, which can never be absolutely pure. But the individual is not responsible for the spirit of his times."

"The twentieth century is wholly different in every aspect from the sixteenth; we have made immeasurable progress in those five centuries; the spirit of the age is wholly changed; our angle of view, from which we look at things, is not that of the fathers. And yet we should never forget that the objective reality of the things we look at, as well as they did, is not changed. When we ask the question, therefore, what significance Calvin has for our century, we may safely set aside, as unreliable, the off-hand verdict of many men, men even of great ability and wide reputation, who claim that Calvinism is hopelessly dead and beyond the possibility of resurrection.

They who pass this judgment forget in the first place that Calvinism, as we have said before, is a misnomer, theologically at least, because its main principles are vastly older than its name implies. And in the second place they overlook the principle of pendulosity in the history of Christian doctrine. In the family life of the church there are only cradles, no graves at all. For nothing that was ever born in it can actually be said to have ever died. Old things have in it a peculiar habit of renewing their youth again. Moreover, he must be a bold man, who could claim that Calvinism, even in the restricted sense, is dead today. The man who passes such a judgment has only a partial knowledge of the facts in the case. From the very beginning there were in the life of the Church two tendencies, which we may roughly outline as the Paulinic and Judaistic. On the one hand, a conception of the need of divine grace was absolute, on the other as relative; on the one hand God and man, on the other, man and God; on the one hand a humanity lost and dead in trespasses and sin, on the other, a humanity ill by reason of sin but far from helpless.

From Paul to Augustine, from Augustine to Gottschalk, from Gottschalk to Thomas Aquinas, from Thomas Aquinas to Calvin, always these two forces are in operation, in ceaseless action and reaction. The significance of Calvinism for our age is therefore what it has had and will have for all ages. But there is a wider sense, in which the word is used.

The great underlying principles of his doctrine found with Calvin a wider and deeper application. They became a distinct world-view (*Weltanschauung*) and they virtually led the stream of human life into a new channel. As Dr. Kuyper has so beautifully argued in his "Stone Lectures," Calvinism takes rank with Paganism, Islamism and Romanism, as a new process of human development. A glance at history will convince even the most skeptical, or the most hostile, of the rejuvenating influence, which it has exerted on the nations that fell under its sway. Dr. Fruin, of Leyden University (himself a rationalist), has plainly shown how in every case, where Protestantism had to assert itself by force, it was Calvinism which waged the war of victory. Our own great historians have freely admitted that the heaven of Calvinism, brought to our shores by the Puritan pilgrims, has made North America great, and differentiated it forever from South America.

And it was not the political aspect of Calvinism, not the principle of human individuality and right of man over against man, not Calvinism as "the guarantee of constitutional liberty," which wrought the miracle and achieved the success; but it was the potentiality of its inherent religious principles, which has done it all. Says Dr. Kuyper: "It could not have brought about this change in the history of the world, except by implanting a new principle in the human heart and by opening another world of thought for the human spirit." And again: "From Western Europe the mighty impulse proceeded which caused science and art to flourish, which opened new channels for commerce and industry, which illumined family and civic life, which elevated the burgher class to a position of honor, which placed the laborer with equal rights by the side of the employer, which caused philanthropy to bloom and above all which, by its puritanical seriousness, has elevated the moral life of humanity and purified and ennobled it. Then judge whether we have the right to continue to banish this God-given Calvinism to the historical archives, as a drama that has been finished; and whether it is so inconceivable that this same Calvinism might again bring us a blessing and might unfold within itself a beautiful hope for the future."

It is true these words bring no thrill to the man, who bows before the idol of the day and who is convinced that the vaunted biblical scholarship of the age has given a death-blow to historical Calvinism. The sovereignty of God is not a palatable doctrine to the man who glories in his own sovereign power. The Scriptures, lacerated by the dissecting knife of the critics, seem worn to a frazzle and have apparently lost that hold on the human consciousness, without which Calvinism is inconceivable. Christ has been humbled to the dust and even his true historic picture is no longer sought in but behind the gospel story, by the great German scholars. Divine no longer, He is merely a noble example of disinterested love and piety. Gone are His incarnation, His miracles, His atoning death, His resurrection, His ascension. Looked at with the eye of the scholarship of the age, our entire Apostolic Creed looks like the water front of Messina after the earthquake.

What then has Calvin to hope for from such an environment? But wait! All these negations occupy the attention of the world of scholarship, the masses of

believers still cling to the old faith, to the "old-time religion." I dare say this is equally true of the great mass of Presbyterians of what ever name, clergy, and laity alike. The great underlying principles of Calvinism have not lost their hold on the masses of the people. Why the almost hysterical demand for civic righteousness in our own country, North and South, East and West? Why the universal cry for evangelistic efforts? Why the lining up of our men for the help of the Lord against the mighty? Why the universal unrest, the craving for closer communion with God, voiced in every direction?

What we need is knowledge and leadership, the plain and unequivocal restatement of the old principles, perhaps in terms more intelligible to our generation, which have made our Presbyterian churches a power for God in the land. That this is not an idle dream is proved by the history of Dutch Calvinism, once spued out and despised, trampled under foot by Rationalism and apparently forgotten; but rising like a Phoenix from its ashes and, under able leadership, dominating today both the political and the ecclesiastical situation.

What we need in our Calvin—celebration is deep conviction and high and holy resolve. We will then find that the principles, on which our Presbyterian life is founded, are unchangeably the same for all time and that in honoring the man, whose fourth centenary we celebrate, we are only laying stress on that, which was the centre and circumference of all Calvin's labors the Glory of God.—Presbyterian Standard.

HOW TO INCREASE THE INTEREST IN MISSIONS.

(Mrs. George Begg, Austin, Texas).

There can be no question as to whether a church shall be a missionary church. If it is not a missionary church it is not a true church of Christ. There should never be a question as to whether a Christian should be in favor of missions; if he is not in favor of missions either he does not know enough to be a Christian "four square," or else he is not willing to be one. A person who opposes missions sets himself against Jesus; and he cannot be for Him and against Him.

Missions is the main business of the church, just as selling goods is the main business of the shop-keeper. What would we think of a shop-keeper who would fit up a handsome shop and hire a set of capable clerks and then take no thought about the sale of his goods? That would be no worse than to build fine churches and have fine singing and preaching, and take no thought for the salvation of the world. When the church ceases to be missionary she will cease to live, because she was created for that end and must keep the trust.

There are three great foes to missions—worldliness, selfishness, and ignorance. The first two can only be overcome by prayer and example. Any plan that will secure more generally throughout our churches earnest, definite, and intelligent intercession, ought to be regarded as important.

It is a duty and privilege always within reach of every Christian, and was a characteristic work of our Saviour and His apostles when on earth.

The ladies of our church hold a prayer meeting every Monday afternoon, and last year we agreed to pray that five workers for the field should be called from our church, and each week

as we met the prayer was made. The Lord was true to his promise, and this year we are asking for five more. Two have already offered, and we are looking for the rest.

Missionary societies may pray workers into the field, courage into the hearts of the missionaries, money into empty treasuries, and heathen souls into the kingdom of God. Each member should feel an appointment or call to be an intercessor. The Saviour said:—"Pray the Lord of the harvest that he send more laborers into the vineyard," and those who are praying are laborers just as well as those who are preaching.

Jesus expected Peter to show his love for Him by caring for His sheep, and we must show our love for Him not simply by emotion in our hearts but by loving and caring for those whom He died to save. We cannot help a person in the East or West unless we become interested in him, unless his sorrow makes us sad, unless his sin grieves us, unless his wandering awakens our sympathies. In order then that we may be successful laborers as intercessors it is necessary that we know well our missionaries and their charges. The mission study class is a great help to this end, and we have books that furnish information from the mission fields in all parts of the world.

Then, for the example. If we want to kindle a fire, we carry fire in some shape to the dry wood we wish to burn; and so if we want to start a missionary fire we must have some of our own to start it with. Let us get enthusiastic for missions ourselves by reading and studying, and we will become able to make others enthusiastic. I wonder how many of us can tell in what parts of the world our missionaries are at work; how each field is progressing, who are twenty of the world's greatest missionaries, where did they live and work. Have we read ten missionary books, do we read regularly and thoroughly our missionary magazine? I am afraid that too much of our missionary effort is play, while real work is necessary for successful returns. If we really mean missions we will recognize the missionary enterprise as the great one in the world; we will see that the study of missions is the grandest of all studies; we will try to throw all our force into our monthly missionary meetings, and we will give to missions all we can afford.

The remedy for ignorance is instruction.

One reason why we are behind in this phase of Christian service is that proper training has not been given along this line to the young people of our Sunday schools. I believe that if they had been systematically instructed in missions during the last 25 years there would be no burden of debt to be carried by the missionary boards to-day. It has been said that one of the most serious dangers of the Sunday school is that it will train its members to be passive recipients of good rather than active bestowers of good. When we remember that Christ was the greatest missionary that the world has ever known or seen, we should endeavor to mold every Christian life on the missionary basis as following in His steps.

The imparting of missionary information in the Sunday school is left almost entirely to the individual teacher without any help in the way of printed matter; and the outcome is that our Sunday schools are not training the young people as they should, with the logical result that the children are graduating into the church without that missionary spirit that finds its practical expressions in the investment of life, the generous gift of money, and in sym-

pathetic intercession before the throne of God that His kingdom may be speedily extended throughout the world. If we are to have a church to-morrow that will measure up to its responsibility without greatly increasing home and foreign missionary opportunities, must we not have a Sunday school to-day that will educate our young people in the chief business of the church? Why should not Scripture lessons be interpreted from the missionary view point when they are missionary in content or spirit? Why should we not teach the acts of modern apostles as well as the acts of the apostles as recorded in the Scripture?

Mission study deepens the spiritual life, encourages personal service, and creates a broad sympathy with the world-wide mission of Christ.

We need missionaries, and there are numbers of well educated young men and women who are not even thinking of offering themselves simply because it has never been brought before them in such a way as to suggest that they could engage in it if they wished. Weekly prayer for missions should be offered, and each member led to feel the responsibility of daily petition for the cause.

Along with this is home culture. It is the things that are believed in and talked over around the table and the fireside, the things that are prayed over and read about, that leave an indelible impression on the child's mind.

The papers and magazines fix the literary tastes; if daily papers and secular magazines crowd out the religious and missionary, there will be neither knowledge nor interest in the latter. Many children of worthy parents have only secular aims and ambitions to-day because they have heard nothing else talked of or read about. Tastes cultivated at home in literature, conversation, and companionship will control the life.

We need not fear a lack of interest, for many facts in modern missions, both home and foreign, are as strange and enchanting as fiction, and will prove a fruitful study, for the more they know about it the more they will desire to help the cause, and the more they help the greater will be their interest in the work.

When the Carthaginian troops were investing Rome, the spot outside the wall where the tent of Hannibal, the invader, stood was up for sale at auction in the forum. After a brisk competition it was knocked down to a citizen who bid a large sum of money for it. He and the other bidders had faith in the triumph of their armies, although they were thundering at the gates. Such faith every Christian ought to have in the redemption of the whole world for Christ, as it has been given to him for his inheritance. All who call themselves Christians should see to it that the work is sustained, and should manifest the same faith in the triumph of Christ's kingdom as did those old Romans in the final triumph of their city, though the enemy had shut them up within the walls.

Let us take God at his word, and work and live and give accordingly, and the next generation may hear the glad cry:—"The kingdoms of this world are become the kingdoms of our Lord."

Tell it out among the heathen Jesus reigns above,
Tell it out among the nations that His reign is love,
Tell it out among the highways and the lanes at home,
Let it ring across the mountains and the ocean's foam,
Like the sound of many waters let our glad shout be,
Till it echoes and re-echoes from the islands of the sea.

HE IS RISEN.

(By W. Armstrong George.)

"Christ is risen!" angels say,
Early at the dawn of day;
First day of the week, and best—
Type of Heaven's eternal rest.
Redemption's work, Salvation's plan,
Confirmed and sealed by Christ, the Man.

When He lighted up the tomb,
Burst the bars, dispelled its gloom.
Men had made His grave secure,
Sealed the stone to make it sure;
And the door, so records tell,
By stern soldiers guarded well.

When the Shining One appeared,
Saints and soldiers greatly feared,
As swift lightning's lurid glow,
His face and raiment white as snow,
And beheld a great earthquake—
Stones and saints and soldiers shake—
Christ's resurrection to withstand—
Schemes of men were ropes of sand.

He to women gently spoke:
"Fear not, ye, but courage take;
Ye seek Jesus—He who died—
Jesus, the Christ, the crucified,
He is not here; grave could not hold
The Lord and Shepherd of God's fold.
Come see the place without delay,
Come see the place where Jesus lay;
When ye have seen then quickly go,
Tell His disciples—even so—
That He is risen from the dead,
First fruits of death, as He hath said.
Behold! He goeth on before,
To Galilee's sweet placid shore;
There shall ye see Him—gracious view—
Lo, I have told you, all is true!

From sepulchre they swiftly sped,
With fear and joy, by impulse led—
First messengers of risen Lord,
Did run to bring disciples word.
Honored 'mong women, great your joy,
To be engaged in such employ;
Nor greater honor e'er was given
Than to declare a Saviour risen.
And as they went upon their way,
With eager step without delay—
Such earnest service could not fail—
They hear sweet accents say, "All hail!"
Behold Jesus met them and did greet;
They held Him by His holy feet;
They owned Him as their gracious Lord;
They bowed with reverence and adored.

With words of comfort and of cheer,
"Be not afraid! Why should you fear?
Speed on and tell of Galilee,
For there my brethren shall Me see."
Thus Jesus does His kinship own
To all for whom He did atone,
And elevates the slaves of sin,
To rank with Him as brethren,
Then let us go to "Galilee,"
Our Elder Brother there to see;
And, as His brethren did of old,
Adore and worship and behold,
And there, like them, our homage give,
Pledge Him our service while we live,
Then after life and death and tomb,
Triumphant rise—Immortal home!
—London, Ont.

Many protests have been expressed against ex-President Roosevelt's hunting expedition to Africa, on the ground that it will encourage the wanton destruction of helpless animals for mere sport. If his purpose is to gratify the desire to kill, the object is bad, but we understood it to be largely scientific, and that the specimens obtained are to be given to the Smithsonian Institute at Washington. The results of the expedition may thus be of great educational value. This is a way in which ex-presidents may be of service after their term expires.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

PETER DELIVERED FROM PRISON.*

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

Killed James, V, 2. The conversion of Uganda did not really begin with the coming of Alexander Mackay, the first missionary. Not until after the burning of three boys, twelve, fourteen and sixteen years of age, whom Mackay had won to himself and Christ, did the Gospel take hold. These boys had never seen or probably had never heard of martyrdom, but nothing could induce them to give up their new faith. When challenged by their executioners to recant, we are told that these young boys sang a Christian hymn. A little later, thirty-two of the recently converted natives were thrown together in one great heap, and burnt alive. After this deed was done, the chief executioner said to the king that he had never before killed men who showed such bravery and calmness in the face of death. From that time Christ was supreme in Uganda.

Prayer was made, V, 5. When the Emperor Constantine was preparing to have his statue placed with those of his predecessors, the question of its design came up. The others had been carved in heroic attitudes. Some were represented wrapped in their purple robes, addressing the Senate. Some were in armor, waving swords and cheering the troops in battle. Some were on horseback. But Constantine said, "I shall be represented kneeling. It is thus that I have risen to eminence." And among the statues of the famous conquerors and rulers of the world he that hath eyes to see, knows that none is a more truly heroic attitude than the kneeling Constantine.

When Herod was about to (Rev. Ver.) V, 6. Why the long suspense? The fruit does not ripen till the harvest time. It is sometimes the very last moment, when the rescue comes. In the earlier days of missions in Turkey, a message was brought to a missionary in Constantinople that the Sultan was sending soldiers to apprehend him on the morrow, and that he was granted this warning, in order to give him a chance to flee. He sent back this answer, "There is a Sultan of the universe whose commands I shall obey, whatever it costs." That night the Sultan of Turkey died, and a more humane successor ascended the throne. Let us never despair of God's relief. It occasionally comes in that darkest hour, which is just before the dawn.

He went out and wist not, V, 9. Was it blind obedience? Faith has better eyes than have our senses. If the flower trembles at the prospect of thrusting itself out of the warm earth into the air which has been all winter the fighting place of frost and snow, it denies the instinct that makes it a flower. If the chicken declines to burst its shell and venture into the unknown and dangerous region of the sunlit world, it dies. Let us never refuse to go where the hand of duty clearly points, because we cannot see our destination before us. Where God leads, is the only safe path. Where He halts us, is the only secure refuge.

A maid . . . named Rhoda (Rev. Ver.) V, 13. The humble ones often meet the joy first. When the triumphal procession of a victorious Roman general ap-

proached the city, who met it first? I warrant you it was not the senators. They were keeping their new togas clean in their seats of state in the Senate. The first sight of the long line of captives, the wagon loads of booty, the strange wild animals intended for the arena, the laurel-wreathed victor on his chariot, with his war-worn and cheering soldiers behind, was the prize of the boys of the street who had run out to meet the show. Zaccchaeus was willing to climb a tree, in order to get a good look at Jesus. It is not rank or wealth or official position that God is seen of soonest, but meekness and lowliness.

It is his angel, V, 15. An old man once stood up in a prayer meeting, and said, "I am the man who said his prayers for twenty years and never expected to see an answer to them. Yet they have been answered." It is wonderful what even a little faith will do. "The man who cried, 'Lord, I believe; help Thou mine unbelief' (Mark 9:24), had at least enough faith to bring healing to his child. Sometimes our faith remains small, because we do not give it a chance to grow. We forget that a hope may grow to be an expectation, and an expectation a confident waiting, and a waiting a preparation, and a preparation may open into an appropriation. First we wish, then we reach, then we take.

THOU KNOWEST ALL.

The twilight falls, the night is near,
I fold my work away,
And kneel to one who bends to hear
The story of the day.

The old, old story; yet I kneel
To tell it at Thy call;
And cares grow lighter as I feel
That Jesus knows them all.

Yes, all! The morning and the night,
The joy, the grief, the loss,
The roughened path, the sunbeams
bright,
The hourly thorn and cross.

Thou knowest all—I can lean my head,
My weary eyelids close;
Contented and glad awhile to tread
This path, since Jesus knows!

So here I lay me down to rest,
As nightly shadows fall,
And lean, confiding, on his breast
Who knows and pities all!

The mission of a mission is to save
the lost and bring in the kingdom of
God.

Christianity, once in action, can never be content with a limp and lavender liberalism. An unaggressive indifference to the fact that men can be ruined, or a religion that believes in plush and velvet and the genial, rather than in usefulness and the scientifically true!—Joseph Cook.

Courage, I dare say to you, and patience. No one ever carried Christ's cross without coming near to Christ's self, and where Christ is, the light is sure to break. No sacrifice you make, no service you render, but is bringing you nearer to the heart of things, for the heart of the universe is love.

God does not help his children now and then, but now, always now. The only thing we ever actually need is now. God never helped any one tomorrow. He is a very present help. What is eternity but God's now? Let us then live the eternal life with God now.—Matthew D. Babcock.

THE TRUE ESTIMATE.

By C. H. Wetherbe.

It is maintained by some people that man, in himself, is a being of exalted importance and of immeasurable worth. He is regarded by many as being but little lower than the unfallen angels! On the other hand, there are those who say that man is nothing at all. Many a Christian estimates himself as being of no account, even though he has the assurance of God's help. And Paul has written these words: "If a man thinketh himself to be something, when he is nothing, he deceiveth himself." What does he mean? Does he mean that the Christian is actually nothing, that there is no true worth in him, and that he is utterly insignificant? No, it cannot be that he means just that. I think that the meaning is that all that a Christian is, all that constitutes his life and capability is wholly owing to the grace of God. Paul would have the Christian keep lowly before God. He would have the believer account himself as being nothing before God, and yet something as an instrument or agent in God's hands. This is the way that Paul regarded himself. In himself he felt that he was the least of all men, yet mighty when God's power worked through him.

Prof. A. Kuyper, the great theologian of Holland, says: "Measured by God, man has no value. All of his endeavor to be something before God is ridiculous folly. Every pulpit ought to be cast down, as with trumpet tones, every mountain of pride, and humble man before God, so that, feeling himself a mere drop in the bucket—yea, less than nothing—he may find rest in the adoration of the divine majesty. Before God, man is not anything, not even the regenerate man; but, in His hand, by His ordinance, and His estimation, he is so great that God crowns him with glory and honor; loves him as His child, makes him an heir of the heavenly bliss, and invites him to spend eternity with Him." He also says: "These two may never be confounded; man's absolute nothingness before God may never be applied to man as an instrument in God's hands; and man's mighty significance as God's instrument may never tend to make him the merest something before God as a being."

This is a true and clear distinction, and it ought to be understood by those who boast of their greatness and goodness.

THE BLESSING OF SICKNESS.

A Christian man of intense business enterprise and activity was laid aside by sickness. He, who never would intermit his labors, was compelled to come to a dead halt. His restless limbs were stretched motionless on the bed. He was so weak that he could scarcely utter a word. Speaking to a friend of the contrast between his condition now and when he had been driving his immense business, he said: "Now I am growing. I have been running my soul thin by my activity. Now I am growing in the knowledge of myself and of some things which most intimately concern me."

Blessed, then, is sickness, or sorrow, or any experience that compels us to stop; that takes the work out of our hands for a little season, that empties our hearts of their thousand cares, and turns them toward God, to be taught of Him.

*S.S. Lesson, April 11, 1909.—Acts 12: 111. Commit to memory v. 7. Study Acts 12: 1-19. Golden Text.—The angel of the Lord encampeth round about them that fear Him, and delivereth them.—Psalm 24:7.

SPARKS FROM OTHER ANVILS.

Cumberland Presbyterian: If "the test of the pudding is in the eating," it is equally true that the test of one's religion is in its practical effects upon the individual and his neighbors—his neighbors all over the world. One may lay claim to being very religious but unless his religion makes him a better and truer man, sweetens and beautifies his life, leads him to live "not to be ministered unto, but to minister," it is a spurious and useless thing. It is one thing to "profess religion;" it is another thing to prove it.

Herald and Presbyter: There are many excellent societies and pledges in our churches. They have, each of them, some specific evil to be opposed and some good to be accomplished. The strange thing is, that people do not do just these very good things and oppose the evils as a matter of course. But we are not living in ideal conditions by any means, and a great deal of educative discipline is necessary in order to lead people to understand and abide by their holy covenants.

Catholic Register: Somebody has risen to remark again that the girl who makes the best wife is as much at home in the kitchen as in the parlor. To this may be added, too, that the best husband is one who gives his wife a chance to be as much at home in the parlor as in the kitchen. Est modus in rebus. And the balance of life with women and with men should be held impartially in the place of duty.

Lutheran Observer: If the rural pastorate calls for a high degree of ability because of the difficult problems it involves, it has had and has this reward, that it not only ministers to its own community but supplies the churches of the city with much of their best material.

Philadelphia Westminster: Infidelity is purely destructive. It takes away one's faith and gives nothing in its place. That is also the difference between a reformer and an agitator; one rebuilds while the other removes.

Maritime Baptist: Regarded even as a preparation for the pulpit, the preacher cannot afford to overlook pastoral visiting. There is, for one thing, no other way so effective for gaining the sympathy of his hearers. When the voice from the pulpit is that of a preacher only, whom the hearer knows only in that capacity, he may think of him and judge him as a professional speaker merely. But when the voice from the pulpit is that of one whom the hearers have learned to regard as a friend and brother, who has been in their homes, whom their children and the old people love, and who has shared in their joys and sorrows, the reception given his message will be very different, and his power to instruct and help them be greatly increased.

The only really solid thing in this universe is love. This makes our life really life. This makes us immortal while we are here. This makes us sure that death is no end, but only a beginning, to us and to all we love.—J. P. Clarke.

DAILY BIBLE READINGS.

Monday.—The Rising of the Soul (Eph. 2:1-7).

Tuesday.—A Symbol of Resurrection (Rom. 6:1-5).

Wednesday.—Our New Life (Col. 2:8-16).

Thursday.—Resurrection Power in Us (Eph. 1:17-23).

Friday.—The Risen Christ Within (Rom. 8:9-14).

Saturday.—The Spiritual Uprising (John 5:24).

EVENTIDE: CHILDREN'S HYMNS.

By Marie Corelli.

In our hearts celestial voices
Softly say:
"Day is passing, night is coming,
Kneel and pray!"

Father, we obey the summons,
Hear our cry.
Pity us and help our weakness,
Thou most high.

For the joys that most we cherish,
Praised be Thou.
Good and gentle art Thou ever—
Hear us now.

We are only little children,
Kneeling here;
And we want our loving Father
Always near.

Take us in Thy arms and keep us
As Thine own.
Gather us like little sunbeams
Round Thy throne.

USE OF POSSESSIONS.

It is deplorable one feels betimes as he studies the obligations imposed by the Gospel in the light of what professing Christians are saying and doing generally. Take one illustration: Men are saying we "have a right to do what we please with our own." There are very few who do not talk or act this way. The doctrine that the disciple acts immorally who uses his property simply for his personal benefit is repelled quickly and warmly. Let the matter be settled by the Master. It is of the highest importance that the Head of the Church should be heard that there may be left no room for doubt. He said: "Lay not up for yourselves treasures upon earth." There is no lack of distinctness about these words. Yet is not this the very thing very many in the church are endeavoring to do. It looks so.

Again Jesus said: "How hardly shall they that have riches enter into the kingdom of God." This must be discredited. The multitude surely do not believe it. If it is said they do believe it, then great numbers are busily, absorbingly, engaged in piling up difficulties day and night in the way into the kingdom of heaven.

Again, Jesus said: "Whosoever he be of you who forsaketh not all that he hath, he cannot be my disciple." It is not easy to see where, among men, these words are taken seriously. Yet the meaning is clear as can be. There can be no misunderstanding of the language. It is the opposite that members of churches appear to do. In place of forsaking all they are getting all they are able to get.

Let no one say there must be some sort of qualification of this teaching of Jesus, for according to it the church is intended to be an aggregate of paupers. This is what the Master insists upon: that the disciple shall take up his cross and follow him to crucifixion. He who would save his life, he adds, will lose it. But this does not mean suicide. The consecration of our possessions to the advancement of his kingdom no more means that we should get rid of them than the devotion of our lives calls for self-destruction. But he means that we must not decline the offering of both lives and property, as there is need. Both are committed to us in sacred keeping for the promotion of his kingdom in the world.

This test of discipleship was applied once by Jesus to a man, the rich young ruler, and it is said "he went away sorrowful, for he had great possessions."—Presbyterian Standard.

They can conquer who believe they can.—Virgil.

The faith that will not trust in God will bear watching in civil contracts.

RISEN WITH CHRIST.*

By Robert E. Speer.

Our Lord's resurrection was the necessary completion of his life. A unique end alone could adequately fulfill an absolutely unique career. Godet presents this view in his commentary on the Gospel of St. John: "It is said such a fact would overthrow the laws of nature, but what if it were, on the contrary, the law of nature which required this fact? Death is the wages of sin. If Jesus lived here below, as innocent and pure, if he lived in God and of God, as he himself says in John 6:57, life must be the crown of this unique conqueror. No doubt he may have given himself up voluntarily to death to fulfill the law which condemns sinful humanity, but might not the state of death affecting a nature perfectly sound morally and physically, meet in it exceptional forces capable of reacting victoriously against all the powers of dissolution? As necessarily as a life of sin ends in death, so necessarily does perfect holiness end in life.

But not only did the symmetry and perfect truth of our Lord's life require such a glorious crowning of his career as the resurrection, our own spiritual necessities demand it. No mere teacher could meet our needs, nor could they be met only by the death of Christ. That they could not be met without the death of Christ we deeply and mysteriously feel, but our need was for something more than forgiveness and the relief of our shame and guilt for the sin of what we had been and done that we ought not, and the sin of what we had not been and done that we ought. We need the power of a new life. The resurrection brought it to us.

We died with Christ. To all that is unChristlike, accordingly, we are dead. But are we? Is there only one "we" in us? The trouble is that in each of us there is a double personality. We died with Christ and yet we are conscious of the presence of what is unChristlike. Desires come to us which are unlawful. Our imaginations go off on wicked journeys. There must be more than a death within us which leaves so much of us still alive and active against us. There must be a life within us to war against sin and its assaults. The resurrection gives us this new life.

The resurrection means a new life within us, a new power of resistance to sin and this is not a mere rousing of our wills to firmer resolution. It is a new force coming into our wills vivifying and stiffening them.

The resurrection means not only a new life in us, but in a new life. We move out of old spiritual surroundings into new. The mind and will act in a new atmosphere. The resurrection sets us free from the prison house of ourselves.

"Rigid I lie in a winding sheet
Which my own hands did weave;
My narrow cell is my self—my self,
Whose wall I may not cleave.

"But in the dawn of the early morn
A clear Voice seems to say:
'I am the Lord of the final Word—
Ye may not say me nay.

"Unfold your hands, that your brother's
need
May ever find them free.
Unbind your feet from their winding
sheet,
Henceforth they walk with me."

"And lo, I hear! I am blind no more!
I am no longer dumb!
Out from the doom of a self-wrought
tomb
Pulsate with life I come!"

* Y. P. Topic, Sunday, April 11, 1909.
Risen with Christ (Col. 3:14, Easter meeting.)

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C. BLACKETT ROBINSON,

Manager and Editor

OTTAWA, WEDNESDAY, APR. 7, 1909

Next week we shall try and give a condensed report of the great National Missionary Congress held in Toronto last week; a full report would fill two or three issues of this paper. It was a grand meeting and it is expected will have far-reaching results.

The state legislature of Indiana has passed a bill permitting the playing of baseball on Sunday. A similar measure previously passed was vetoed by the Governor, but having been enacted a second time he declines to either sanction or veto it, and leaves it to the Supreme Court to pass on its constitutionality. But the Supreme Court cannot make right that which the word of God declares to be wrong. Governor Marshall should have stuck to his colors.

The awakening in China may have its good effect in encouraging young Chinamen to go abroad and obtain the advantages of a superior education, as the Japanese have done in numerous instances. A Chinese student of marked ability is attending the University of Philadelphia, his home government bearing his expenses. We have no doubt Chinese students are to be found in some of our Canadian universities, and we should welcome all such without taxing them on entering the country like so many cattle.

Though the Bible is not taught in the schools it is scarcely conceivable that, under the system of education which prevails in Canada or the United States, a child could attend school and be ignorant of the existence of a God. Yet we are told that a lad of sixteen, who was recently baptized by a Catholic priest in the jail at Great Falls, Montana, had never heard of a God till the priest began to instruct him. We venture to say he had heard of a devil, at least by name. Surely there is something wrong with a system of education under which such ignorance is possible.

OUR CANADIAN INDIANS.

Our Indian population is decreasing. Last year the shrinkage was 140, caused by the removal of 100 to the United States, and an excess of deaths over births of 40. The number all told is now only 110,205. Last year the Government expended \$1,277,000 in feeding and clothing them. They are distributed as follows: Ontario, 23,513; Quebec, 11,469; New Brunswick, 1,861; Nova Scotia, 2,129; Prince Edward Island, 276; Manitoba, 8,595; Saskatchewan, 7,496; Alberta, 5,529; Territories in treaty limits, 4,212; Territories outside treaty limits 16,845; British Columbia, 24,964; Yukon, 8,802. Some 85,000 are placed where they can farm if they will, and they raised grain, roots and hay to the value of about \$15 per head, a very small average. In addition they earned as wages \$1,660,211. Many are exclusively engaged hunting and fishing. The problem what to do with our Indians is still a difficult one. Our efforts to educate and civilize them—efforts in which the Presbyterian church has taken no insignificant part—have been only partially successful. To educate them for farming seems to be the only course open, while to educate and Christianize them is an imperative duty.

THE FOURTH COMMANDMENT INOPERATIVE.

One would fancy that in Italy, where the head of the Roman Catholic church has his seat, and with the advanced form of government which prevails, more respect would be had for the Sabbath than to hold a general election on that day. But the fourth commandment appears to be inoperative in Italy. The clericals participated freely in the elections, for the first time since the liberation under Garibaldi in 1870. This change in the attitude of the church party was brought about largely through the influence of the Pope. The clericals have hitherto abstained on account of the temporal power of the Pope having been taken away in Garibaldi's time. The late election resulted in the Giolitti government, which is secular and strongly anti-clerical, being sustained. We do not, of course, hold the Pope or the clericals responsible for the Sunday desecration. They probably were not consulted as to the date of the elections.

If the Dominion Parliament was dissolved a year earlier than was necessary it is gratifying to know that the character of the House has been improved by the appeal to the people. At least, that is the opinion of the habitue of the press gallery, who writes to the Christian Guardian. He states that many, who have watched the progress of events in Canada for years, declare that the present Parliament is the best since confederation. The number of young men is remarked, and the exceptional ability of the members from the west is commented upon. It is to be hoped the present Parliament will sustain its good reputation throughout its term. Some Parliaments have degenerated.

HOME RELIGION.

There is apparently no end to the ecclesiastico-political controversy as to religious teaching in the public schools. On that question wise and good men differ, as do others who can scarcely be so classified. They continue to wrangle and pay controversial compliments to each other. Perhaps good may yet come out of the contention, but it is hardly visible at present. There are matters pertaining to the religious education of the young about which Christians of all denominations are practically at one. It is never for a moment questioned that every child should receive religious instruction. That duty is clearly laid down in the Word of God, which is the only rule of faith and practice. Professing Christians generally recognize that the child should be taught, for its own sake, and for the sake of society that moral and religious training is essential for the safety of the individual and for the well-being of the commonwealth. Neither is it doubted that the Christian Church should devote special attention to the religious instruction of the young.

Within the last century the Church has accomplished a great work in this most promising sphere. Attention is constantly directed to the consideration of methods by which this important and pressing work may be still more efficiency promoted, and never before was there a greater consecration of Christian effort to the service of God in the training of the young than at the present time. Much real and lasting good has resulted from the faithful and systematic labors of the Sabbath school. Greater results still ought to be looked for and prayed for from this universally recognized Christian agency.

Another point equally clear, concerning which there is no controversy, is that it is the primary duty of Christian parents to see that their children are faithfully instructed in the truth of Christ. In the administration of the sacred ordinance of baptism they acknowledged this obligation. Exhortations to the discharge of their duty, which cannot be delegated, are frequent, and plain as they are frequent, in the pages of Scripture. How is the duty generally discharged? Is there systematic and regular Christian instruction in the family? When duty to be done is irksome, it is not difficult to invent excuses for its neglect. In this particular it is easy to allege that, what wit htheir week-day lessons, attendance at Church and Sabbath school, the children are too exhausted to give their attention to Scripture teaching in the quiet seclusion of the family circle. It is sufficient to give them a distate for religion altogether. Let them read their Sunday school library books, or whatever comes handy. No one with a modicum of common sense would for a moment insist on making home instruction in religious truth burdensome to the children.

Home teaching need not be conducted with all the rigidity of method and

discipline necessary in public schools. It may and ought to be quiet, varied and informal, but natural and real. The Bible is a book of exhaustless variety, and in it will be found ample scope for all occasions and for all moods. What is chiefly required is that such instruction should be regular, earnest and affectionate. Line upon line, precept upon precept, here a little and there a little. Such faithful parental work would be a present joy and productive of inestimable future blessings. Duty and affection urge to its performance. Parents who are faithful in this respect will not fall of their reward. Their children will rise up, and call them blessed.

THE SUFFRAGE FOR WOMEN.

The agitation for female suffrage has spread to Canada, and Sir James Whitney has been interviewed, with a request to extend the franchise to the women of Ontario. The suffragettes have found a champion in Mr. Frupp, M.P.P. for Ottawa. Sir James has, however, given the request the cold shoulder, so the women of the province will still have leisure to attend to their household duties and other womanly concerns. In Sweden, however, they are advancing a little more rapidly, and the Diet, by a vote of 120 to 96 in the Upper and 134 to 96 in the Lower house, has passed an act to establish universal suffrage, which will give women not only the right to vote, but makes them eligible as candidates for all elective bodies. This law is in force in Finland, where some eight women have seats in the Diet. Australia and New Zealand are experimenting with woman suffrage, and we presume it will be adopted in Canada sooner or later. If women generally wished it, doubtless it could be had, but those who clamor for it are generally agitators. It is a significant fact, that in countries where women are held to be the equals, or perhaps even the superiors of men, woman suffrage is not desired.

No university on the American continent is better known than Harvard, situated at Boston. But while its reputation as a seat of learning is well established, it is unfortunately Unitarian—as Zion's Herald asserts, more decidedly so than ever. Yet, strange to say, in its theological faculty it has a Baptist and Congregational professor, though, as the Herald points out, neither are considered strictly orthodox. Unitarianism is very aggressive in some parts of the United States, but we are sorry to know that such a great institution as Harvard should be engaged in propagating it. We hope no Canadian will find his way there.

Rev. Dr. Donald Macleod, for 51 years in the ministry, 40 of which were spent in Park Parish, Glasgow, has notified his session of his intention to retire in November. Dr. Macleod is a brother of Dr. Norman Macleod, and has long been an outstanding figure in the Church of Scotland. His first charge was at Lauder, in Berwickshire, from whence he removed to Glasgow. Dr. Macleod succeeded his better-known brother, Norman, as editor of Good Words. He was also a favorite of Queen Victoria, being a frequent preacher before Her Majesty when at Balmoral.

THE INFALLIBLE RULE.

By Ulster Pat.

Editor Dominion Presbyterian: George Muller, of Bristol, hesitated to publish the narrative of his life, that wonderful record of God's answer to prayer and honoring the faith of a man who under took and carried on a marvellous work with no means but the promises of God, because it would add another to the stream of books that were in so many cases directing men's minds from the study of the Bible. And while Muller's narrative is not of that character, the hesitation was well grounded. There really seems to be no end to "the making of many books," the study of which "is a weariness to the flesh."

"Among the chief sinners in this respect are some who undertake to write about the Bible. They are members of and claim to write in the interest of Christian bodies which profess to hold that no tradition of men should be added to the Scriptures, and yet they, like the Jewish teachers in the days of the Saviour's sojourn upon earth, appear to be so steeped in tradition as to have lost the ability to comprehend the simple, straightforward and sufficient narrative given us by inspiration of the Holy Spirit.

Among the works "highly recommended" for Sunday school teachers at the present time is "Bible Studies on the Life of Christ," by Henry T. Sells, D.D. While I took up this book with an anticipation of profit in its perusal, the first paragraph brought disappointment, followed by indignation, for what is not twaddle is pernicious tradition. Let me give two or three instances by way of illustration: "When Jesus approached John to have this rite (baptism) administered, John was startled by the request, for he recognized who he was," etc. Now, John said explicitly, "I knew him not" until he "beheld the Spirit descending as a dove" after the rite. We are told that "many explanations are given of the meaning of this rite, so far as Christ is concerned, but several of them, in fact all of them, are unsatisfactory." Surely the Saviour's own reason should satisfy even Dr. Sell. It was that He should "fulfil all righteous needs." "The time of His birth was probably 25th Dec. B.C. 5." That is, in winter, while the Bible plainly indicates that it was in summer, the season when shepherds kept, and keep, "watch by night over their flocks." God in His wisdom has seen fit not to reveal either the day or the year. Why should men seek to be wise "above what is written"?

Our author declares that "these shepherds guarded the flocks belonging to the temple, and the flocks were out the year round." It is not so now, in that land of little change, and there is no reason given in the Bible for believing such an improbable statement. The temple flock, of all others, would be carefully housed in the inclement season. Again: "There is special significance in the fact that . . . these shepherds were probably above the average in intelligence of men of their class." The lesson of the Bible narrative is quite the contrary—that not human intelligence but godliness secured special revelations of Divine love. Of the flight into Egypt we are told that "this was the nearest foreign country." But the Bible says the reason Jesus was taken thither was that it might be fulfilled, "Out of Egypt have I called my Son."

And so on throughout the book. After I had wearied of examining it, I turned to the Bible and found there refreshment for mind and soul, in a narrative plain, simple, straightforward, and bearing upon it the stamp of Truth—not needing to be bolstered up by tradition or improbable explanations and assumptions. O that our teachers and writers would realize the truth and force of

what is laid down in the Confession of Faith that the infallible rule of interpretation of Scripture is the Scripture itself; and that the supreme judge by which all opinions of writers and doctrines of men are to be examined, and on whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scriptures.

LITERARY NOTES.

Well-written stories, poems of considerable merit, Seed Thoughts for the Quiet Hour; a Suggestive Home Department; Children's Pages and Sunday School Articles, make up a readable number of this attractive magazine. We should mention that Georgina Binnie-Clark writes interestingly on "How Canada Receives the Emigrant Girl," and that there are a number of well-executed illustrations.

The Studio for March contains an appreciative article on "Robert W. Allan's Recent Paintings and Drawings," by T. Martin Wood, with 12 illustrations; a look at which makes one wish to see more of this clever artist's work. Then we have "Some New Sculpture," by Alfred Drury; The Decorative Work of Henry Holiday, 8 illustrations; Chinese Pictures in Berlin, by Jarno Jessen, 9 illustrations; the Royal Scottish Academy's Annual Exhibition, 5 illustrations; Studio Talk from Glasgow, Paris, Berlin, Vienna, Philadelphia, etc., with numerous illustrations; Art School Notes; Reviews and Notices. We can only repeat what has been said before, that The Studio is indispensable to anyone wishing to keep himself in touch with the World's Art. Address 44 Leicester Square, London, W.C.

Naturally and quite properly Current Literature for April devotes a good deal of space to the Taft inauguration, giving excellent portraits of the members of the new Cabinet. The various departments of the magazine are well-filled with up-to-date articles, in which the different tastes of a wide circle of readers are consulted. The review of a new book, "Christian Science Before the Bar of Reason," by Rev. Dr. Lambert, of New York, is the Roman Catholic reply to Christian Science, in which the author very ably deals with this modern cult. The attempt to give Christian Science philosophy a Christian purpose, direction and end is pronounced by Dr. Lambert utterly futile. "Christian Scienceism," he says, "is revulsion against gross materialism. It is the opposite extreme. Materialism denies the existence of everything that is not matter; Christian Scienceism denies the existence of everything that is not spirit or mind. They are both errors, equidistant from the truth, which is that both material and spiritual beings exist." The whole article will be read with keen interest; and there are many others which go to make up a strong number of this popular periodical.

A notable man has recently passed away at the age of 86, in the person of George T. Angell, of Boston, the friend of dumb animals. Mr. Angell was a lawyer by profession, but from boyhood up was fond of animals. In 1866, having seen two horses run to death, he took action, and the Massachusetts Society for the Prevention of Cruelty to Animals was the result. He started the organization of Bands of Mercy, of which there are now 73,000 scattered all over the world. A magazine, "Our Dumb Animals," which he published, has had a great effect in putting a check on cruelty to animals. Mr. Angell was also the champion of pure food laws. It is to be hoped some one will rise up to carry on the good work he did.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

LOVER AND FRIEND.

By David Lyall.

Paterson knew quite well that Sylvia Crystal's interest in him had waned since his friend Bertram had appeared upon the scene, introduced at the old house near the Dean Bridge by Paterson himself. But he suffered no hint of his feelings to betray themselves as he and Bertram walked together in the amber clearness of a March evening towards the Professor's house. Paterson was a large, elow man, with a somewhat heavy featured face and deep-set eyes which had an uncomfortable habit of glowering at folks and disconcerting them, especially if they happened to be fippant and careless hearted. It was a mere habit, and as for sternness, though his jaw was square and his mouth at times had a terrible, forbidding look, Paterson's heart was the heart of a little child, as pure and clean and tender, and as free from guile. He was a keen student, and though a little slow of comprehension, he never stopped till he had made a subject his own, and those who knew regarded him favorably as one who would do well for himself and also add fresh lustre to the roll of his Alma Mater. Bertram, by whose side he walked, and whose arm was linked in his, was cast in a different mould of lithe, graceful figure; he had a fine head, and a handsome face lit by a pair of merry grey eyes, which lighted up at odd times with flashes of uncommon humor. His mobile mouth was as sweet as a woman's and if it had a weak line or two, these were quickly forgiven for the sake of all the rest, which was so pleasant to the eye. His nature was sunny, too, if a little selfish, and he managed to get the best out of life. He was not a worker, and, as his parents were rich, it did not matter so much, at least that was the view Bertram took of it. Paterson's father was a poor minister in Aberdeenshire, and it was of moment to the manse of Arbriolot that its eldest son should not only do well, but take prizes in money that would lessen the burden of college expenses. Paterson had the Aberdeen face and the Aberdeen grit, and had not so far failed in any expectation of those who were watching his career with a very affectionate, albeit perfectly undemonstrative, pride. Paterson and Bertram were very close friends, and the one was good for the other, though people sometimes smiled and wondered what there could be in common between them. Both were welcome in the Professor's house on the Water of Leith, but of late the welcome that had begun to be so sweet to Paterson had waned, and he fancied he knew the cause. He had had one fierce battle with himself in the black night watches for Sylvia Chrystal for a year and more had represented to him the ultimate goal of all his hopes. But Bertram easily and gracefully, as he did most things of life, had sailed in an easy winner. So Paterson thought, and now he must stand back. They were going by invitation to dinner at the house, and Bertram, as became a rich man's son, wore evening dress, and a vast expanse of white shirt front singularly becoming to his clear coloring. Paterson possessed no dress clothes, and would not possess any, he knew full well, till he had earned the wherewithal to pay for them. The thought of his attire, however, did not disturb him: it was neat and sufficient to the occasion; he had a singular loftiness of mind, which lifted him above petty details, and spared him nearly all the petty humiliations of a poor man's college life. He exper-

enced a pang, however, when he beheld Bertram emerge radiant from the enveloping folds of his Highland cloak in the Professor's hall, and smiled a bit grimly.

"I'm without the wedding garment, Jimmy. Do you think they'll let me in?"

Jimmy had not time to answer, for at the moment the Professor's dignified wife appeared at the drawing-room door to give them a homely welcome, and though Paterson hung back with a little diffidence, the looker-on might have noticed it was to him she chiefly addressed herself, and that her manner was most cordial. There were other guests, but Paterson was placed at the right hand of his hostess, and she drew him out to talk of the things he knew, with all a woman's tact and tenderness, which prompts her to acts of single-hearted kindness.

Paterson did not know the man opposite to him; his hostess called him familiarly Stephen. He supposed his name had been mentioned in the drawing-room, but in the confusion of the moment, he had not noticed it. He was an elderly man, however, with a somewhat distinguished air, and he wore two decorations on his breast. His talk was chiefly of the East, and Paterson, intensely interested, and completely carried out of himself, talked well, and with a grasp of Eastern affairs which pleased the gentleman of the decorations. Sylvia, that disturbing vision in a white and silver frock, was further down the table, opposite to Bertram, and not beside him, as he had hoped, but they managed to get a few remarks in across the table.

Paterson enjoyed the dinner, but was unhappy in the drawing-room, where he felt himself uncouth. He did not know what to do with his feet, encased in boots fashioned by the Arbriolot shoemaker, and guaranteed for use rather than ornament. He had no small talk, and Sylvia never came near him the whole evening. When she sang to the company it was Jimmy, the handsome and debonnaire, who turned over her music and murmured soft nothings in her ear. Paterson was uncomfortable beyond his powers of endurance, and on the stroke of ten he rose desperately and said he must go.

Bertram, who was enjoying himself immensely, committed a breach of good manners and remained behind.

Mrs. Chrystal came out to the hall to speak a kind word to the departing guest.

"You've deserted us of late, Mr. Paterson, and we like old friends to be faithful."

"I've been busy, ma'am," replied Paterson, with perfect truth, and then added simply, "besides I don't think this sort of thing is very good for a man when he has to work and get his living; it is too distracting."

She smiled most sweetly and motherly upon him.

"Nonsense; all work and no play, you know the rest! Come to tea on Sunday and you will see my brother again. He has taken a fancy to you."

"Your brother?"

"Yes, Sir Stephen Arbuthnot; we've just got him back after fifteen years' exile in the East, but he returns in the autumn again."

"Oh, I should like to come, thank you, if it would not be intruding."

"I have asked you, and it is because I want you; but come alone. Your handsome friend can come another day. Say nothing to him about it."

Paterson flushed suddenly and deeply, and made a somewhat hasty adieu. Also he felt rather guilty all the rest of the week toward Jimmy, who talked incessantly of Sylvia Chrystal's charms, and his open determination to win her if he could. And he took it upon himself to pay a call on his own account early on Sunday afternoon, but was not admitted, the servant simply informing him that Mrs. Chrystal was not at home.

As he sauntered back along Princes-street, sorely abashed, for he had a fine conceit of himself, he met Paterson.

Already the veil of reserve had fallen between them, and the old comradeship had suffered a check.

"The very man I want to see. Come for a stroll, Bob. Shall it be Samson's ribs or Rest-and-be-thankful?"

Paterson replied somewhat haltingly.

"I'm sorry I can't come just now, Jimmy. I've an engagement elsewhere."

Jimmy, with his customary airiness of touch, laid his finger on the spot at once. "If it's the Dean Brig you're after, Bob, you needn't fash. I've been there—not at home."

Paterson was not good at prevarication and, besides, there was nothing to hide. He therefore answered quite simply,

"I'm asked to tea at four o'clock."

Bertram stared at him a moment, flushed angrily, then, turning on his heel with a rude epithet walked off. Paterson's heart was heavy as he trudged on his way, for he was a man of peace. But he forgot Bertram's childish anger the moment he was received into the warmth and cosiness of Mrs. Chrystal's drawing-room. Sylvia, to be sure, did not say much to him, and he imagined she had looked beyond him at the opening of the door, for more welcome figure, but he enjoyed his visit, and left the house feeling that he might yet achieve something and be able to take his place in the world of men. It was characteristic of him that he should go straight from the Dean to Jimmy's lodgings, where he found that youth lying in the sulks upon his bed, reading a French novel.

"I don't want you here," he said crossly. "You can stop among the big folks, you like them best."

Paterson coolly removed his overcoat and pushed up his sleeves.

"Get off that bed, you lazy lout, and let's have it out, Sunday afternoon and all as it is."

Jimmy laughed but did not move.

"But own up, Bob, you've played it rather low down. I don't want to put your eye out with the fair Miss Chrystal: there are other girls in Edinburgh just as good."

"Or better, perhaps, but so far as I'm concerned, Jimmy, if you're in earnest you can go ahead. It's not likely that a poor beggar like me could ever have a chance in that direction. She never even looked at me today."

Peade was made between them and Jimmy made up his mind to go in and win. He laid siege with a conscientious concentration which, applied to other branches of study, might of proved a most valuable asset in his career. But when it came to the crucial point his answer was a very decided no. Sylvia gave no reason for her refusal, and when he reproached her she merely looked him straight in the eyes and told him he had imagined all the encouragement he spoke of. Then he tore home to Paterson, and, in a burst of anguish, threatened to end his life in St. Margaret's Loch, which was the nearest bit of water available for the purpose. But that fell design was not carried into execu-

ion, and in time, not unduly delayed, he consoled himself elsewhere.

Paterson! His career is adding one not unbrilliant page to Scotland's story. You will find him in the near East, labouring hard for his country in adverse circumstances, working wonders by his clear foresight, and that deadly fixity of purpose which can move mountains. He is feared by those who do not understand him, but there is a winsome creature called Sylvia, a second edition of a very lovely and gracious mother, who winds the inscrutable diplomat round and round like a silken thread upon her dainty finger.—British Weekly.

LONLINESS OF THE OCEAN.

One who has never travelled upon the ocean expects to find it somewhat thickly populated. He thinks of the vast travel and traffic that goes over the waters, and he is ready to imagine that the great deep is alive with this hurrying to and fro of nations. He reads of lands, whose commerce whitens every sea, and he is as ready to think the metropolis is as full of sails as the harbor of some mighty ocean itself. But he finds his mistake. As he leaves the land, the ships begin to disappear, as he goes on his way, they soon all vanish, and there is nothing about him but the blue sea and the bended sky. Sometimes we may meet or overtake a solitary ship through the day; but then, again, there will be many days when not a single sail will be seen. There are spaces measured by thousands of miles, over which no ship has ever passed. The idea of a nation's commerce whitening every sea is the wildest fancy. If all the ships that ever have been built were brought together in a single fleet, they would fill but a handbreadth of the ocean. The space, therefore, that man and his works occupy on the sea is so small in its extent, that the hold on it by its power is slight and superficial. Both together are as nothing. The ocean covers three-fourths of the surface of the globe; and by far the greater portion of this vast expanse is, and ever has been, entirely free from man's presence and visitation.

THE SILVER FOX.

Only those wise in the folklore of the north can fully know the magic in the name silver fox. The silver fox is not of different kind, but a glorified freak of the red race. His parents may have been the commonest kind of red foxes, yet nature in extravagant mood may have showered all her gifts on this favored one of the offspring and not only clad him in a marvellous coat, but gifted him with speed and wind and brains above his kind to guard his perilous wealth. And need he has of all such power, for this exquisite robe is so mellow rich, so wonderful in style, with its gloss black and delicate frosting, that it is the most desirable, the most precious of all furs, worth many times its weight in gold, the noblest peltry known to man. It is the proper robe of kings, the appanage of great imperial thrones today, as was the tyrian purple in the days of Rome. This is indeed the hunter's highest prize, but so guarded by the cunning brain and the wind and limb of the beast himself that it is through rare good luck more than hunter skill that a few of these fur jewels are taken each year in the woods.

There are degrees of rank among these patriotics. They range in quality even as diamonds range, and the hunters have a jargon of their own to express all shades between the coarse and the finest silver black.—Ernest Thompson Seton in Century Magazine.

There is no substitute for thorough going, ardent, and sincere earnestness.—Dickens.

HINDERED.

By Anna M. King.

"The slaps were broken, so that they were not able to go to Tarshish"—(2 Chron. 20:37).

Not sail to Tarshish! What, is this you say!
My plans are laid, and I must sail today.
Great wealth is waiting me across the sea
That shall enrich mankind, and I shall be
God's almoner, of wealth he holds in store,
Until my ship has reached the farther shore.
This message—it must be some idle tale.
The ship a wreck and broken by the gale?
No gale could wreck a ship so staunch and strong.
Storm-tossed it may be, but 'twill not be long.
The storm will pass, the wind will die away,
To Tarshish I must go, must sail today.

Today, I said; there came another day.
Upon the shore I stood, and, far away,
Saw other ships ride proudly out to sea;
But driftwood only floated in to me.
Along the shore, when shadows fall, I light
My driftwood fire, and keep it burning bright.
If, some day, I should know its little light
Had saved some ship from foundering in the night,
I shall be glad I did not sail away
To Tarshish, as I planned, that other day.

THE NIGHTINGALE'S SONG.

John Burroughs describes his "Hunt for the Nightingale" in England, with the following result of an almost fruitless chase:—"When my patience was about exhausted, I was startled by a quick, brilliant call or whistle, a few rods from me, that at once recalled my barber with his blade of grass; and I knew my long-sought bird was inflating her throat. 'How it woke me up! It had the quality which startles; it pierced the gathering gloom like a rocket. Then it ceased. Suspecting I was too near the singer, I moved away cautiously and stood in a lane beside the wood, where a loping hare regarded me a few paces away. Then my singer struck up again, but I could see she did not let herself out; just tuning her instrument, I thought, and getting ready to transfix the silence and the darkness. A little later a man and boy came up the lane. I asked them if that was the nightingale singing; they listened, and assured me it was none other. 'Now she's on, sir; now she's on. Ah! but she don't stick. In May, sir, they makes the woods all heccho about here. Now she's on again; that's her, sir; now she's off; she won't stick.' And stick she would not. I could hear a hoarse wheezing and clucking sound beneath her notes, when I listened intently. The man and boy moved on. I stood mutely invoking all the gentle divinities to spur the bird on. Just then a bird like our hermit-thrush came quickly over the hedge a few yards below me, swept close past my face, and back into the thicket. I had been caught listening; the offended bird had found me taking notes of her dry and worn-out pipe there behind the hedge, and the concert abruptly ended; not another note; not a whisper. I waited a long time and then moved off; then came back, implored the outraged bird to resume; then rushed off, and, as it were, slammed the door indignantly behind me. I paused by other shrines, but not a sound."



THE ILLS OF BABYHOOD AND OF CHILDREN.

The ills of childhood are many, and may prove serious if not promptly attended to. In all homes where Baby's Own Tablets are kept there is a prompt cure at hand for such troubles as indigestion, colic, diarrhoea, constipation, worms, and teething troubles. And the mother has the guarantee of a government analyst that this medicine contains no opiate or poisonous drug. Mrs. R. Hammond, Copetown, Ont., says:—"I have used Baby's Own Tablets and think nothing can equal them for small children. I would not be without them in the house, for they saved my little girl's life." Sold by medicine dealers, or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.



COURTESY.

Little girls, do you ever think about the meaning of words? This word, now, courtesy, has something about it, which girls and women ought to care for very much indeed. You know that hundreds of years ago, in Europe, and in many heathen countries now, women are not much better than slaves. In China, for instance, when company comes to a house, the parents present the boys very proudly, but they send the girls out of sight as fast as possible. They don't want anybody to know that they have a little daughter in their home.

Gradually, in the Middle Ages, woman came up from a state of barbarism, and the clergy and poets together helped her to win her proper place. The lady of the castle kept the keys and presided at the feasts, wore beautiful robes of stuff called samite and camelot, and gave medicine to the sick. She learned surgery too, and when the soldiers and knights came home from battle wounded and faint, she knew how to set the broken bones and bind up the bruised parts. So everybody treated her politely, and the sort of manners which then came to be popular in place of the old roughness and rudeness took the general name of courtesy.

The Bible bids us to be courteous. Do you want to know the highest and loveliest style of courtesy, which you can practice at home, at school, and in the street? It is all wrapped up in one golden phrase, "In honor preferring one another." Suppose you try to live with those words for your motto, say, for a whole week to come.

Experiments in the Congo Free State show that elephants can be used for portage work. At an 'elephant farm' at Api a small herd of young elephants has been kept in captivity for several years, and finally, after much effort in training them, satisfactory results have been obtained. Some carry drivers or loads on their backs, some draw waggons, while others draw the plough. Mortality among newly captured elephants was at first great, but with added experience the deaths are now few, and fresh recruits are constantly being added. Success in the undertaking means a great deal for the future of Africa.

Sweet-brier and other odorous shrubs never smell so sweetly as after a shower of rain; no more are the graces of a be liever ever so lively and fragrant as when watered by the tears of sorrow.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Rev. Jas. Cormack, B.A., of Ottawa, has been preaching with much acceptance at Metcalfe.

Fifty new members were added to the roll of Stewarson Presbyterian church at the quarterly communion service yesterday morning. Of these 20 were by profession of faith and 30 by certificate. At the commencement of the year the congregation membership stood at 610. The present strength of 738 constitutes Stewarson congregation, the second largest body in the city.

Rev. A. G. Cameron, of City View, a suburb of Ottawa, has received an unanimous call to St. John's Church, Brockville, in succession to Rev. D. Strachan, who was recently settled in Rosedale church, Toronto. Mr. Cameron is a graduate of the Montreal College. As a student he distinguished himself, being first in several departments, and winning the Crescent Street Church Scholarship for general proficiency. St. John's Church does well in securing as its minister a man of the ability, experience and high Christian character of Mr. Cameron.

At a meeting of the Men's Association of St. Paul's Church, Mr. E. S. McPhail was elected to represent the association at the National Missionary Congress held last week in Toronto. Mr. J. McNabb, president, occupied the chair, and read an interesting paper on Early Missions in the Northwest Territories, beginning with telling about the settlement of the Red River Colony, and the first mission, organized by Rev. Dr. Black at Kildonan, and dealing with the mission matters there till 1898, when Rev. Dr. Black died. Rev. Dr. Armstrong, Dr. Thorburn, Mr. William Whillans and Mr. Jas. Dunnett also spoke, the latter showing that through missions the Indians in the northwest had become amenable to civilization, and had not been stirred by the Red River rebellion.

TORONTO.

The late Donald MacKay, among others, made the following bequests to Presbyterian objects: Knox College, \$2,000; Manitoba College, \$500; Home Mission Scheme, \$500; Foreign Mission Scheme, \$500; Widows' and Orphans' Fund, \$1,000. He leaves an estate of \$400,000.

Owing to the serious illness of his little boy, Rev. J. D. Morrow, of St. Mark's church had to call off his proposed trip to the east, where he was to take part in evangelistic services. The child has scarlet fever and as Mr. Morrow is quarantined with him he will be unable to get out for some little time.

The April number of the F. M. Tidings contained the following list of new life members: Mrs. Pettit, presented by W.F.M.S. Auxiliary, New Iiskard; Mrs. A. J. MacKenzie, St. John's Church Auxiliary, Hamilton; Mrs. D. L. McCrae, presented by London Presbyterian, Wilton Grove; Mrs. Geo. Houlding, Farthington Auxiliary, Brantford; Mrs. V. Sloan, presented by Parkdale Auxiliary, Toronto; Mrs. (Dr.) Ramsay, presentation Knox Church Auxiliary, Ottawa; Mrs. W. L. Innes, St. Paul's Church Auxiliary, Simcoe; Mrs. (Dr.) John McNair, presented by W.F.M.S. Auxiliary, Oakville; Mrs. R. Sim, presented by W.F.M.S. Auxiliary, Renfrew; Mrs. D. McBean, W.F.M.S. Auxiliary, Forest; Mrs. Agnes B. Spence, St. Paul's Church Auxiliary, Peterborough; Mrs. John Waddell, presented by W.F.M.S. Auxiliary, Harriston.

WINNIPEG AND WEST.

Rev. A. E. Henry, of Regina, has been preaching in Westminster pulpit.

Six weeks' leave of absence has been granted to Rev. Thurlow Fraser by Knox Church, Portage La Prairie, that he may take part in the evangelistic campaign in the Kootenays.

A few weeks ago the Chinese of four of the Winnipeg schools banquetted their teachers and friends. On the programme were such widely varying numbers as a solo in English by Fong Ping and an address by Dr. DuVal.

The first service of the newly-organized church in Weston was held on Sunday evening 28th ult., and was largely attended, practically all the seating capacity being taken up. Rev. Dr. Bryce officiated and preached a very forcible sermon from Acts 8, verses 4 and 5.

Rev. David Fleming, formerly of Strathcona, was inducted into the pastorate of the Dauphin church in the presence of a large congregation. Rev. E. W. M. Johnson, of Gilbert Plains, conducted the service. Rev. A. W. Churchill, of Grandview, addressed the newly-inducted pastor, and Rev. Alex. Kemlo, of Roblin, addressed the people. At the conclusion of the ceremony a reception was held when those present were made acquainted with Mr. and Mrs. Fleming. Later in the evening refreshments were served.

EASTERN ONTARIO.

Rev. Mr. Fairbairn, of Appleton, has been preaching in the Methodist church, Ashton.

A very pretty wedding of considerable social interest took place at the residence of James MacGregor, Sandringham, Ont., on March 24, at 2 p.m., when his daughter, Miss Ellen M. MacGregor, was married to Duncan A. Cameron, of Finch. Rev. A. Lee officiated. The gifts received were numerous and costly, and testify to the esteem in which the young couple are held. They included a valuable silver service, the gift of Mr. S. H. Cameron, of Edmonton, and a handsome cheque from the groom's brother. The young couple will reside at Finch.

A most enjoyable time was spent at Grafton on Wednesday, March 17, when Mr. and Mrs. William K. Stewart celebrated their golden wedding. All the members of the family that could possibly attend were present. Mr. and Mrs. Stewart have ten children and nineteen grandchildren living. They were married in Woodstock, March 17, 1859, and they spent the first thirty-three years of their wedded life in West Zorra. For ten years Mr. Stewart was in the Government service in Penetanguishene and the last seven in Cobourg, and is at present living with his youngest son, Alexander, who is minister at Grafton. Mr. Stewart retired from the Government service in November last. Mr. and Mrs. Stewart, surrounded by members of their family, received the congratulations of their many friends and the many valuable tokens they received showed the esteem in which they are held by them. A purse of gold was presented by their sons and daughters. The Dominion Presbyterian extends to Mr. and Mrs. Stewart heartfelt good wishes on this auspicious occasion. May they yet be spared to each other for many happy years.

WESTERN ONTARIO.

The next regular meeting of Algoma Presbytery will be held at Little Current on the evening of 6th July.

Algoma Presbytery sustains the call from Thessalon to Rev. Mr. McNichol, who is at present laboring in Nova Scotia. The stipend promised is \$900 with manse and three weeks' holidays.

Mrs. (Dr.) H. R. McCullough, of Harrieton, entertained the choir of Knox church at her residence, when a most enjoyable evening was spent, eliciting a hearty vote of thanks from the guests.

The sacrament of the Lord's Supper was observed at Chalmers' church, South River, at the morning service last Sunday, Rev. G. L. Johnston, B.A., of North Bay, occupying the pulpit both morning and evening.

Rev. James Rollins, of King street church, London, exchanged pulpits with Rev. John Smith, of Hamilton Road church last Sunday week, and conducted communion service in the recently organized congregation.

Last Sunday, Rev. T. H. Mitchell, of New St. James church, London, celebrated the third anniversary of his successful ministry. Rev. Dr. Ross, of St. Andrew's church, and Rev. E. L. Pidgion, of St. Thomas, took part in the interesting services of the day.

At the recent meeting of Algoma Presbytery, with Rev. A. D. Reid, moderator, in the chair, a conference was held, when Rev. Logie, of Sudbury, gave a practical address founded on Paul's query: "Lord, what wilt Thou have me to do." A discussion followed in which Messrs. Campbell, Camp, Childerhose, Ferguson and Dr. Rayson took part. The moderator, in closing the discussion, said that he had listened with great interest to the address, and after rehearsing the many lessons to be learned from the life of Paul, pronounced the benediction.

MONTREAL.

Rev. W. D. Reid, B.D., of Taylor church, left last week to take part in the "Kootenay Campaign." The Rev. Prof. Bland, of the Wesleyan College, will take Mr. Reid's pulpit during his absence.

Rev. E. McGougan, M.A., for the past two years assistant to Rev. Dr. Mowatt, of Erskine church, has resigned as he is about to leave the city. He was presented with a purse of gold, the presentation being made by Mr. Wm. Robb, city treasurer.

Rev. A. V. Brown has resigned the pastorate of Newcastle and Newtonville congregations, and intends taking a post graduate course at Edinburgh, Scotland.

United Presbyterian.—It has been our privilege to see much of the ministry. We do not claim perfection for its members, but we do say that they are men of the finest spirit, who are in the work because they feel called to it and love it. How they regard their own experience is seen in the number of ministers' sons who are in the ministry, and this, too, when they were reared under the most rigid economy. It is seen in meetings of ministers, in the social life, in the general spirit and tone of their living. Hardships they accept, burdens they bear, even when they are unreasonable; psalms of praise and thanksgiving are their songs, good cheer is in their homes, and joy is in their life.

WOMEN'S HOME MISSIONS.

Almost simultaneously two great conventions were being held in Toronto last week—the annual meeting of the Women's Home Missionary Society and the National Congress of the Men's Missionary Movement; and both have been most successful gatherings. Just now we have to deal with the former.

The reports read indicated solid progress in the various departments of work. That of the Board of Management, read by Mrs. W. B. Hendry, reviewed the steps taken during the year to keep the hospitals and mission houses efficiently equipped. There have been many necessary changes on the nursing staff of the several hospitals at Teulon, Vegreville, and Wakewong owing to the hard work which is carried on often in great loneliness. Although much is done by this society for the Galicians and other needy foreign settlers in the home field Mrs. Hendry said a great deal is also accomplished for native brethren. At Atlin, it was stated, the W. H. M. S. support two nurses, and at Ethelbert and Sifton Mission Houses nurses are doing splendid work, relieving the sick and needy. Beside this hospital work, ten mission fields are under the care of this society.

The corresponding secretary, Mrs. H. M. Kipp, showed that at Teulon eighteen hundred outdoor and office patients had been treated during the year, one hundred and sixty-nine indoor; and at Sifton, six hundred and sixty-nine outdoor and twenty-seven indoor; at Ethelbert, six hundred and seventy-five outdoor and twenty-four indoor, besides the many who have been nursed in the own homes.

The treasurer, Miss Helen Macdonald, gave the receipts as \$19,299.27, with a balance of \$1,926.22 in hand after all indebtedness had been met. The larger part of this balance has been allocated to extending the work already undertaken.

MANY NEW AUXILIARIES.

Mrs. J. A. Macdonald, convener of the organizing committee, reported that never before had such progress been made in her branch of the work, one hundred and twenty-one new auxiliaries, and nine new Presbyterials having been formed—one hundred and thirty in all. This makes the total number of Auxiliaries three hundred and thirty. Three sub-committees to assist in organization were established in the West, one for British Columbia, another for Alberta, and a third for Manitoba and Saskatchewan.

Mrs. George Anderson, supply secretary, reported one hundred and ninety bales sent, with an estimated value of \$10,450, and weight 18,810 lbs.

In the Literature and Library departments great strides have also been made. Leaflets on almost every phase of the work have been prepared by Mrs. C. P. Smith, and her indefatigable committee. Much good work has been done by the Library Department, over thirty well selected libraries having been sent out to points where reading material is greatly needed.

Almost every report made a touching reference to the loss sustained by the society in the death of Mrs. J. A. Patterson, who was intimately associated with almost every one of the Board's activities.

THE PRESIDENT'S ADDRESS.

At the afternoon session Mrs. A. F. McFadyen, the president, in her address, after briefly reviewing the progress made by the society during its six years' history, spoke on the sphere of women's work. She said that woman's highest mission in life was to glorify the common tasks, that her's is a work of affection and sympathy, such as is led by our nurses at the different hospitals and mission houses. With 787,850 added recently to our popu-

lation—many of them of a poor type of manhood—Mrs. McFadyen urged much must be done to raise the moral standard, particularly among those foreigners who hold women in so little esteem. As a society, the W. H. M. S. should strive for the elevation of the young women particularly, since the future of a nation depends upon its women. God-fearing women make a God-fearing nation.

After Miss Brenda Smellie's solo, which was very much appreciated, the Rev. George Arthur gave an address of great interest on the work he is doing for the people among whom he labors in Alberta. Dr. Pringle's address was also full of force and vigor. Dr. Pringle's experiences in the Yukon have impressed upon him the value of Hospital work, and no one believes more firmly in the need for such work than he.

A CHANGE ASKED FOR.

The Women's Home Mission Society discussed a clause recommended to be introduced into the constitution of the Home and Foreign Mission Societies to regulate mission work. "For some time past it has been felt by those who work for both societies that their methods could be simplified, and the boards of both recently conferred and arranged the following clause:—"That where only one woman's meeting is possible for both home and foreign work, the two divisions be kept distinct, and be taken up either at alternate meetings or consecutively at the same meeting; that there be either one or two sets of officers, as deemed best, excepting the office of treasurer, which is divided; that there be two separate sets of books for minutes, fees, and offerings; each branch of the work reporting at the close of its year to its own society; thereby making each division auxiliary to its own general society, whether the W. H. M. S. or the W. F. M. S."

After a good deal of discussion the clause was accepted by the meeting and will go before the annual meeting of the W. F. M. S. in Ottawa in May, when it will pass into the constitution of both if there endorsed.

A resolution was put by Mrs. Graham and seconded by Mrs. McGreor to the effect "that in reporting of the values of clothing sent in, no valuation be placed upon second-hand clothing, the weight only be given, but all other articles valued." It was decided to experiment with this for one year.

Invitations were received from London and Orillia to the society to be their guest during next year's annual meeting. As the greater number of auxiliaries are grouped about London, it was decided to go there, though the invitation from Orillia was warmly appreciated.

The following officers were elected:—Hon. President, Lady Mortimer Clark; Hon. Vice-President, Mrs. Parsons; President, Mrs. John Somerville; Vice-President, Mrs. John Somerville; Vice-President, Mrs. Thom, Mrs. Talling, Lady Taylor; Corresponding Secretary, Mrs. Kipp; Associate, Miss Anderson; Recording Secretary, Miss M. Steele; Treasurer, Miss Helen Macdonald; Associate, Mrs. McFadyen.

Mrs. McCurdy introduced several resolutions of thanks, appreciation of hospitality, etc., and Mrs. R. S. Smellie closed the convention with a short address and prayer.

Herald and Presbyter:—There are some wonderful revivals this winter and spring, reported from all over the land. Men and women are being converted and added to the Church by thousands. Of course, evil is rampant, and sin abounds, but the Gospel of the grace of God is having marvelous triumphs on every hand.

OBITUARY.

After a lingering and enfeebling illness, borne with Christian patience and fortitude, there peacefully fell asleep at her late residence, 198 James St., in Ottawa, on Thursday night last, Mary Pritchard Findlay, beloved wife of Rev. David Findlay.

Mrs. Findlay was the third daughter of the late John Pritchard, who for many years officiated as an elder in the Presbyterian Church at Wakefield, Que. The late Mr. Pritchard's family consisted of five daughters and six sons, and there still survive two daughters and four sons—all of whom continue to be loyal and staunch supporters of Presbyterianism in the township of Masham, Quebec.

Mrs. Findlay had by her gentle manner and cheerful disposition, gained a wide circle of true and faithful friends by whom she is deeply regretted.

She was truly a very worthy helpmeet, a comfort and strength to her now bereaved husband, during the greater part of his pastorate at Canby; also for ten years at Manotick, and during a nine and a half years' pastorate at Siltville and Bell's Corners. There survive to mourn her loss a devoted family of four daughters, and one son, who will ever cherish sweet memories of her loving counsel and Christian example.

"What to us is sunset to her is dawn."

MOHAMMEDANISM.

The Free Church of Scotland Monthly Record says: "Those who talk of Mohammedanism as on the whole a very fair religion, only second in value to Christianity, and not to be lightly displaced on account of its essential excellence, do not realize how great an obstacle it is to the evangelization of the nations. What has often been said about the Papacy may be with equal justice said about religion of the false prophet. It is a masterpiece of Satan, and pre-occupies the field of the world to an extent which it is appalling to think of. 'The religion of Mohammed,' says a recent writer, 'is professed by about one-tenth of all the people on the earth's surface. Dating only twelve centuries back, it numbers as many adherents as Brahminism, whose origin lies far back in a misty antiquity. Coming into the world at a time when Christianity had been seated for some centuries on the Imperial throne, in an incredibly short space of time it overthrew both the Christian Empire and its rival, the Persian, and established a sway greater than the Caesars had ever wielded. Its converts do not number more than a fourth of those of Buddhism; but unlike that religion, it has not confined its conquests to one quarter of the globe, but counts its adherents in all the four great continents. When the first streak of dawn falls upon the eastern shore of Asia, the Mohammedan Malay turns his face towards Mecca and offers his morning prayer; and as the light steals westward over the continent, it falls upon thousands of minarets in India, Persia, Arabia and Turkey, from which is heard the muezzin's voice proclaiming, in clear and solemn tones, in the stillness of the dawn, 'God is most great. I testify that there is no deity but God. I testify that Mohammed is the apostle of God. Come to prayer. Come to security. Prayer is better than sleep. God is most great. There is no deity but God.' From Zanzibar on the south, to the banks of the Danube and the steppes of Tartary on the north, the same voice is heard; and westward to the remotest shores of Africa it is repeated, and responded to by pious worshippers. Even in the New World, there are not wanting votaries of this religion, which thus five times daily encircles the globe with a continuous stream of prayer."

HEALTH AND HOME HINTS.

One teaspoonful of ammonia to a teacup of water, applied with a rag, will clean silver or gold jewellery.

Boiling starch is much improved by the addition of sperm or salt or both, or a little gum arabic dissolved.

Applying kerosene with a rag when you are about to put your stoves away for the summer will prevent them from rusting.

A common magnet is need-1 on the sewing machine, for it is found useful in picking out pins in the machine drawers.

A teaspoonful of borax put in the last water in which clothes are rinsed will whiten them surprisingly. Pound the borax so that it will dissolve.

Cup Pudding for Six—1 egg, 1 1/2 cup sugar, 1 1/2 cup sweet milk, 1 cup flour, 2 teaspoons baking powder, piece of butter (size of an egg), put fruit in bottom of cups, then add the batter and steam for fifteen minutes.

Bake large, firm bananas, split the peeling when done, and spread in boat shape; sprinkle with powdered sugar and nutmeg; pour boat full of cream, and serve hot. You will never eat another cold banana for breakfast.

For persons troubled with indigestion, beef sandwiches, prepared as follows, are highly recommended: Chop very finely a piece of tender, uncooked beefsteak, season with salt and pepper, and spread between thin slices of lightly buttered bread. Remove the crusts with a sharp knife, and cut into neat diamond-shaped squares.

Food for Chickens.—More and better food for chickens can be grown by planting sunflowers than corn or equally rich soil. The sunflower seeds should not be given as an exclusive diet but once a day in alternation with other food. The fowls that soonest learn to like them will be marked by their bright combs, and will begin laying fast.

Potted Mackerel.—Cut off the heads, take out the bones, clean the fish thoroughly. Rub them inside with a little salt. Season them with pepper and salt; lay them in a pan; cover with equal quantities of vinegar and water. Tie over the pan strong white paper, doubled, and bake them in a slow oven for one hour. They will keep two weeks.

Spring Diet.—In the good old days the mother of the family, when springtime rolled around, dosed the various members with a nauseating mixture of sulphur and molasses. Now she gives them dainty salads, spinach and crisp watercress, and accomplishes the same good results. When spring comes a lighter diet should appear on the table. And if one wants to escape that tired, run-down feeling that comes with the first real spring days, it is well to make a change in the menu from the heavy, heating foods of winter to the lighter, blood-purifying diet of spring. Drop the heavy, rich soups. In place of pork, sausage and similar energy foods, substitute eggs, veal, chicken and the more delicate meats and fish. Fish is an excellent food at this season. Eat plenty of salads and fruits. Let cress, lettuce, spinach, onions, and such foods that clear and purify the system figure every day in some form in the menu. Spinach and such greens—there is a whole host of them—can not be improved upon for medicinal qualities. Spinach is called the broom of the stomach, and eaten once or twice a week will wonderfully tone up the system. Drop heavy rich puddings from the menu. If people would pay a little more careful attention to their diet from now on they would find much of the physical discomfort attendant upon the approach of warm weather disappear.—Ex.

SPARKLES.

There isn't enough bad luck in the world, all together, to ruin one real live man.

The woman that maketh a good pudding in silence is better than she who maketh a tart reply.

Mike hears that Biddy is engaged. He said to her, "Would you marry me if I askt ye?"

Says Biddy: "Do you want me, Mike?"

Says Mike: "Not unless I can't get ye."

"Now, Job," said Mrs. Shuttle, "those trousers are altogether too big for the boy. They'll have to be changed." "No, they won't. They're all right. I bought 'em where they advertised 'Boys' clothing to play in.' They are just big enough for him to play in without going out of doors. They're so roomy."

"You look robust," said a lady to a tramp. "I have some logs that want sawing. Are you equal to the task of sawing wood?" "Equal isn't the word, mum," replied the man, coolly. "I'm superior to it. Good morning!"

The millionaire had been very ill, but the doctor's smile was cheerful and encouraging.

"At last, my very dear sir," he said, grasping the patient's nerveless hand, "at last, I am happy to say, that you are completely out of danger."

"No risk of a relapse?"

"None whatever."

"Break it gently to my poor nephew," whispered the invalid faintly.

A clergyman, crossing a moor, met a Highland shepherd who happened to be calling his dog "Moreover." "Moreover." "Moreover." Accosting the shepherd, he remarked that it was surely a strange name he had for his dog. "Was it the same as Rover?" "Na, na," replied the owner of the dog. "I like to ca' a' my beasts w' Scriptural names." "But where do you find that one in Scripture?" The shepherd expressed great astonishment at the clergyman's ignorance, and asked if "he had never read the Bible story of Lazarus," and how "Moreover the dog cam' and licked his sores."

FOR THE BOYS.

The Wide Awake gives the following story, which is all the better for being true: Two men stood at the same table in a large factory in Philadelphia, working at the same trade. Having an hour for their nooning every day, each undertook to use it in accomplishing a definite purpose; each persevered for about the same number of months, and each won success at last. One of these two mechanics used his daily leisure hour in working out the invention of a machine for sawing a block of wood into almost any desired shape. When his invention was complete, he sold the patent for a fortune, changed his workman's apron for a broadcloth suit, and moved out of a tenement house into a brown-stone mansion. The other man—what did he do? Well, he spent an hour each day during most of a year in the very difficult undertaking of teaching a little dog to stand on his hind feet and dance a jig, while he played the tune. At last accounts he was working ten hours a day at the same trade and at his old wages, and finding fault with the fate that made his fellow-workman rich while leaving him poor. Leisure minutes may bring golden grain to mind as well as purse, if one harvests wheat in stead of chaff.

SPRING BLOOD
IS BAD BLOOD

How Best to Get New Health and Strength in Spring.

The winter months are trying to the health of even the most robust. Confinement in-doors in over-heated and nearly always badly ventilated rooms—in the home, the office, the shop and the school—taxes the vitality of even the strongest. The blood becomes thin and watery or clogged with impurities. Sometimes you get up in the morning just as tired as when you went to bed. Some people have headaches; others are low spirited; some have pimples and skin eruptions. These are all spring symptoms that the blood is out of order. You can cure these troubles with purgative medicines, which merely gallop through the system leaving you still weaker. What you need to give you health and strength in the spring is a tonic medicine, and the one always reliable tonic and blood builder is Dr. Williams' Pink Pills. These Pills not only banish spring ills but guard you against the more serious ailments that follow, such as anaemia, nervous debility, rheumatism, indigestion and kidney trouble. Dr. Williams' Pink Pills made new, rich blood, which strengthens every nerve, every organ and every part of the body. Try this medicine this spring and you will have strength and energy to resist the torrid heat of the coming summer. Mr. J. R. Johnson, Loch Broom, N.B., says:—"Some two years ago I began to feel that my constitution was weakening. I could not stand any exposure or knocking about. I finally sought the aid of a doctor who said my system was very much run down and that the trouble might end in nervous prostration. As his medicine did not help me, I decided, on the advice of a friend, to give Dr. Williams' Pink Pills a trial. I had used less than half a dozen boxes when my health was fully restored, and I think no other medicine can equal these Pills when one is run down and out of health."

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

I'd travel many, many miles
To see a little girl that smiles;
But if I found she cried all day,
I'd travel miles the other way.

STRICT SABBATHARIANS.

Dean Ramsay knew of Sabbatharians among his countrymen even stricter than those who "almost killed" a man for whistling and looking happy on Sunday. There was the countryman who, asked by an English artist to tell him the name of a local ruined castle, replied, "It's no the day to be speering sic things." And there was the cook, whose kitchen was provided with a fine, new roasting-jack which never stopped. On Sunday her mistress found it put out of action, and the cook explained that "she was nae gaeing to hae the fule thing clacking and rinning about in her kitchen a' the blessed Sabbath day." But over some things even Scottish Sabbatharians had no power. A henwife, selling her fowls, remarked: "Indeed, my leddy, they lay every day, no exceptin' the blessed Sabbath."

It is not what people eat, but what they digest, that makes them strong. It is not what they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learned. It is not what they profess, but what they practise, that makes them righteous.

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12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
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9.30 p.m.	Buffalo	8.35 a.m.

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Herald and Presbyter.

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MAIL CONTRACT

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

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

G. C. ANDERSON,
Superintendent.

Post Office Department, Mail Service Branch, Ottawa, 25th March, 1909.

SYNOD OF MONTREAL AND OTTAWA.

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

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

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

Members who expect to be in attendance, and desire accommodation, are requested to intimate their purpose to Miss Elizabeth C. Bell, Pembroke, AT ONCE. All papers intended for the Synod should be in the Clerk's hands at least eight days before the meeting.

J. R. MacLEOD,
Synod Clerk.

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"CALEDONIAN"

Scotch Tweed Skirts

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

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

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

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THE LEADING SPECIALISTS IN SCOTCH TEXTILES

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Patterns and Illustrated Catalogue post free.

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

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



Synopsis of Canadian North-West.

HOMESTEAD REGULATIONS

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

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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



Department of Railways & Canals

DOMINION CANALS

Notice to Dealers in Cement

SEALED TENDERS, endorsed "Tender for Cement," will be received by the undersigned up to 16 o'clock on Friday, the 29th January, 1909, for the supply some 150,000 barrels of cement more or less, required for the construction and maintenance of the various canals of the Dominion and to be delivered in such quantities, at such places and at such times as may be directed.

Dealers in cement may tender for the total quantity required, or for such portions thereof as may suit their convenience.

Specifications, forms of tender and full information can be obtained at the Department of Railways and Canals, Ottawa, on and after this date.

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

By Order,

L. K. JONES,

Secretary.

Ottawa, 24th December, 1908.

Department of Railways and Canals.

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