

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA WEDNESDAY, MARCH 23, 1910.

Single Copies, 5 cents.

HE IS NOT DEAD.

BY RICHARD DE GALLIENNE.

Loud mockers in the roaring street
Say: "Christ is crucified again;
Twice pierced His gospel-bringing feet,
Twice broken His great heart in vain."
I hear, and to myself I smile,
For Christ talks with me all the while.

"No angel now to roll the stone
From off his unawaking sleep,
In vain shall Mary watch alone;
In vain the soldiers vigil keep."
Yet while they deem my Lord is dead
My eyes are on His shining head.

"No more unto the stubborn heart,
With gentle knocking shall He plead;
No more the mystic pity start,
For Christ, twice dead is dead indeed;
So, in the street, I hear men say!
Yet Christ is with me all the day.

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BIRTHS.

At Owen Sound, Thursday, March 10, 1910, to Mr. and Mrs. Colin Stewart Cameron, a daughter.

At 133 Robson street, Vancouver, on Monday, March 7, 1910, to Dr. and Mrs. F. C. McTavish, a son.

At Perth, on Saturday, March 5, to Mr. and Mrs. John McGowan, a daughter.

At Lanark, on Sunday, Feb. 26, to Mr. and Mrs. J. P. Leslie, a daughter.

At Berlin, Ont., Wednesday, March 9, 1910, to the wife of H. C. Strange, Canadian Bank of Commerce, a daughter.

MARRIAGES.

At Ingersoll, on Tuesday, March 8, at the residence of the bride's parents, by the Rev. Alfred Bright, B.A., Miss Ruby MacLeod to Mr. David A. Manson, of Colingwood.

At the residence of the bride's parents, Orchard Hill, Kensington, Quebec, on Wednesday evening, March 9, 1910, by the Rev. W. F. B. Crombie, of Athelstan and Elgin, Elsie Marion, only daughter of Mr. and Mrs. Alexander Stark, to Mr. John A. Scriver, of Elgin, Quebec.

DEATHS.

In Hamilton, on Saturday, March 5, 1910, Donald Campbell, suddenly of apoplexy, aged 62 years.

In Drummond, on Friday, March 4, 1910, Jane Farrell, relict of the late Rodger Edward Matheson, aged 76 years.

In Perth, on Thursday, March 3, 1910, Malcolm McDougald, aged 85 years.

In Dalhousie, on Thursday, Feb. 10, Alexander Crawford, aged 83 years.

At Notre Dame de Grace Hospital for Incurables, Montreal, on March 3, 1910, David Dunlop, aged 80 years.

In Montreal, on March 1, 1910, Ann Gray, wife of the late Alexander Smith, in her 98th year.

On March 9, 1910, at her late residence, 275 Gilmour avenue, West Toronto, Anne, beloved wife of Peter McGregor, in her 74th year.

After a long illness, at the Royal Victoria Hospital, Montreal, on March 6, 1910, Dr. George C. McIntyre, of St. Mary's, Ont., only son of G. H. McIntyre, M.P., Deputy Speaker House of Commons.

At 1377 King street west, Toronto, on March 5, 1910, Jesse Ketchum Harris, in his 77th year.

In Cartwright, lot 7, con. 6, March 1, Francis A. Hamilton, aged 79 years.

At Fertile Creek, on March 1, 1910, William Kerr, in his 90th year.

At his late residence, 11 Brunswick street, Montreal, of heart failure, George Murray, Associate King's College, B.A., Oxon., and F.R.S.C., in his 70th year.

On March 13, 1910, at 302 Mountain street, Montreal, Joanne Cameron, widow of Stanley Paterson, of Port Hope, Ontario, aged 70 years.

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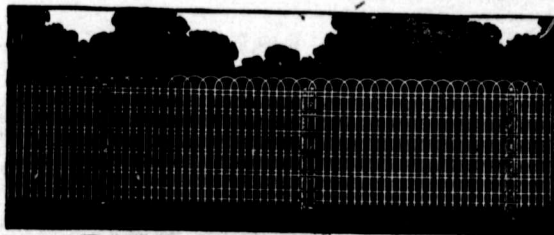
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NOTE AND COMMENT

Under the new government the dogs are to be banished from the streets of Constantinople, but not all at once. A few are taken away each night in carts, not to excite too much prejudice.

A sample group of candidates for the ministry recently examined by American Presbyterians shows that of 348 candidates 172 were the sons of farmers; 44 were ministers' sons, and the fathers of the rest were in twenty-five different trades and occupations, nearly twenty per cent. being laborers.

The health of the German Emperor, it is said, is again affected by the ear trouble which for years past has caused him considerable pain. The latest attack is due to a cold, followed by a severe catarrh, and it will not yield to medical relief. As a consequence the Emperor is subject to a great deal of nervous irritability.

An old London minister, Rev. J. Macartney Wilson, B.D., of Highbury Presbyterian Church, is starting a class for the study of New Testament Greek at the close of his Wednesday evening service. "I hope," he says, "that those who enrol themselves will see the thing through. They will never repent having learnt to read the book of Jesus Christ in the tongue in which it was written."

The British Government is about to send Captain Scott, of the Naval Service, on an expedition to the South Pole. It is hoped that he may be successful. Those polar expeditions, while involving no great moment, belong to the spirit of the century. God commanded the first man to subdue the earth, and discovery is one form of obedience.

The Journal and Messenger says that "Baptists are not sticklers for a mode of baptism," and describes various methods of immersion, all of which it approves, but has only withering scorn for the "putting a little water on the face and calling it baptism." On this the Herald and Presbyter remarks: "This reminds us of the man who was no stickler for color. He did not care what color his wife wore, provided only that it was red."

Chicago will vote on April 5 as to whether saloons shall be permitted. To secure such an election the petition of 61,000 registered voters was required. The petition was filed with 75,000 signatures. In securing this all the churches were active. The liquor interests plan to find enough flaws in the signatures to bring the number under 61,000, but it will hardly be possible. A new spirit is coming into activity in the great city.

An exchange tells of an interesting article on the shrinkage of the birth-rate in France, by Charles Turquet, in a French monthly, "Le Sals Tout." During the last five years France's population increased only 330,000, while that of Germany grew by 4,000,000. As the average population of a French department is 447,815, Germany has in five years added to her population a number equal to that of nine French departments, while France has only gained the population of a moderate-sized city. M. Turquet believes that by 1960 France will occupy, so far as numbers are concerned, the lowest place among the great powers. In 1870 France's men capable of military service were as numerous as those of Germany, but in 1910 Germany can put into the field, this writer says, almost twice as many men as France. And yet the soil of France is rich enough to feed as large a population as could be sustained on any equal area in Europe.

The census in England is to be taken next year. By the last census, England and Wales have a population of 32,500,000, or an average of 558 persons to the square mile. This is almost one person to each acre of territory, including lakes, highways and parks. The exact figure is one person to every 1.15 acres. The population is believed to have increased something more than 10 per cent. since, and to be almost exactly one person to the acre. The population in London is 3,500,000 to the square mile.

Concerning the entry of the Chinese into Tibet, it is stated that they are doing their best to reduce the number of Lamas, their policy being not to allow more than one hundred to a monastery, whereas at present there are often as many as 5,000. The remainder they are inducing to get married and go on the land. The Chinese are also holding out every inducement for Chinese emigrants to go into the newly opened part of Tibet. They are offering grants of land, and are also advancing money for outfit, seeds, etc., for five years without interest.

A history of Kirriemuir, the birthplace of J. M. Barrie, has just been published, and it is pointed out by a reviewer that the little Scots village has given birth to not a few men who have become famous. Dr. John Campbell, the well-known leader of English Nonconformity, who, in his early days, worked as a blacksmith; the Rev. Dr. W. D. Morrison, one of the leaders of the broad school in the Church of England; Dr. J. A. John Hamilton Fyfe, of "The Times"; and Miss Dorothea Maria Ogilvy, the poet.

An old country change says:—Keen sorrow has been caused by the death of the Rev. Duncan Clark MacNicol, minister of Stockbridge United Free Church, Edinburgh, who was injured through a serious bicycle accident near Malling, in August last, and who never fully recovered. Mr. MacNicol has found time for authorship, and had written the life of Master Robert Bruce, minister of Larbert, and a book of addresses to young people, entitled "A Famous First Eleven." Much sympathy is felt for Mrs. MacNicol, who is a daughter of the late Rev. Horatius Bonar, D.D.

Sir Oliver Lodge is a great scientist, but also a man with many peculiar views. His guesses at things in the universe need not always be taken seriously. Yet it is worth noting that even with his vagaries he has been led by his studies to feel the power of the Christian religion. He says the whole human race has been helped by an agency they could not have imagined, an agency they have not fully and completely recognized yet. "A Divine Helper actually took flesh and dwelt among us." He says there is much to learn about this truth, but believes the Christian churches have gotten hold of a great reality.

The liquor dealers of Detroit recently gave a ball, the purpose of which was "to draw their members together socially, and to develop sympathy for their interests in the spring election," when the question of local option will be up. "The function ended in an order from the police to have the hall emptied and closed at 2 a.m." after a fight in which a murder was committed. The murderer surrendered himself to the police, saying that his victim had "tweaked his nose for refusing an offer of a drink, and that he had knocked him down!" Altogether, as a means of "creating sympathy," the ball was a great success—but the sympathy will hardly be with the liquor cause!

Says the British Weekly. Rev. John McNeill has consented to act as minister-in-charge of St. George's Church, Liverpool, for three months (April, May and June), in the hope of being able permanently to revive the congregation, whose affairs have given much cause for anxiety to the local Presbytery for several years past.

Sir Arthur Conan Doyle is the latest author to come under the ban of the book censors. It is reported that, "owing to a murder committed recently by two Swiss farm hands, who nearly exterminated the whole farm household, it has been decided by the Swiss railway authorities, as a beginning, that no literature of a tragic sort, especially of the kind dealing with detective stories, shall be on public sale. Among others, Sir Arthur Conan Doyle's 'Sherlock Holmes' books are (says the "Standard") on the Swiss index, and cannot henceforth be bought at Swiss railway stations." It appears that the farm lads declared that they were led to commit their crime through having read fascinating stories of how murders were committed.

The Herald and Presbyter asks, where has the Presbyterian Church made such headway during the last ten years as in the Philippine Islands? Beginning with nothing there are now ten thousand communicants, in three presbyteries. The people are now working for self-support and for the evangelization of this country, and are already supporting several evangelists, who are hard at work. The people are hungry for the gospel which, in its purity, they have never had up to this time. And yet there are those who say that we do not need to do missionary work in lands that have been held by the Roman Catholics. The fact is, that no places in the world need the pure gospel worse than these very lands.

The British battleship Dreadnought, which was completed in 1906, was of 17,900 tons, and was the largest warship at that time afloat. Since that year larger and larger battleships have been built. The three British ships of the St. Vincent class, the keels of which were laid in 1907 and 1908, were of 19,250 tons; the three of the Neptune class, which were next laid down, were of 20,250 tons; and the four ships just ordered are of 22,500 tons. Secretary of the Navy Meyer is now pressing upon Congress a program which contemplates the beginning this year of two battleships of 27,000 tons, besides two colliers, five submarines and one repairship. The Secretary also urges the enlargement of all the dry docks in the country to accommodate ships of great size.

The Scottish correspondent of the Belfast Witness writes:—It is possible to state with confidence that the joint conference of the Union Committees in Edinburgh, last week marked a decided step in advance in the way of mutual understanding. Those who had been hopeless before, for the first time saw union ahead of them as something possible and practicable. Members of committees separated with the assurance that a firm basis for union could be found somewhere between the present positions of the two great Churches. The change that has come so swiftly and so unexpectedly is one that gives promise of a better day for religion in Scotland. No plan of union has as yet been formulated, and it would be premature to speak as if the difficulties were overcome, but what has happened is that a project, desirable and longed for, and worthy of discussion, has become to all parties something near and possible attainment. The current is setting strongly in the right direction.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

FOR WANT OF THOUGHT.

By the Rev. William Wye Smith.

The poet says, "Evil is wrought by want of thought, as well as want of heart." And often people get into a careless way of quoting or reading Scripture, and fall to understand it, for the simple reason of never trying to think what the words mean. I once heard from the pulpit, in the Scripture that was read on the occasion, "The God of Israel will be your reward" (Isa. 52: 13). The beautiful figure of an advance guard and a rear guard—God in front of us, and God behind us, for our protection and safety—was completely lost, just because rear was spelled in the old archaic form, *reer*. And as read, the clause was nonsense. Some years after, I happened to mention this circumstance to an experienced Christian, and he ingeniously confessed, "Well, that is the way I have always read it!"

At a convention I once attended, a man was teaching a large model Bible class, the lesson being on the healing of the paralytic (Mark 2). At the third verse it says he was "borne of four." It seems plain enough, and easy to understand, but our teacher had evidently got confused over the sound of the word "borne," and remarked, "I don't know whether it would be proper to call that man a twin, when there were four of them." I quietly said "B-o-r-n-e, borne, carried." "Oh, yes, yes," said the teacher, reflectively, and the incident was closed. But is it not strange that intelligent people should make such slips? The first resulting from the (now) absurd archaic spelling in all the British Bibles "printed by authority"; and the second from the mere "want of thought."

I remember, when a lad, for years I misunderstood (1 Cor. 15:37), "bare grain." I thought of "bare," not as referring to naked or simple grains of wheat, etc., but as the past participle of the verb "to bear." And a venerable Christian friend once asked me, "Why do we say, 'Lead us not into temptation,' when we are plainly told, concerning God (James 1: 13), "Neither tempteth he any man?" And I had to explain the obsolete meaning of "tempting"; now better conveyed by "testing"; "trying," "proving"; though we still say "tentative," meaning experimental.

And it is very difficult to make the ordinary Sunday-school boy or girl understand that in the common version of the Bible, "conversation" means behavior or manner of life; and "quick" means alive (though they sometimes cut a finger to the quick), or that "prevent" means anticipated, or "let" is to be understood as hindered. These and many other terms that have entirely changed their meaning—or others like "leasing," which was probably already obsolete in 1611; or "season," still used to signify Christ's sufferings, but in all other cases in an entirely different sense; "thought," several times in the Sermon on the Mount for "anxiety"; "seethe" for boil (though we talk of seething waters). These unnecessarily make the Word harder to be understood. The Revised Versions remedy nearly all such.

It is better perhaps to have a faulty understanding of the Word than not to think of it at all; as, for instance, the old lady thought the most wonderful part of the cure of the paralytic was the strength given him to carry his bed (Mark 2: 12), which she supposed was like her own, a big "four-poster."—and admired the miracle all the more on account of her misunderstanding! Or, like another, who thought the

penny a day in the parable (the Roman silver penny, denarius; whence in Britain they get the "d" for penny or pence) was "no better than the sweat-shops," and wondered that the Lord "did not denounce the oppression of the poor, to give only a penny for a day's work!" The man had, at least, pity for the poor. It is a mark of an untrained moral nature to make a flip-pant or wrong use of Bible facts or statements. A man once, in a defiant way, said to me, when I urged him to take a stand against the evils of drink, "Am I my brother's keeper?" I told him he to a great extent was, and that it was not good to adopt the words of a murderer for his motto, even if he did find them in the Bible.

St. Catharines, Ont.

EASTER.

(By Ross Johnston.)

O joyous morning! born of blackest night;
As when at first "God said, 'let there be light
And there was light," so now, from darkness great
Of Sadducean gloom, as to man's state
When he has reached on life's tempestuous tide
The western margin of the great Divide,
And makes with Job the quest beyond his ken,
"If a man die," say, "Shall he live again?"
And lo, an answer comes to end the strife,
"I am the resurrection and the life."
The glorious sun-light gilds an empty tomb;
The risen Lord dispels the grave's dark gloom.
And Nature joins with gladsome tongue to sing
In jubilant hosannahs of the spring
The same grand truth of victory over death.
The ice-bound fields have felt the spirit's breath.
And lo, the tombs are open, and fair flowers,
Whose seed, long hid in dust akin to ours,
Come forth from mystery, and gloom, and night,
With perfumed lips rejoicing in the light,
And offering incense from their hearts of gold
Rich as the gifts of the wise men of old,
To the same King and Lord, who lived and died,
Who, to redeem the world, was crucified,
And now, "Alive forever more" He stands
And beckons us—with nail-prints in His hands—
To rise with Him, above the death of sin,
And thus, o'er death, the victory to win.
Whitby, Ont.

RESURRECTION.

(By Chas. G. D. Roberts.)

Daffodil, lily and crocus,
They stir, they break from the sod,
They are glad of the sun, and they open
Their golden hearts to God.
They and the wilding families—
Wind-flower, violet, May—
They rise from the long, long dark
To the ecstasy of day.
We, scattering troops and kindreds,
From out of the stars wind-blown
To this wayside corner of space,
This world that we call our own—
We, of the hedge-rows of Time,
We, too, shall divide the sod,
Emerge to the light, and blossom
With our hearts held up to God.

UNION IN AUSTRALIA.

A contemporary states—The scheme of union proposed for the Presbyterian and Anglican churches in Australia is the most elaborate programme of reconciliation between Episcopacy and Presbytery since the days of the Savoy conference. The compact in Australia has been drawn by a joint committee comprising on the Episcopalian side the Archbishop of Melbourne, three other bishops, six priests, and two laymen; and on the Presbyterian side two ex-Moderators of General Assembly, nine other ministers, and two laymen. They began work by the model of the so-called Lambeth quadrilateral, and speedily agreed on the first three points—that the Scriptures of the Old and New Testaments should be accepted as an inflexible rule of faith and practice; that the standard of doctrine should be the Apostles' and Nicene Creeds, and that the sacraments observed in the united Church should be the Lord's Supper and baptism. On the fourth point, "the historic episcopate locally adapted," there came a hitch, and it took long negotiation to find a way out satisfactory to both parties. After a year of conferences, the joint committee announced the adoption of the following principles—The united Church shall be without any connection with the State. It shall recognize that the same succession of ministerial orders was common to all Christians up until the Reformation, and since then the succession has been maintained with equal validity in the Anglican Church through ordination by bishops, and in the Presbyterian Church through Presbytery presided over by Moderators. In forming the united Church there shall be held to be no difference whatever in the standing, rights, and privileges of Presbyterian ministers and of Anglican priests. After the two Churches are united, all ministers shall be called Presbyters. Some form of superintendence will then be necessary and the Church shall therefore have power to elect any Presbyter to be a bishop. Candidates for the ministry shall be first ordained to preach without right to administer the sacraments, and shall then be called deacons or licentiate. When they are ordained as Presbyters, with power of administering sacraments, the act shall be performed with the laying on of hands of one bishop and at least three Presbyters. The Book of Common Prayer is to be sanctioned and additional forms of worship with it, but local congregations, if they prefer, may adhere to non-liturgical services. Church wardens and ruling elders shall be superseded by an order of local lay officials, for whom no name is yet designated, who shall have oversight of the local congregation, but shall not have right to participate in the dispensation of the Communion. In the actual consummation of the union it is proposed that the primate of the Anglican Church shall take every Presbyterian minister by the hand and confer upon him "all the rights, powers, and authorities pertaining to the office of a priest in the Church as set forth in the ordinal of the Church of England." Then the Moderator of the Presbyterian Assembly shall in turn confer by name on every Anglican priest "all the rights, powers, and authorities pertaining to the office of a Presbyter in the Church as set forth in the ordinal of the Presbyterian Church." All this elaborate plan must now go before the Presbyterian General Assembly and the Anglican General Synod.

The higher things in life are not reached if we are not willing to forsake things that are low.

Never fear to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest trouble.—Phillips Brooks.

CHRISTIAN UNITY.

Preaching on this subject in Knox church last Sunday evening, the pastor, Rev. Dr. Ramsay, said: "The church of Christ then is a unit, both internally and externally. Ought it therefore to be one organization? Paul sought to make Christian unity visible in his great collection for the Jewish saints at Jerusalem. Of a single organization, inclusive of the whole Christian world we do not hear in the New Testament, but the apostles had not to do with conditions wherein the church of every locality had fallen into sects. In some instances the formation of denominations may be fairly justified, but surely unity of spirit will lead us to seek for opportunities of full fellowship with our brethren. Christian denominations which acknowledge one another's participation in the Christian heritage will desire to give and receive one another's spiritual gifts. They will strive to remove every temptation to regard one another as rivals and will adjust their relations to one another so as to promote as effectively as possible the common aim. To my mind, this points to corporate union. In this new country we have a number of branches of the Christian church of diverse origin. Our ancestors came from various countries and our denominational life had developed differently. At our first contact we did not understand each other, but the first unfavorable impressions have been gradually corrected. Indeed we have learned from one another and our earlier customs have been modified until it requires keen vision to detect our differences. Must we remain contented with a fellowship restricted to Bible societies, Lord's Day alliances and the like? Are we not bound to ask why we should not have similar relations in every phase of Christian life and work?"

GOOD FRIDAY.

Editor Dominion Presbyterian:

May I ask the favor of a little space in your estimable paper for the purpose of arousing thought on a case of, to my awakened mind, misplaced words? While again reading the scripture report of the crucifixion I was struck by a wonderment of who could find anything in the doings of that Friday that it should be called "Good." From its earliest inception it was trouble and distress to God's Holy One, as He said: "Now is My soul troubled," until then Gethsemane, the betrayal, arrest, mock trial by Jew and Gentile with all the fiendish spite and hatred of implacable foes, with all their brutal cruelties of inhuman sport. He was done to death and that before the day closed. Was there one hour in the whole twenty-four free from suffering for Him; and shall we, whose sins were there and then the immediate cause of His unparalleled agony, hold a memorial of the day as "Good Friday?" As well might we hold sacred that instrument of torture on which He expired, the cross, called in scripture the "accursed tree."

What does the Father think of us, professing to love and serve his Son, and yet calling the day on which He died "good" above all other days of the year.

These are just a few thoughts, but they seem to me of great significance. Shall we not all unite and pray God to give us His Holy Spirit, who, our Lord Jesus promised, would lead us into all truth. Very sincerely yours,

Ardrea, Ont.

SEOPATHA.

After a powerful address on the subject, "Is Betting Wrong?" at St. Andrew's Church, London, Rev. Dr. Ross called for a standing vote of those who were in favor of the new anti-race-track gambling bill at present before Parliament. Almost the whole congregation responded to his appeal, while the question who were opposed to it found not a single supporter.

RELIGIOUS NOTES AND NEWS.

Prepared for Dominion Presbyterian.

The Rev. Edouard Sirotti, a Roman Catholic priest of Ravenna, Italy, has been received into the Waldensian church.

The Rev. J. E. Courd who was the Roman Catholic cure of Foulbec, is now in charge of the Protestant church at Montreuil, France.

The Methodist Episcopal church have now six stations in Southern France. These have been recently established.

The Rev. Henri Ramette, vicar of the Roman Catholic Cathedral of Oran, France, has been received into the Reformed Church in Paris. Mgr. Cantele is the present Bishop of Oran.

An Evangelical Alliance has recently been formed in the Republic of Brazil to protect Protestant interests. Similar societies have been formed in France and Spain and have proved a great success.

The Rev. M. Tarin, a Roman Catholic priest of Geneva, Switzerland, having served the probation period, was recently consecrated a pastor of the Reformed Church by Pastor Montel. Mr. Tarin will take charge of the church at Cros, France.

Besides their great work in Rome our Methodist brethren have over forty active missions in different cities and towns throughout Italy, with seventy Italian teachers, all Protestants; forty-six Sabbath schools well attended, and a large and rapidly growing church membership.

The Rev. Victor F. Hautefeuille, vicar of the Church of Notre Dame de Bon-Secours, Rouen, France, was recently consecrated a pastor in one of the Reformed churches in Paris. Monsieur Hautefeuille was baptized on the 15th of August last, and has now entered into active Christian work.

Because he is building a parish mission church for Protestants as well as Catholics, the Rev. Joseph P. Carrigan, of Denver, Col., has been served with a notice of excommunication and because he thinks he is doing a laudable deed in building such a church and that the bishop has no power to remove him ad nutum, Father Carrigan refuses to vacate his pulpit.

"Cranston Hall," the great Methodist school for girls in Rome, has now 1,400 pupils under the charge of Signorina Italia Garibaldi, the granddaughter of the famous general. "Cranston Hall" was formerly a large Roman Catholic nursery, but we understand that a much larger school is shortly to be built. Many young girls from the most prominent families in Rome are receiving an excellent education in this school.

It is the misfortune of Italy that it has been suffering from both intellectual and spiritual neglect, and that the Roman Catholic system has done so very little to help the people in this respect. Premier Sonnini has been a vigorous reformer, now proposes a remedy for the great illiteracy of the country by establishing 40,000 schools at the cost of \$48,000,000 which he advises the state to lend to the municipalities all over the country. Although this educational reform will meet with vigorous opposition from the clerical party it would be a great boom to the country in general.

During the month of January last eight Roman Catholic priests in good standing communicated by letter with the Rev. Leon Levoys, director of the Protestant mission to the Roman priesthood, Paris. One priest enclosed 10 francs towards the work, another 20 frs. for the Chretien Libro, Pastor Levoys's paper. Another member wrote asking for a copy of the New Testament (Crampon). Many other members of the Roman clergy have from time to time sent small donations to this very excellent work. The work in France is daily increasing and the outlook most hopeful.

Spain in its turn is now facing an anti-clerical crisis, which close obser-

vers believe will lead to events similar to those of France before the separation of state and church. Senor Canalejas, the premier, is a vigorous Liberal and favors the introduction of a broad system of public education as a national necessity. His programme has, of course, aroused the authorities of the Roman church, who are already plotting for his downfall. The test will soon come, and it will show whether Spain is to make any real progress or submit to the domination of the Jesuit party, which has always been opposed to popular education. We are glad that the premier has the support of the king.

In a study of "The Catholic Church in 1909," which appears in "The Irish Ecclesiastical Record" (a R. C. monthly review under Episcopal sanction) a writer, the Rev. J. MacCaffery, Ph.D. of Maynooth College, makes admission which can only be regarded as surprising. He has not hesitated to voice the widespread feeling of disappointment on the part of Roman Catholics in general that the Bible Commission at the Vatican, from which so much was expected, has been placed into the hands of the Jesuits, the other religious orders having been carefully excluded from the control of its studies and he adds: "In Italy generally one cannot say Catholic affairs are in a prosperous or even hopeful condition."

During the last year the losses to the church of Rome in Italy have been particularly heavy, and during the present year several conversions have already taken place. Amongst the distinguished converts who have recently left that church for the evangelical ones are, Canon Sforzini (now a Methodist minister); Dr. Bartoli (Waldensian pastor); Father Mastrotto (Waldensian pastor); Rev. Dr. Mina-Capelli (now a Methodist minister); Father Arturo Mingardi (now a Waldensian), and last of all Monsignor Adolfo Biobbio, (Waldensian), under secretary of the congregation of regulars, and domestic prelate to the Pope and professor of law in the Academy of Ecclesiastical Nobles. Mgr. Globbio was an intimate friend of Cardinal Merry Del Val, and was recently sent as apostolic visitor to Sicily, in order to reorganize the theological courses of study in different ecclesiastical provinces. His three volumes of "Lessons in Ecclesiastical Diplomacy," and his book on "Conciliation," are undoubtedly works of high value. He has left the Roman church at the age of forty-three for a life more conformed to the dictates of reason and conscience. He is a great friend of Dr. Bartoli, the ex-Jesuit, so that we trust ere long that the distinguished prelate will be led into the full light of Bible Christianity.

ALOYSIUS TOSSETTO.

To ask for a special offering for home missions of two thousand dollars and get more than seven thousand was the pleasing experience of Rev. Dr. E. D. McLaren, Home Mission Secretary, who recently returned from the west. That happened to him in Vancouver. He set out with the object of raising sufficient to make up the \$30,000 by which the needs of the present year will, it is expected, exceed the revenue of last year. The endeavor of the Home Mission Committee is to meet this excess by extra contributions, so as to place the funds in an easy position, supposing the regular income is only the same as last year. Of this \$30,000 Winnipeg undertook to give \$10,000, and Toronto last January pledged \$5,000. Dr. McLaren went to Vancouver to ask for \$2,000, but in St. John's church on the first Sunday morning he was there the men of the congregation in fifteen minutes subscribed \$2,380, so he had to raise his aim. In the evening St. Andrew's congregation gave him more than \$1,000, and in the two days he was there contributions amounting to \$7,210 were handed in. To such a degree, says the doctor, do the men of the west realize as never before the absolute necessity of prosecuting the home mission work in order to the consolidation and the salvation of our national life.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE NORMAL ACTIVITIES OF OUR LORD.

By Professor James Stalker, D.D.

In an Introduction to the Writings of the New Testament, which has just been published in English but has for several years been looked upon as one of the glories of recent German scholarship, as, indeed, it is an honor to the theological learning of this age, the author, Professor Zahn of Erlangen, thus sums up his account of the contents and plan of the Gospel we are now studying: "If the preceding summary of the principal thoughts of the book is in the main correct, we must admit that the work is exceedingly rich in its content, that it is constructed according to a plan, and that this plan is carried out to the smallest detail. In greatness of conception, and in the power with which a mass of material is subordinated to great ideas, no writing in either Testament, dealing with a historical theme, is to be compared with Matthew. In this respect the present writer would be at a loss to find its equal also in the other literature of antiquity."

This author divides the book into six sections—(1) Chapters 1 and 2, Birth and Infancy of Jesus; (2) from chapter 3: 1 to 4: 11, Preparatory Events; (3) 4: 12 to 11: 1, Public Work in Galilee; (4) 11: 2 to 20: 34, Different Impressions made on Different Persons and Classes; (5) 21: 1 to 25: 46, Last Work in Jerusalem; (6) chapters 26 to 28, Passion and Resurrection of our Lord. If with this division, which might be slightly varied by other scholars, be compared the lessons for the first quarter, which we have to review to-day, it will be seen that these nearly cover sections second and third; though two of the lessons of next quarter will still be taken from the third section.

Zahn's designation of the contents of his second section as Preparatory Events is perfectly appropriate, because they include the movement of the Baptist, the baptism of Jesus, and the temptation of Jesus, which were all obviously connected with one another, as well as with the public work of Christ, which followed. Jesus' own baptism is of special importance; because, at this crisis, he not only becomes fully conscious of his own vocation as Messiah, but was endowed, through the descent on him of the Holy Spirit, with all the powers necessary for sustaining so great a part. The section which follows, and from which the majority of the lessons for the past quarter have been taken, is intended to describe, in its main outlines, the Messianic activity which immediately ensued; and the chief features of it are four—preaching, miracles, journeys, disciples. Of these features three are emphasized in the Golden Text for this lesson; and all four would be comprehended, if the words were added which will be found in Luke 8:1, in a similar summary, "And the twelve were with him." These four features may serve as means of reviewing this section; only, it will be convenient to take them in reverse order:

1. Disciples.—To the calling of these references will be found in chapter 4: 18-21 and 9:3; but, as the subject will come before us more fully in a lesson belonging to the next quarter, we may pass it lightly here. Only let it be considered that one of the best means of doing good is to enlist others in the ranks of the soldiers of Christ. Thus may be brought into the field those who will do more extensive service there than ourselves. Many a humble and unknown Christian has become the sunk pillar on which has been elevated into visibility and prominence one who has attained to great name and wide influence.

2. Journeys.—The far-extended journeyings of Jesus are prominent in this part of his career, and they will be still more prominent later. For various reasons it is the lot of some to travel extensively in their native land or in foreign lands. This ought to be the occasion of doing good to many; and it will be, if we follow the example of Jesus and do not leave our religion at home, when we go away from home.

3. Miracles.—The number and variety of these in this section have frequently attracted our attention; and special notice has been taken of the part played by faith in securing the benefits of the power of Jesus; but opportunity might be found on review Sunday of enlarging on the miracles generally—their different kinds, of which something has been said in a former lesson, and the reasons for working them. Perhaps the primary reason was to sustain the authority of Christ, by proving that God was on his side and was well pleased with his work. Another lofty object was to illustrate what Christ could do for the soul by what he did for the body, and what he was able to effect in the world unseen by showing what he was capable of doing in this visible world. But a humbler motive must not be lost sight of—how much he was influenced by sheer pity for the miserable. In this we can imitate him. Medical science can now do many things which in the first century could only have been done through miracle, and social science is finding out ways of preventing misery far more extensive in their operation than ever the miracles of the New Testament. The addresses of the Judge to those on the right hand and on the left, in the twenty-fifth of Matthew, show how we can best be instructed by the miracles of Jesus.

4. Preaching.—The words of Jesus, in this section, are the most important feature of the record; as, indeed, Matthew everywhere is specially valuable as a preserver of the sayings of his Master. Never elsewhere, however, does even he rise quite to the level of the Sermon on the Mount; and in the other Gospels there is nothing which quite equals this in value, unless it be the parables of the fifteenth of Luke or the discourses and the prayer of the upper room in John. Not only is there a profusion of priceless single sayings in the Sermon on the Mount, but the very essence of our Lord's teachings may here be found on such cardinal themes as Blessedness and Righteousness.—Sunday School Times.

God bless the little children; we meet them everywhere,
We hear their voices round our hearth,
Their footstep on the stair;
Their kindly hearts are swelling o'er
with mirthful love and glee,
God bless the little children wherever they may be.

—Western Christian Advocate

The holiest of all holidays are those kept by ourselves, in silence and apart. The secret anniversaries of the heart. When sudden joys do out of darkness start

As flames from ashes.

It is always a mistake to suppose that the discovery of a fault in another's character is equivalent to finding a virtue in one's own.

Truth is seldom found on the extremes. Somewhere between the elder brother's field and the younger brother's swine-farm is located the father's house.

Conscience appears to have a three-fold office. First, it is a witness, testifying what we have done; second, a judge, passing sentence upon what we have done; third, it in some sort executes the sentence by complicity in the evil-doer, and uneasiness in the evil-doer.—Wesley.

WHY FAITH IN THE MIRACLES?

Faith is more a matter of experience than of reason; therefore faith is within the grasp of all, whether their reasoning powers be small or great. For all may, if they will, test out or experience for themselves the power of Christ, by doing his will. The question of belief in the miracles of Jesus is just now being learnedly discussed. People are asking whether belief in the miracles is essential to faith in Christ. They miss the fact that they are putting the cart before the horse when they even ask that question. The truth lies in just the opposite direction. We do not believe in Christ because of our belief in the miracles, but we believe in the miracles because of our belief in Christ. Men are not led to Christ through their belief in the miracles, but men see the inevitable reasonableness of the miracles when they believe in Christ. This is well illustrated by a few sentences in a letter from one of the greatest of living surgeons, Dr. Howard A. Kelly, of Johns Hopkins. He writes: "It has seemed to me that the strongest argument against unbelief is always 'credo,' which in its analysis of course simply means, 'I see a great light.' The reasonableness of our faith, I think, is often a question of subsequent investigation. Take, for example, the Gospel of St. John: all the scientists in all the world, and some thousand documents, could not convince me that that book is a forgery. I apply to it exactly the same process I apply to my mother's affection—I KNOW IT." It would help many of us if we should think less about our faith, and do more with it.—S. S. Times.

IGNORANCE OR SELFISHNESS.

Is it really ignorance which causes many a father and mother to say, "I don't know how to train my children," or is it just plain selfishness? Is it because parents do not know what to do that so many children grow up almost without training, or is it because the parents are unwilling to use the time and strength necessary to the successful accomplishment of that sacred task? In these busy days, it is natural enough that overworked fathers and mothers should seek their own comfort in their own homes and should "not want to be bothered with children," but such parents might well be guarded in their expressions of affection for their offspring. Love seeketh not her own.

WELCOMING THE SCALPEL.

When a man is attacked for his loyalty to the Bible and Bible truth, he has a right to feel encouraged. The Bible begins to mean something to him then; and he begins to mean something to the Kingdom. Such an attack is evidence that he is really alive. For, as a well-known defender and expounder of the Bible as God's Word has keenly said: "The Bible is a living thing; and when it gets into you and your life, you'll be under the scalpel of every little critic." Criticism is not a thing to be sought; but when it comes as a result of getting the Bible into our blood, it is not to be feared. Are you intimate enough with the Bible to invite such criticism?

Take life like a man. Take it as though it was—as it is—an earnest vital, essential affair. Take it just as though you were born to the task of performing a merry part in it—as though the world had waited your coming. Take it as though it were a grand opportunity to achieve, to carry forward great and good schemes, to hold and to cheer a suffering, weary, it may be broken-hearted brother.—Charles H. Spurgeon.

"THESE SAYINGS OF MINE."

They are the greatest sayings that ever fell from the lips of man. They are grouped in three chapters of Matthew, the 5th, the 6th, and the 7th, and constitute the most comprehensive gathering of practical, spiritual truth to be found in the world. They give the law of the relation of the whole man to the whole realm in which he acts. He is in the earth as a citizen, and the manner of his earthly demeanor is very clearly given. If he is in the kingdom of heaven while in the earth as he should be, "these sayings" give the method by which his life is to be ordered here. They will enable a man to live a life of faultless morality while denying the divine power of the one who spoke them, and they will produce the sweetest spirituality in one who takes Jesus Christ as his divine Redeemer, covering what would be an arid morality with a beauty of holiness that is delightful to look upon. Activity, positive expenditure of self for the good of others, definition of morality that carries it down to the foundations of moral action—in thought, piety toward God that makes one reverent in word and very loving in act, proper and religious exercises of various sort defined and illustrated, fullness of trust in God and absolute fairness between man and man constitute in the main the substance of "these sayings of mine."

The estimate which Christ himself put upon the ethical power of "these sayings" is to be found in his characterization of the individual who should conform his life to them. For to hear and do is to order life in accordance with the tenet of the philosophy or religion which some voice utters. Jesus said such a man is wise. Wise because in the erection of the edifice which his own life is he follows the example of the ordinary builder among men.

Jesus knew he had spoken a system of truth, and that it would require a very considerable outlay of care and power to make it of practical service in the lives of men. I hear it said sometimes that it is very easy to become a Christian. But take away the "come" out of that word "become" and you have a very different proposition. It may be very easy to become a Christian, but it is not very easy to be a Christian, and it is so hard to be a "Sermon on the Mount" Christian that I hear people say that to expect conformity in actual life to the principles of "these sayings of mine" is absurd. This is the doctrine of an easy going conscience. To live that sermon is no doubt hard. But it is not absolutely impossible, for once, just once, it has been realized in a life. Jesus himself lived it, and lived it as man. I do not believe any other man will live it. But I know that there are hundreds of thousands of humble souls in all ranks of life and among every people where this wonderful code is known who are striving to live it. They fall to-day, they weep over failure, they pray for forgiveness, they pray for strength and they try again to-morrow, and they are they whom Christ called wise. Whosoever heareth and doeth: not doeth perfectly: not doeth as Christ did: but doeth: doeth stumblingly mayhap, but doeth.

Hearing does not make character. Hearing is only the path that leads us to the forks of the road where diverge from each other the two ways that have been trodden hard by the feet of men through the whole development of the history of the soul. One leads to wisdom, or to the workshop in which that is done which makes wisdom in character; the other leads to wasted energy, to expenditure of power on that which cannot last, and therefore is folly. At the forks of the road two souls stand. One cries, "To do this thing which Christ says do is hard, but to do this thing is the thing to do and into the narrow, hard road that soul's feet go. This is Christ's wise man; he will dig deep when he lays the foundation for his house.

Hearing is the ante-chamber of service in which fools and wise alike gather, and out of it they go to work a work which shall endure or perish, according as they be fools or wise. In that ante-chamber are stored the timbers which shall be laid as sills for life's structure, and the picks and shovels for digging deep through sand and clay and shale down to bed-rock. One man shoulders his timber and goes out to lay it on the first convenient spot to which he comes. He builds his house there. Another goes out to dig carrying pick and shovel in his hand. He will toll long, perhaps, before he finds the rock on which to lay his sill-beam. One goes to comparative ease of labor, the other to certain hardship. But this last man is Christ's man. He is one whose house will surely stand. It may not be a perfect house, but it is an enduring one.

To hear "these sayings of mine," is to stand in the store room where tools and timbers both are laid. To do "these sayings of mine" is to take the pick and shovel first and dig deep. It is to have a bent form, and an aching back, and a horny hand, and a knotted arm, and oftentimes a weary heart, but at the last a structure of character that no tempest will overthrow and no sweeping flood wash away. Christ knew all this when he spoke "these sayings" and urged men to hear them and do them. He knew it would be hard. To crucify the old man, to fight the good fight of faith, yea, even to trust in the Lord forever, is hard. But to this Jesus Christ calls.—R. S. H., in Philadelphia Westminster.

RESURGAM.

No bell on all the mountain-side
Proclaims the note of Easteride;
There is no deep-toned organ peep,
No surprised choir, no priest to kneel,
And raise the chant "Resurgam."

But where the rugged mountain looms,
A strange, mysterious lily blooms,
In silence sweet, surpassing song,
It swings its censer all day long,
And breathes the chant "Resurgam."

A shepherd on a jutting rock
Re-counts the new-born of his flock,
While far off, vaguely like a dream,
He hears the cadence of a stream,
Which softly sings "Resurgam."

He sees the plains but lately bare
Now clothed in vernal green, and fair.
He hears the drone of joyous bees
Where, weaving through the fragrant trees,
The south wind chants "Resurgam."

A rude, untutored lad is he,
Like his own mountain, wildly free,
Yet not untuned to that which sings
The psalm of eternal springs—
The mighty chant "Resurgam."

PRAYER.

Our Father, look upon us, a company of Thy dependent creatures, all of us recipients of Thy mercy, of more mercies than we can count, all of us capable of receiving Thee into our hearts, and of glorifying Thee in our lives; yet all more or less conscious of departure from Thee, and transgressions against Thee and ourselves. We pray Thee for forgiveness, for the clear assurance of Thy unchanging love ever present in our hearts, and ever making the darkness light around us. We pray that, bound by Thy pardoning mercies, we may serve Thee with entirely devoted hearts. O Lord, truly we are Thy servants, Thou has loosed our bonds and set us free for Thy service. May we find the impulse and the power and the pattern of all holy living in Jesus Christ our Saviour-Brother. And we pray that Thy grace with us, Thy Spirit dwelling in our spirits, Thy wisdom enlightening our thoughts, Thy commandments written on the fleshy tables of our hearts, may all tend to make our lives noble and blessed, our characters sweet and peaceful. Amen.

Paying a man back in his own coin brings you down to his level.

GETTING READY TO LIVE FOREVER.

By Robert E. Speer.

What would that man do with eternity who doesn't know how to live half an hour? This was one of Emerson's questions. What would he do? Suppose that a man's whole life has consisted in material things, and that suddenly he is transported where there are no material things or is left where he is, while all material things are swept from him out of being. What is he going to do? He can't go visiting places. There are none. He can't play. There are no toys of the only kind he knows how to use. There are lots of persons, but these persons never interested him unless they were against a background of things, and now his things are all gone. To be sure, there is truth and beauty and all that world of principles and ideas of which he often heard, and to which he had himself sometimes alluded, but he could never keep up his sustained interest in them. And now he is doomed to an eternal life without the implements which were his only means of living. Living forever is a problem to such a man. It is worse than a problem. It is hell.

If we are to live forever we must begin doing it now. Now is a part of forever. What time is, what will become of time, are mysteries to us. But we know that we ourselves are here in what we call time, and that whatever becomes of time we are to be still and to be always. And what we want to be we have to begin to be now. What we thought and did, and how we lived yesterday, determined what we are thinking and doing and how we are living to-day. To-morrow is as truly bound to to-day as to-day is to yesterday. Forever is just as surely bound to now.

The eternal life is a life forever. That is the time aspect of it. It is also a life in God. That is the quality aspect of it. And the time aspect will take care of itself if we take care, with God's help, of the quality aspect. Jesus' teaching and the deep doctrine of Christianity is that the quality aspect is cared for within Christ. "This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." "I came that they may have life, and may have it abundantly." If we live now in Christ, as Christ's dear followers, loving and serving him, we shall live on forever in Christ. We shall be at home in the eternity of which we speak as lying beyond time because we have been at home in the Eternal One who includes all past and present and future, even in Jesus Christ, the same yesterday, to-day and forever.

Some people tell us that one world at a time is enough, and that if we will do our duty here the future will take care of itself, but there is no one world at a time. The eternal world is here now as truly as it will be hereafter. And men can only do their duty as they know both worlds. Duty is the law of the eternal world laid upon the conditions of the present world which is around our sense, and in which our bodies move. And the idea that we can shrivel up into the smaller world and pen our souls into it when they were meant to be soaring all the time into the higher world which surrounds this and includes this, is an absurd idea. It is death now and it is the utter unfitting of ourselves for the eternities which are both above us and beyond us.

DAILY BIBLE READINGS.

Mon.—Paul's longing (Phil. 1:1-26).
Tues.—Our earthly house (2 Cor. 5:1-5).
Wed.—Job's triumphant faith (Job 19:25-27).
Thurs.—Hezekiah's view of death. (Isa. 38:1-22).
Fri.—Paul's view of death (1 Cor. 15:42-55).
Sat.—Christ's own view (John 14:27, 28).
*Y. P. Topic; Sunday, March 27, 1910. Getting ready to live forever. (Eccl. 12:1-7).

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C. BLACKETT ROBINSON,

Manager and Editor

OTTAWA, WEDNESDAY, MAR. 23, 1910

An imaginative but irresponsible
reporter started a rumor to the effect
that Principal Gordon intended to re-
sign. Fortunately the report is en-
tirely unfounded; the prospects are
that Queen's will enjoy the guiding
hand of its able principal for many a
year to come.

Nowhere in all the world are there to
be found more consecrated and aggressive
champions of the temperance re-
form than in the various political div-
isions of Australia. Educational work
for total abstinence has long been car-
ried on by the various temperance or-
ganizations; and the latest move which
is rallying the forces of civic righte-
ousness to its advocacy is the demand
for legislation giving the privileges of
local veto (that is, a vote on prohibi-
tion by local districts) to all parts of
the Southern Pacific continent.

We wish to direct attention to The
Studio Year Book of Decorative Art
for 1910, which, as the title page indi-
cates, is "A Review of the latest de-
velopments in the artistic construction,
decoration and furnishing of the
house." It is all of that and the work
is exceedingly well done. Great Brit-
ain, Germany and Austria are repre-
sented in its 258 pages, and dull indeed
will be the reader, who can not find
many suggestive hints, in the building
plans, photos of furniture and decora-
tive articles; especially will the views
of interiors be found very interesting.
Sixteen pages are devoted to illustra-
tions in colour; and the British stained
glass window designs will prove use-
ful to church managers contemplating
the introduction of windows of
stained glass. The price of the Year
Book is Five shillings sterling net; but
Hoke or Ogilvy, of Ottawa, or your
bookseller anywhere, will give the price
in currency, and order for you direct
from the publishers, 44 Leicester
Square, London, Eng.

CHRIST RISEN.

How full of meaning! It points back-
ward and looks forward. Christ risen,
implies Christ crucified, dead, buried;
death and the grave conquered. Red-
emption sealed, a way of salvation
for the whole race of mankind pro-
vided as a gift.

So, to contemplate this great fact,
is to be reminded of the suffering of
our Lord, His obedience even unto
death for our sake. We cannot look
upon Christ risen and not see the judg-
ment hall, the mockings and the
scourging, the cross, and hear His dy-
ing groans. His plea for mercy in
behalf of those who sinned against
His body on the tree.

But "Christ risen" inspires faith in
us for the future. The cross is trans-
formed into a synonym for hope and
blessed assurance. It sheds a radiant
light on the future. "Because I live
ye shall live also." He conquered
death not only for Himself but equally
for all who believe in Him. He rose
from the dead and is able to raise
others from the dead.

Christ risen is the greatest fact in
history and the most comforting theme
of the Gospel. It is the keystone of the
whole structure of Christianity. Christ
dead demonstrates His humanity;
Christ risen proves His divinity be-
yond question, both of which facts
are essential to the plan of salvation.
Christ risen is the Rock upon which
our hope depends. So taught Paul
by inspiration, saying: "If Christ be
not risen, then is our preaching vain,
and your faith is also vain. But now
is Christ risen from the dead, and
become the first fruits of them that
slept. O death, where is thy sting?
O grave, where is thy victory? Thanks
be to God which giveth us the victo-
ry through our Lord Jesus Christ." We
look back to the triumph of Christ
and joyfully look forward to our own
victory over the grave through Him
who is the Resurrection and the Life.

In Knox Church, Galt, on a recent
Sunday morning, Rev. R. E. Knowles
referred to the apprehension some peo-
ple had lest Canadian life might be-
come imbued with the spirit that is
supposed to animate the Americans as
a nation, that of materialism and of a
feverish desire for wealth. In this con-
nection the preacher went aside to say
that this at least is true of the Amer-
icans—that many of their men of
great wealth have set an example to
the world. Mr. Knowles further gave
it as his opinion that Canadian wealth,
on the whole, must be set down as self-
ish, affirming that from the standpoints
of gifts to religious or benevolent
purposes—or for anything else—our finan-
cial kings were not to be compared
with those on the other side of the
line.

The results obtained in a recent cen-
sus-taking of the churches in Ger-
many are interesting, and in some re-
spects surprising. The Germans are
eminently a church-going or at any
rate a church-belonging people. Ac-
cording to the last federal census, tak-
en four years ago, the total population
was 80,641,278. This church census
gives the church membership, Evange-
licals and Catholics combined, as
59,741,344. The Evangelicals far out-
number the Catholics, the figures be-
ing, Evangelicals, 37,646,852; Catholics,
22,094,492. The Free-Thinkers number
only 4,279.

FILLING THE PEWS.

Every little while the question crops
out in our religious exchanges: whose
business is it to fill the pews? Partic-
ularly is this the case at stock taking
time, when all well-ordered churches
hold their annual business meetings,
and so many of them find the balance
on the wrong side of the account. "In
debt to 'be treasurer again! How is
this?" And the easy solution of the
question is: "The house don't fill up;
somehow, our minister don't draw."
As a contemporary says:—

"The voluntary system of raising
money to sustain public worship, after
various swingings back and forth be-
tween subscriptions, pew rents, taxa-
tion and free-will offerings, tends ul-
timately to settle down on the ability
of the minister to influence the peo-
ple to pay him, for his salary is the
chief item in home expenditure." This,
it says, "is a sharp, and in some
respects a not unsound test of a
pastor's real usefulness." But in
many cases it thinks it works injustice
to the pastor. Falling to fill the pews,
however else he may succeed, that
wrong "balance" will be almost sure
to kill him.

"There is no end to the faults which
idle, busy, discontented brains will
find. He is pious, dignified, earnest,
at times even eloquent. He loves the
aged and the little children, and they
love him. He edifies thoughtful
minds in the pulpit, and wins respect
and affection by social intercourse.
But some of the pews are not rented.
The treasury does not fill itself. A
debt is growing. He must go."

Such an unscriptural state of af-
fairs is not altogether unknown even
in Presbyterian congregations; al-
though we believe the above extract
is more applicable to church conditions
found among our neighbors to the
South, rather than to Canadian
churches.

THE BIBLE AND EDUCATION.

An unsuccessful attempt has been
made to exclude Bible instruction
from the University-College of Tor-
onto. The charter of the University
forbids the teaching of theology, and
the objectors insisted that the charter
was violated when any interpretation
or discussion of Biblical passages was
permitted in the classrooms of the in-
stitution. The governors of the Uni-
versity appointed a committee of
their own number to consider the
complaint of these objectors. The
committee rendered a report which is
significant not alone for college edu-
cation, but has also a bearing on the
use of the Bible in the public schools.
The following is their report in part:
"Many of the subjects assigned to
University College could not be fully
and properly taught without the use
of the Bible—notably Oriental lan-
guages, ethics, ancient history and
Greek require the assistance of the
Bible for their full and proper appre-
ciation. To exclude all discussion of
the Bible and the literary, historical,
linguistic and ethical sides thereof,
whether in the Hebrew, Greek, Eng-
lish or other version, would be to ex-
clude from the arts course of the col-
lege an important literary work, an
important historical work, an import-
ant help to the study of languages
and the greatest code of ethics known
to the world. Your committee begs
further to report that, in its opinion,
discussions of the books and narra-
tives of the Bible in the study of lit-
erature, ancient history, Oriental
languages and Greek may take place
without entering upon the domain of
theology, contrary to the statute."

LEARNING TO SAVE.

The first thing to be learned by a boy or young man, or anyone else having the least ambition to become a useful member of society, is the habit of saving. No matter if a boy or girl has wealthy parents, each should learn to save, if for no other reason than that riches are well known "to take to themselves wings and fly away." Few are so well-to-do as to be secure against poverty and want. In this country it is notoriously true that the children of the wealthy classes are often miserably poor; while the men of large means among us, as a rule, commenced life without other advantages than habits of industry coupled with the disposition to save.

It is especially important that the children of people in moderate circumstances and of the poor should learn to take care of the money they get. A boy who is earning fifty cents, seventy-five cents, or a dollar a day, should manage to save a portion of it, if possible. If he can lay by only twenty-five cents a week, let him save that. It doesn't amount to much, it is true; it is only thirteen dollars a year, but it is worth saving; it is better than wasted; better saved than fooled away for tobacco or beer, or any other worthless or useless article or object. But the best thing about it is, that the boy who saves thirteen dollars a year on a very meagre salary acquires a habit of taking care of his money which will be of the utmost value to him.

The reason why working men as a class do not get ahead faster—are not more independent—is that they have never learned to save their earnings. It does not matter a great deal whether a man receives a salary of a dollar a day or five dollars, if he gets rid of it all during the week, so that there is nothing left on Saturday night; he will not get rich very rapidly. He will never have much ahead. But the individual who receives one dollar a day and is able to save twenty cents, or the one getting five dollars who is careful to lay up a dollar, is laying up something for a rainy day.

Young people who expect to labor with their hands for what they may have of this world's goods, who have no ambition or wish to become professional men, office-holders or speculators, should by all means acquire habits of economy and learn to save. So surely as they do this, so surely will they accumulate, so surely will they be in a situation to ask no special favors. Every man wants to learn to look out for himself and to rely upon himself. Every man needs to feel that he is the peer of every other, and he cannot do it if he is penniless. Money is power, and those who have it exert a wider influence than the destitute. They are more independent. Hence it should be the ambition of every young man to acquire, and to do this he must learn to save. This is the first lesson to be learned, and the youth who cannot master it will never have anything. He will be a menial, a dependent.

No boy is more thoroughly mistaken than the one who thinks that he may be discourteous to his mother and sisters and still be manly. A blustering, independent disregard of others shows no kind of superiority. Gentle courtesy, which is but kindly thought for others, is always expected from strength, and a manly boy never fails to show it.

REFORMING BOYS.

Mr. J. J. Kelso, of Toronto, who has done so much philanthropic work in behalf of dependent and neglected children in Ontario, says:

"There is only one way of reforming a boy and that is by securing his friendship, his good-will, his co-operation. To reform a boy who is determined not to be reformed is about as impossible as attempting to drive water up a hill. He may be kept for months or for years in the institution and go through prescribed routine with apparent obedience and yet at the end of it all come out a far worse boy than when he entered. But get into friendly sympathetic relationship with the same boy, learn his wishes and aspirations, at the right psychological moment, place him out amid good surroundings, show that you trust and believe in him, visit and encourage him from time to time, and if he fails to respond you can put it down that he is deficient and that his proper place is in the asylum for the feeble-minded. Normal boys like to be regarded as rational human beings and they have a great depth of loyalty for the man who knows how to treat them right and to rely upon their honor.

Some interesting facts are gleaned from the annual report of Mr. J. J. Kelso, superintendent of neglected and dependent children of Ontario, concerning the industrial schools of the province. There are four of these institutions, and they are doing a good work in moulding and shaping the lives of some 433 children.

The schools, with their respective attendance, are as follows: Victoria Industrial school for boys, 245; St. John's Industrial school for Catholic boys, 77; Alexandra Industrial school for girls, 92; St. Mary's Industrial school for Catholic girls, 19. Of the total number 146 are from Toronto, and 287 from other cities and towns throughout the province.

During the past year the government contributed towards the maintenance of children in these schools the sum of \$40,007.51, being at the rate of \$1.75 per week for each child. In addition to this, the municipalities to which the children belonged paid \$28,576.75, being at the rate of \$1.25 per week, the total maintenance of the children being \$3 per week.

The children are only retained long enough to give them a good start in right doing and right thinking. Although they are placed in the school without definite sentence, the average length of stay is less than two years, many of the better children being paroled in a year to a year and a half, the principle prevailing that the children are better off under normal conditions of ordinary life when this can be managed.

The work of the schools is directed by a benevolent association, and Mr. Kelso, in his report, states that the officials are all thoroughly interested in their work and are seeking in every way possible to aid and encourage young people under their care to grow up good men and women.

We find the following in a recent issue of our ever welcome contemporary, The Herald and Presbyter:—It is said, we do not know with what truth, that there never has been a lynching in Canada. Justice is much more swift and sure than with us, and in the vast sparsely-settled territory of the Canadian Northwest the mounted police are sheriff, judges, and sometimes jury and executioners. The Canadian Government follows a criminal to the ends of the earth, and he seldom escapes. At first sight we were inclined to doubt the correctness of this statement; but on reflection, and after making enquiry, we are led to the conclusion that the crime of lynching is fortunately unknown in this country.

LITERARY NOTES.

The British Magazines for March—Blackwood, The Fortnightly, The Contemporary and the Nineteenth Century and After—have reached our table, laden with a number of literary feasts. In Blackwood "Fancy Farm," by Nell Muro, is continued, and the readers interest in the story grows stronger with every succeeding chapter. There is the usual number of articles, all well up to the high standard of this favorite magazine. The Fortnightly presents 14 articles to the reader. Among them may be specially mentioned: "Imperial and Foreign Affairs," "An able Review of Events," "Liberalism and the Crisis"; "The Clergy and the Marriage Law"; and chapters VII and VIII of "Celt and Saxon," a story by George Meredith. In the Contemporary are several papers dealing with the late elections in Britain. "Paris After the Flood" and the Future of the Ottoman Empire, two well-written articles, will have many readers. "Foreign Affairs," by Dr. Dillon and Reviews of Books help to make up an attractive number. With respect to the current number of The Nineteenth Century, we can only say—Buy it, and read it! For, cents can not be better invested. For variety and solid worth the contributions to this issue could not easily be surpassed. We only mention The Constitutional Experiment in India; Belgium, Britain and the Congo; Fresh light on the Quebec Campaign, from the missing Journal of General Wolfe; Alcohol in Relation to Life; and Great Britain and Japan in the Far East. New York, Leonard Scott Publication Company, 218 Fulton St.

PURCHASE OF SUMMER RESORTS.

As the Grand Trunk Railway system is in touch with several good openings for those who desire to purchase summer resorts, opportunities for business locations, manufacturing plants, etc., anyone interested who will apply to Mr. W. P. Fitzsimmons, Commissioner of Industries, Grand Trunk Railway System, Montreal, can secure full particulars.

A PIONEER MISSIONARY.

The Montreal Witness says:—

The Rev. W. R. McKay, M.A., pioneer missionary of the Macao Mission, spent a few hours in the city en route from Springville, N.S., to Kongmoon, South China. Mrs. McKay and three children will return in the fall. In September, 1902, Mr. McKay was designated to this field in Knox Church, the late Principal MacVicar presiding. He arrived at his destination in China on October 31st. Speaking of the field, he said his work covers three counties, forty by sixty miles in extent, and containing one and a half millions of population, residing in many cities, towns and villages. This is the region whence come all the Chinese in Canada, almost without exception. There also were founded the Protestant missions in 1807.

The missionary force now consists of twelve missionaries (including four married ladies), nine Chinese preachers, six teachers, three Bible women, two colporteurs and medical assistants, with four men and four women in training schools. There are one station, thirteen outstations, ten chapels, six schools, four Sunday-schools, and three dispensary stations, with two acres on the large West river recently purchased for homes and hospital purposes.

As to funds, the Women's Missionary Society of the Montreal Presbytery furnished some \$2,000 last year, and the Chinese Sunday schools in Canada and other workers about as much more, with the churches the balance, especially for the support of individual workers, of whom Miss H. M. Latter and Dr. and Mrs. McDonald are from Montreal. There are now some 300 professing Christians and many adherents as a result of the missionaries' labors on this field.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THE CALL IN THE NIGHT.

Chavasse rose from his bed at five o'clock on the morning of the 3rd of December with a strange clearness of vision in front of him, and a very definite purpose. There was no hardship in the hour of his awakening because it was a Calcutta morning, where they begin the day early. As he took his bath and figured out his plans for the day, he wondered whether the chances of his desire and purpose being fulfilled were favorable or the reverse. He would know before he returned from his ride, an which, in all probability, he would be joined by his chief. Chavasse made a good figure on horseback, where he was much admired by various ladies, who, had he been matrimonially inclined, might have tempted him from his bachelorhood. But he was now thirty-six, and was called in the circles where he moved "the hard nut." It was not a very appropriate title, for in reality he was not a hard man at all, though keen in business, sensible in social life, and loyal in his friendships. He was a man's man, however, and though one of the most eligible of his set in India, seemed wholly invulnerable to the charms of the other sex. His clean-cut, pleasant face, lit by a pair of singularly fine and steady grey eyes, wore rather a grave look as he rode out the familiar way to meet the man whose junior partner he was, and to whom he owed almost entirely the success of his life. The story of the friendship between these two men would fill a greater space than is here available, and might prove interesting enough, but all we are concerned with at present is a single episode in Chavasse's life, which happened in that particular month of December, and had its beginning in a dream. He met Deloraine where they always met, and they had a canter together, without any superfluous speech. It was when they were on the homeward journey that Chavasse put a vital question to his companion, an austere, thin, silent man of middle age, who was often misunderstood because he had not the winning power over people possessed by his junior.

"Do you think, sir, that I might be given three months' leave of absence?"

"Sure, after Christmas, if you want it, boy," answered Deloraine without a moment's hesitation, though he was inwardly much surprised. Chavasse had now been five years out, and had never so much as hinted that he wished to go home.

"That would be too late, sir; I want it now, to begin to-morrow, in fact. I must sail on Saturday if it's to be any use."

"Had a cable?" enquired Deloraine, in his brusque way.

"No, nothing more definite than a call in the night," answered Chavasse steadily and quietly.

The elder man turned in his saddle, and looked rather quickly and keenly at his companion's face, but it was quite impassive.

"What are you talking about, Gilbert," he asked rather sharply.

"I'd rather not explain just now," replied Chavasse, evasively. "It will be easier when I come back. Somebody wants and needs me in England, and if I can be spared I'll go."

This announcement, made so quietly, and yet so fraught with mystery, astonished Deloraine, because it was altogether so foreign to the nature of the man who made it. Frank, fearless, above-board in all the relations of his life, the idea of any hidden currents where Chavasse was concerned never suggested itself. But Deloraine was not a talking man. He lived his own life austere and, in a sense, remotely, and he could respect more than most men reticence in another.

"Very well, you can go, of course. There are three days before Saturday, plenty of time to make what arrangements are necessary. And when you

are home you needn't hurry back, you know. We shall miss you, of course, and lose something by it, as I daresay you know, but you've earned your leave if ever man did."

"Thank you, sir," replied Chavasse, and, in spite of himself, his eyes moistened. Deloraine observed it, and was still further surprised. He drew rein a moment and soothingly patting his horse's head leaned forward toward him companion.

"I'm not a prying man, Chavasse, but if it's trouble, I'm with you, boy, through thick and thin."

Chavasse did not speak.

"May I ask one question?—is it a woman?"

"Yes," answered Chavasse. "And I hope to God that the time has come when I can bring her here."

It might have been supposed that after such an avowal full confidence would have followed, but it did not, and Chavasse departed on the Saturday, leaving his chief as much in the dark as ever. But their parting was one of extreme cordiality, and slightly emotional, which surprised and a little irritated them both. Chavasse had an uneventful but quite pleasant voyage, and arrived at Marseilles on the 15th of December.

Pursued by odd restlessness, a hunted feeling which bid him get on as fast as possible, he left the ship there, and took the overland mail. It was a dreary, wet night when he arrived in London, mistress of the cities of the world, which had treated him so ill and cheated him so much. Yet so wondrous and potent is her spell that he was glad with a boyish gladness when his feet once more trod her miry streets. He had left London a poor man who had not disdained the shelter of the humblest lodging; he returned with a fat pocket-book and an accommodating cheque-book, of which he took full advantage. But he was not an extravagant man, therefore he sought out a somewhat old-fashioned hotel in one of the small streets off the Strand, where he had kept his first appointment with John Deloraine. Because of that, probably, he cherished an affection for it. He enjoyed his English dinner, and, after it, over a cup of uncommonly good coffee, he studied the A.B.C. timetable.

Christmas fell on a Saturday that year, and it was now Thursday night. He found that in order to reach his destination before traffic was wholly disorganized by the great festival of Christendom, he had better start at half-past four in the morning. Accustomed to early rising in India, this was no hardship, though he found his drive to the station in the raw of the morning an uncommonly cold one.

The journey seemed long; in reality it occupied exactly eight hours and a half, and brought him to a certain little Devon village at lunch time. He was hungry then, because he had had to leave the mail train before lunch came on, and wait half an hour at an unspeakable junction for a local train. Therefore he enquired at the station whether there was an inn of any sort where he could obtain a decent meal. The porter looked doubtful.

"Only the 'Hen and Chequers,' sir, just at the village green, not five minutes' walk. They'll cook you a chop there, and the ale's uncommon," he added confidentially. "Make you as right as a trivet, it will."

Chavasse liked the look of the old-world village, which somehow seemed familiar, though he now beseid it with the eyes of the flesh for the first time. The "Hen and Chequers" was a broad, two-storied house with an old-fashioned porch, and the coffee-room was comfortable enough. He found himself in luck, for a hot joint of prime English beef had just come out of the oven, and the baked potatoes surrounding it, with the accompaniment of a batter pudding, was the best food Chavasse had tasted for many a

day. He found the landlady inclined to talk, and extremely anxious to learn his business.

"For the Hall, sir, p'raps," she suggested persuasively. "Ah, such trouble there now, and we're to lose our dear Miss Prissy. She's a-leavin' this very evenin', they say, and a crool shame I do call it, but there I furgits, sir, you can't possibly know our dear Miss Prissy."

"Tell me about her, anyway," said Chavasse, in the careless way of the casual stranger. Mrs. Pendrowen prepared herself for talk.

"Well, you see, she's just Miss Prissy, an' she's been at the Hall all her days, a-sacrificin' of 'erself for folks that's been ungrateful, and weren't fit to tie her shoe-strings. First she looked after Miss Frayne, who was the most cantankerest cretur' that ever was borned, and she didn't leave her a single farthing, though she was her own sister's child. Then she stopped on to help Master Harold, till he got a wife what was delicate. So Miss Prissy kep' on, slavin' and killin' 'erself for 'em all, and never a word of thanks. Then Mrs. Frayne, she died, and still Miss Prissy stopped on to look after the children, and pretty dears she did make 'em, to be sure; an' kep' Master Harold straight, too. Then what does he do, but goes to marry again a terrible person, not a lady, and she was that unkind to the poor childer that Miss Prissy had to stop on again jes' to keep 'em from bein' too cruelly used. And now it's Master Harold hisself that 'as died, an' Madam, they do say, as she has put Miss Prissy to the door, and that not a penny has been left to 'er, that has worked her fingers to the bone for 'em all. But for Miss Prissy, the'd 'ardly be a stick or stone left of the old Hall; she've kep' the place together."

"She must be a most wonderful person," said the stranger quietly.

"That she do, sir, you wouldn't believe an' it's this very night she's to leave, an' Christmas to-morrow, an' 'er not a place to go to. Master Harold was buried yesterday, sir. An' they do say as 'ow Miss Prissy 'ad a lover once, in Miss Frayne's time, and that she thought it was 'er duty to stay w' the old lady. Ah! but it's a wicked world."

The stranger agreed that it was, paid his reckoning, and went his way. His face was set in a grim determination, as, following the directions given, he found his way to the gate of the Devon Hall. It was close to the village, and though the avenue through the beeches was a quarter of a mile long, he quickly covered it. The fine old house made an imposing and beautiful picture, but he had no eyes for it, his sole concern was with one woman under its roof. His enquiry for her by the servant who answered his summons, was courteously received, and he was at once shown into the library. A lady was there, not the one he sought, a tall, commanding figure in widow's weeds, who rose with a faint gesture of surprise. She was about to say that a caller for Miss Frayne ought not to have been shown there, but something in Chavasse's look and mien deterred her. She bowed coldly to him as she passed out, saying she would send Miss Frayne to him. Chavasse, however, in answer to her query, declined to give his name.

Chavasse stood still quite near the door, and, after about five minutes she came in. She had grown old, and there were some grey threads in the soft brown of her hair, but her face had lost none of its sweetness. He never forgot the look on her at the moment, the half-tremulous joy, the utter bewilderment. He did not speak, it was not time for speech. His hour had come.

"So I have my innings at last, Priscilla," he said, as he put his strong arms about her. "I've come to gather up the fragments and take them away."

He spoke lightly, but there was a very deep undercurrent in his voice.

"On, Gilbert," she said, and her

voice broke most pitifully. "God must have sent you. But—but are you sure? Look at me well. I'm old and tired; I've given myself—"

"Yes, to an ungrateful, selfish, howling pack, my darling, but we shan't speak about that. You're mine now. Go and get your hat and come away."

"Where?"
"That's my business, my lady! Am I not to be trusted, even at the eleventh hour?"

"Oh, yes, yes; I'm coming now, but I only want to ask one thing. How did you know the time had come, that I needed you so desperately?"

"It was the 3rd of December, in the night. Have you anything to connect with that?"

She was silent a moment, clinging to him, hiding her face.

"Yes, on that night I was on my knees asking God to bring you. It was the end of all things, and I knew that I had made a mistake. But are you sure, even now, Gilbert? It is just the fragments, as you say."

"They're mine, anyway, all mine, aren't they, Priscilla?"
She did not say him nay. Within the hour they had left the house together, he a strong man rejoicing in his strength, she tired and sad, and very, very thankful to creep into the shelter of his love.—British Weekly.

FRIEND OF WILD ANIMALS.

The gratitude and affection which wild animals will exhibit when kindly treated has been pathetically instanced recently in the Philadelphia Zoological Gardens through the death of a keeper. This man, John Feeny, for thirty years walked the houses and grounds of the gardens from six o'clock in the evening until seven o'clock the following morning. It was said that in all these years he never spoke a harsh word to any animal, and even those which had killed other keepers were most docile with him. To the most ferocious he could give a friendly pat. So jealous were the animals of his kind words that if he remained too long at one cage or failed to appear at the usual time, a long wailing showed the desire for his presence. The day after his death a strange air of quiet pervaded the gardens, broke a only by an occasional mournful howl. In some way the poor creatures seemed to understand that they had lost their friend.—Journal of Zoophily.

FIRST HYMN IN THE BIBLE.

It seems incredible that there were no hymns in the Patriarchal age. Contact with nature was close and other conditions made favorable the contemplative life from which pious springs. Pictures are not wanting of these old shepherds walking afield alone at evening time. How could they help but sing? Again that other condition which rarely fails to strike the harp of praise was not infrequent, namely transition from impending evil to complete deliverance. Yet strange as it may seem, there is not a trace of a hymn in the Bible, until we come to that Marcellian of Israel, the Song of Moses on the deliverance from Pharaoh at the Red Sea. It is in all respects a worthy prelude to the great volume of sacred hymns to which every age and land has since contributed. This battle hymn of a new born nation is in measured prose and must have been effective in the highest degree when chanted—with a refrain from woman's voices and all to a primitive orchestral accompaniment.

I will sing unto the Lord for He hath triumphed gloriously;
The horse and the rider hath he thrown into the sea.
The Lord is my strength and song
And He is become my salvation.

The Lord shall reign for ever and ever.

—D. W. Clark, D.D.

One must be poor to know the luxury of giving. Every ounce of self-denial behind a gift doubles its value and its joy. It is the small gifts, too, in this world, and the gifts of unpurchasable things—such as smiles, sympathy, encouragement, personal effort and love—that make the best and biggest totals.

THE REAL GOOD.

"What is the real good?"
I asked in musing mood.
Order, said the law court;
Knowledge, said the school;
Truth, said the wise man,
Pleasure, said the fool;
Love, said the page;
Freedom, said the dreamer;
Home, said the sage;
Fame, said the soldiers;
Equality, the seer.
Spake my heart full sadly,
"The answer is not here."
Then within my bosom,
Softly this I heard:
Each heart holds the secret;
KINDNESS is the word."

PIGEONS IN HISTORY.

Doubtless you admire the pretty graceful creatures that perch upon the eaves of your house, or daintily trip across your yard, but did you ever think what a factor they have been in the history of the world?

Pigeons, as commonplace as they appear, are characters of antiquity. We hear of them when the waters of the Deluge covered the face of the earth, when the faithful dove flew from the hand of Noah and returned to her master, bearing the significant olive branch. Dove is the Anglo-Saxon name; pigeon, the Norman name.

During the fifth Egyptian dynasty, three thousand years before Christ, it was the fashion to domesticate pigeons, and to train them as carriers and messengers. The promptness with which Caesar was informed of the rebellions in Gaul, and thereby enabled to cross the Alps before those uprisings could possess the entire province, was due to the use of carrier pigeons. In the Crusades these birds were skilful and faithful messengers.

The price of a handsome pair of pigeons in ancient Rome was not a trifle, for Aulus, a Roman knight, once sold a pair of pigeons for forty denarii—about thirteen pounds in English money, and about sixty-five dollars in our currency. At that time, too, they were by far the swiftest conveyers of news, and were much in demand at the celebration of the Olympic games.

Among the many pathetic incidents connected with the imprisonment of Mary Queen of Scots, she begs earnestly for a pigeon, and writes in a letter: "I beg you to procure for me some pigeons. I wish to rear them in cages; it will be such a pastime for a prisoner."—The Household.

ONE BY ONE.

One step and then another,
And the longest walk is ended;
One stitch, and then another,
And the longest rent is mended;
One brick upon another,
And the highest wall is made;
One flake upon another,
And the deepest snow is laid.
Then do not look disheartened
On the work you have to do,
And say that such a mighty task
You never can get through;
But just endeavor, day by day,
Another point to gain,
And soon the mountain which you
feared will prove to be a plain.

WHEN BERYL AND JULIET FORGOT.

By Emma C. Dowd.

Beryl Brooks was in too much of a hurry to make her bed that morning. There had been plenty of time between breakfast, at seven, and school, at nine; but Beryl had loitered and played and chattered until there was not a spare minute left.

"I'll make it at noon," she told herself, just as she had promised a hundred times before.

But at noon when she went to her room she could discover nothing besides the mattress and the spring—there was no bedding anywhere in sight!

She went to Aunt Hester with a sobber face. Mrs. Brooks was an invalid,

A MODERN MEDICINE FOR YOUNG CHILDREN.

No sane mother would wish herself treated under the condition of medicine or surgery of half a century ago. Why then should she give her tender little child the old-fashioned medicines that have not changed in half a century, and which more likely than not contain poisonous opiates that will not cure the child, but merely drug it into temporary insensibility. Baby's Own Tablets is a modern medicine prepared with all the care and skill of modern medical science. This medicine cures all stomach, bowels, teething and other ailments of childhood and babyhood. And the mother has the guarantee of a government analyst that it contains no opiate or poisonous drug. Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

and Auntie took charge of the house. "Please, tell me where you have put my bedclothes," she said meekly.

"I told Mary to put them out on the line," Aunt Hester answered. "They have been in the sun all the forenoon. You can take them upstairs now any time."

Beryl stood for a moment undecided. Should she ask Auntie to let Mary carry them up for her? Finally she went to the yard for them. She had to get a box and climb up on it to unpin the things. It was hard work, for she was obliged to make several trips. They were too heavy to be carried all at once. By the time her bed was made her arms and shoulders ached.

"I guess I sha'n't forget again," she told herself. But she did—more than once too. Every time, her bedding received an extra airing, and Mary never carried it upstairs for her, as she always did on the regular days.

The last time was on the day that Juliet Kirtland went home with her from the afternoon session. Beryl had not happened to go to her room at noon, and so had entirely forgotten her bed. When she opened the door, with her friend close behind, her face flushed with mortification.

"Oh dear," she cried. "I forgot to make my bed!" and before her eyes rose a vision of Juliet's pretty room, as she had lately seen it. "You wait a minute," she said hastily, "and I'll get my post cards. We can look at them downstairs."

"Oh, never mind your bed!" answered Juliet. "I used to forget mine—till Mama cured me. Oh, it was so funny!"

"Did you forget yours?" exclaimed Beryl, feeling a great relief all at once. "Oh, I didn't s'pose you ever did! I was so ashamed when I saw the mattress, and thought of your beautiful room."

Juliet laughed. "I used to forget it and forget it, till Mama said something had got to be done—and then, one day, she did it!"

"What," smiled Beryl, as her friend chuckled.

"Why she folded all my bedclothes, and hid them, and I never got to bed till ten o'clock, trying to find them!"

"Where were they?" laughed Beryl.

"Oh, one of the sheets was on the foot of Baby's crib, and one on Jennie's bed. The counterpane was in Mama's room. It was the blankets that gave me such a hunt. I finally found one on a shelf in the hall closet—where we never kept any such thing, and the other was on a chair, under some work, in the sewing room. It was a cold night, or I should have gone without the last one. Mama s'posed I'd find them easier."

"I don't see how you could tell them from others," said Beryl.

"Oh, they were all marked with my name. But such a chase as I had, upstairs and down! Since that night I've never once forgotten to make my bed."

"I don't believe I shall now," laughed Beryl, "just for thinking of you."—S. S. Times.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

Mr. Martin, one of the graduating class of Knox College, Toronto, conducted the services in Knox Church, Cannington, on a recent Sunday.

Rev. Mr. Nicol, of Erskine Church, is still undergoing treatment at Clifton Springs, N. Y. No unfavorable symptoms are reported, and his progress towards convalescence, though slow, may be considered satisfactory.

As previously intimated Rev. Mr. Milne and Rev. Mr. Little exchanged pulpits last Sunday morning. In the evening Mr. Little's subject was "Abraham's Hospitality."

The congregation of Erskine church has decided on an assistant minister to Rev. C. W. Nicol, in the person of Mr. Kennedy Palmer, who has been conducting a charge at Desert, Que. He is a young man, married, and comes from Ireland. He has had wide experience and spent some time in the work in the West. Mr. Palmer enters upon his new duties next Sunday.

The series of special services in connection with the opening of the new MacKay church were brought to a close by sermons preached morning and evening by Rev. N. A. MacLeod, B.D., minister of First Church, Brockville, and the present pastor's immediate predecessor. It goes without saying that Mr. MacLeod was warmly received by the congregation, and he gave the large congregations messages that will be long remembered. On Monday Mr. MacLeod lectured to an appreciative audience on "Great Pictures I have seen." The financial results from these opening services have been very gratifying to all concerned, and the office-bearers and members will now get down to every day work greatly encouraged in the taking possession of their handsome and comfortable new church home. The following items are gleaned from the programme issued in connection with the services:—The ministers who served the church—Rev. C. Innes Cameron from February 19th, 1876 until March 3rd, 1879; Rev. G. M. Clark, from Aug. 18th, 1879, until 1892; Rev. J. A. Macfarlane, B.D., from May 6th, 1893, until Oct. 25th, 1898; Rev. N. A. MacLeod, B.D., from Jan. 13th, 1899, until May 25th, 1904; Rev. P. W. Anderson, Ph.B., from Nov. 13th, 1904. The first elder was Mr. Thomas Rankin, who, notwithstanding advancing years, was able to attend the services. During Mr. Macfarlane's ministry the Church was enlarged, the present Sunday school hall erected, and Mrs. Judge Mackay presented the congregation with the manse. Elders—Wm. Lunan, clerk; F. E. Perney, B.A.; Thomas Rankin, James Sorley, Wm. Gerard, Breary Slinn, Robert Clements, Wm. Cherry, James Hope. Board of managers—D. J. MacKenzie, chairman; W. Johnston, Rec. Secretary; T. B. Rankin, Financial Secretary; A. E. Stitt, treasurer; P. English, John Graham, Gordon C. Edwards, G. R. Lipsey, M. Neate, Lorne Fraser, F. W. Dawson, Sidney Sherwood, Thos. McDonald, Robert Slinn, Breary Slinn, Graham McLaurin, Chas. Craig, Wm. McPhail. Number on the Communion Roll 318.

At the March meeting of the Presbytery of Montreal, allusion was made to the recent successful campaign in that city for civic reform, and in this connection it was resolved: "That the Presbytery recognizes with admiration the fearless and persistent advocacy by The Witness of those moral and social reforms to which the Christian Church is committed, and would express its high appreciation of the splendid contributions in this great journal is making towards sound morals and a purer civic and national life, as well through its advertising space as through its editorial and general news columns."

TORONTO.

Rev. W. A. MacTaggart, pastor of Wychwood Church, and Rev. G. W. Robinson, pastor of the Davisville Methodist Church, exchanged pulpits last Sunday morning.

The old Wychwood church, which has stood at the northeast corner of St. Clair avenue and Vaughan road for four years, is to give way to a new brick church with a seating capacity of one thousand. The structure, which will have white stone trimmings, will cost \$35,000 when completed. Rev. W. A. MacTaggart, B. A., is the pastor.

Lectures closed in Knox on Wednesday of last week, and exams will begin on March 23. Knox is the first of the faculties to cease operations, but others will soon follow. The Students' Missionary Society will furnish supply for forty mission fields during the coming summer. Many of the men will have to take charge of these in a few weeks.

Before a large congregation in the College St. Church, Rev. H. R. Pick-up was formally inducted as assistant minister of the church, the service being presided over by the Rev. Dr. Faiken, Moderator of Toronto Presbytery. The sermon was preached by the Rev. Dr. Turnbull. The Rev. Dr. Gilray, the pastor, then offered the ordination prayer after which addresses were delivered by the Rev. A. L. Giegie and Rev. A. B. Winchester.

The first sod of the new Bonar Church, St. Clarens avenue, was turned by Rev. Alexander McGillivray. The nickel-plated spade and wheelbarrow used by the pastor were presented to him by the congregation as souvenirs of the occasion. Addresses were delivered by Rev. J. McP. Scott, Messrs. R. S. Gourlay, J. H. Dunlop, R. Campbell and George Good. Work has been commenced on the new edifice which will cost \$40,000 and will seat 1,000 persons.

The following is the executive elect for the Knox College Students' Missionary Society for 1910-11: President, C. F. McIntosh, M.A.; First Vice-President, H. B. Johnson, B.A.; Second Vice-President, G. G. Kilpatrick, B.A.; Financial Secretary, D. E. McVannell; Recording Secretary, A. R. McRae, B.A.; Treasurer, G. Gomm; Corresponding Secretary, G. E. McDonald; Secretary of Committee, J. E. Mothersill; Councillors, T. A. Arthurs, B. A., J. A. H. Pue, W. Fingland, W. N. McQueen.

The names of students, and the fields they will occupy during the coming summer, are as follows: Ontario—Tomika, J. A. Mundell; Katarine, N. O. White, B. A.; Ravensworth, A. E. Swanston; Ground Hog Lake, K. Easson; Brethour, E. G. D. Freeman; Temigami, K. Fairbairn, Chelmsford, W. J. McFadden; Sprague, A. D. Watson, B.A.; Mills, J. B. Ironsides; Wahnapitaa, S. Prenter, B. A.; Southwood, J. A. Pue; Lake Joseph, W. M. McQueen; Beaumaris, R. B. Whyte; Kippawa, E. N. Campbell; Sombra, John McEwen, B. A.; Saskatchewan—Avonhurst, W. A. Ross; East Davidson, H. S. Clugston; Foote, W. R. Columbus; Lake Johnston, E. S. Gale; Spratsville, J. F. Strachan; Willow Creek, James Robb; West Hope, G. M. Chidley; Wiggins, H. Marshall; Dowd Hill, A. S. Sibbald; English River, N. B. Robson; Edam Turtle River, W. M. See; Fort Pitt, A. B. Irwin; Roche Perce, Y. S. Lloyd, Alberta—Mewasin, J. S. Bell; Belvidere, P. McLean; Cumberland, E. S. Farr; Evars, H. W. Lyons; Amisk, W. Graham; High River Forks, B. Smille; South Bow Island, W. Fingland; Warner East, A. S. Sibbald. British Columbia—Illecillewaet, H. B. Johnston, B.A.; Jaffray, H. A. Boyd, B.A.; Stuart, D. J. Lane, B.A.

HAMILTON.

Rev. R. Martin, of Stratford, was a welcome visitor to his old church, Erskine Church, on Sabbath evening last.

Calvin Church, formerly Knox Mission, has extended a unanimous call to Rev. R. T. Cockburn, of Southampton.

Rev. R. A. King, D.D., of Indore, Central India, preached in Knox Church on Sunday. Dr. King is Knox's special representative in the foreign field.

At last Sabbath's Communion in St. Andrew's Church thirty-seven new members were added to the roll—twenty-two on profession of faith, and fifteen by certificate.

A most successful Sunday school convention was held in Knox Church on March 14th and 15th. Among the outside speakers present were W. R. Moody, of Northfield, Mass., J. S. Woodsworth, of Winnipeg, E. W. Halpenny and F. C. Stephenson, of Toronto.

Rev. H. B. Ketchen, of MacNab St. Church, gave an able address pre-communion in Erskine Church to a large congregation along the lines of practical Christianity exemplified in everyday life, and illustrated by works as well as words in the accomplishment of doing good. Rev. S. Burnside Russell received into the church 45 new members, 14 by certificate and 31 on the profession of their faith.

Under the auspices of the Young Men's Guild of Erskine Church, the pastor, Rev. S. Burnside Russell, gave a most interesting address on "Ireland and the Irish." The speaker dealt in detail with the part Ireland took in evangelizing England and Scotland, dwelling upon the early days of the Celts, pointing out that when England had lapsed into paganism after the time of Augustine, the Irish missionaries entered into the country and renewed their faith. Scotland, also, owed her religion to Ireland. In referring to the capital, the speaker dwelt upon the life of Daniel O'Connell, the famous statesman, and also upon the country's patron saint. In speaking of the educational system there during the days of St. Patrick, he pointed out that scholars from different parts of Europe had been sent to Ireland to receive its benefits.

WINNIPEG AND WEST.

According to "Le Canada Ecclesiastique," the province of Saskatchewan contains 70,000 Catholics.

Six new churches will be opened or built ready for opening this year in Brandon, two Presbyterian, two Anglican and two Methodist.

The Rev. W. D. Reid, B.D., has entered upon his important work in the province of Alberta. His post office address is 1424, 4-1-2 street east, Calgary, Alta.

The report presented by Rev. Dr. Bryce to last meeting of Presbytery indicated that there are now 74 preaching places under the care of the presbytery in its mission fields, of which ten have been opened within the past year. The grants and other arrangements for the carrying on of work in those places were discussed and decided.

The following ministers were appointed commissioners to the general assembly of Winnipeg Presbytery: Rev. Principal Patrick, Rev. Dr. C. W. Gordon, Rev. Dr. Bryce, Rev. Dr. Baird and Rev. David Christie; elders: G. R. Crowe, T. J. Noble, A. D. McKay, Duncan McArthur, Emerson, R. M. Thompson, A. M. Fraser, G. Young, F. W. Clark and J. B. Mitchell.

EASTERN ONTARIO.

The congregations of Washago, Severn Bridge, and Ardrea have decided to extend a call to the Rev. A. Thompson, of Watford.

Owing to illness, Rev. A. Henderson was unable to take his pulpit duties at Appleton on Sunday, 13th inst. Mr. Wm. Paul conducted the service.

The Rev. Hiram Clark, from Honan, China, will visit the Peterboro Presbytery during April, and will no doubt give a great impetus to the work of missions.

Rev. E. A. Duncan of Beaverton has been appointed to the charge of Bancroft, North Hastings, for the next two years by the Home Mission committee of the Presbyterian church.

Mr. Duncan McMartin, of Montreal, who was present at the opening of the new St. Andrew's church at Martintown a couple of weeks ago, generously handed the committee a cheque for one thousand dollars.

There was a large attendance at the regular quarterly communion service in Knox church, Vankleek Hill, on 13th inst. The pastor, Rev. Chas. Ferguson, was assisted by Rev. Allan Morrison, of Kirk Hill, who took charge of the Gaelic service.

Peterboro Presbytery elected the following commissioners to the General Assembly, which meets at Halifax, N.S., in June: Ministers—Rev. D. D. McDonald, Keene; Rev. Dr. D. B. Marsh, Springville; Rev. Wm. Beattie, Cobourg; Rev. Wm. Johnston, Millbrook. Elders—R. Fairbairn, Lakefield; W. Madill, Peterborough; A. Sanderson, Springville; R. Lees, Peterboro.

The charge of Pontypool, Janetville and Ballyduff in the Presbytery of Peterborough has for the past two and a half years been ministered by Mr. Gilbert Gomm, student of Knox college. Mr. Gomm has done splendid work on this field, which is now in a position to call a minister. The moderator, Rev. Dr. Marsh, Springville, Ontario, will be glad to hear from ministers who will visit the field in view of a call.

Rev. J. G. Sterling, of Havelock, whose serious illness necessitated his removal to the Toronto General Hospital. Rev. Mr. Keith, of Peterboro, went up to Toronto to see after his comfort, and the following were appointed to arrange for pulpit supply, etc., during his absence: Revs. J. G. Potter, H. J. Keith, and Mr. J. C. Shook. Since the above was written the death of Mr. Sterling took place at the Nicholl's hospital, Peterboro, after a short illness from cancer.

At last meeting of Peterboro Presbytery handsome reference was made to the congregation of Harwood and Roseneath for the generous treatment of their minister in voluntarily and cheerfully abandoning aid from augmentation, and deciding to pay the full minimum alone. The pastor, Rev. J. R. Black, has proved that a man of ripe experience, and years of service in the ministry can be as active, forceful in preaching, and faithful in pastoral work as the most active politician or physician in their spheres of activity.

The Rev. Mr. Beattie reported for Mr. Pogue to Peterborough Presbytery the results of the simultaneous evangelistic campaign held last November. From every quarter of the Presbytery came the message of great delight at the complete blessings the meetings had been to the congregations, and it was recommended: (1) That the Presbytery expresses its appreciation of the help which was rendered in the recent Evangelistic campaign by the General Assembly's Committee, and also thanks to the many ministers of our church who at so much sacrifice so assisted in the movement. (2) That the Presbytery heartily endorse the simultaneous idea in Evangelism as best commending itself to our Presbyteries and congregations and most likely to remove unreasonable prejudices, which often exist against evangelistic services.

At last meeting of Peterborough Presbytery Rev. Mr. Potter reported for the Social and Moral Reform Committee, when the following recommendations were adopted: (1) That in communities where there are a number of licenses that efforts be made to reduce them to a minimum. (2) That the Presbytery undertake to press the signing of the Total Abstinence pledge throughout the bounds of the Presbytery and as far as possible get an enrollment of all pledged members. (3) That the subject of gambling be discussed publicly, because of its great national character, and that the entire Presbytery be aroused to the terrible hold the awful vice has upon many of the public men of Canada, and that because of the growing and dangerous tendency in the use of cards for profit or prize, our ministers be enjoined to discourage such use of card playing in Christian homes. (4) That the work of the Lord's Day Alliance in its fight against the desecration of the Lord's Day be encouraged and supported.

A very successful Laymen's Missionary banquet was held last week in the Orange Hall, Kilmaurs, when a bountiful repast was served by the ladies of Torbolton Presbyterian Church. The attendance was good; Mr. H. Saunders presided most efficiently, and suitable speeches were given by Dr. McMillan and Mr. T. W. Gibson, both of Ottawa, when the following resolution moved by Mr. Wm. Gray and seconded by Mr. J. Milford, was adopted: "That this meeting of Christian laymen heartily approves of the aims and objects of the Laymen's Missionary Movement in its efforts to evangelize the world in this generation, and resolves that an inter-denominational committee of laymen be appointed to promote the cause of missions, and to arrange for the appointment of a committee in every congregation to promote the cause of missions in every manner that is possible. A vote of thanks to the ladies for the very excellent supper served so tastefully was moved by Mr. Charles Gray, and seconded by Mr. Gisborne and heartily passed, after which the audience sang, "Bringing in the Sheaves," and the proceedings were concluded by Rev. J. W. S. Lowry pronouncing the apostolic benediction.

The Missionary Association of Queen's College, Kingston, had their annual meeting last week, and their report showed substantial progress. This year they are sending out six men to mission fields under the Presbyterian Church, and are also lending some support in the foreign field. The new president is Mr. A. D. Cornett, B.A.; the secretary, R. N. McTavish, and the treasurer, F. C. Casselman.

Winnipeg Presbytery was interviewed by students of Manitoba college, who asked that the allowance for expenses be raised from \$5 to \$8 and that the work of going out to supply pulpits be given to students preparing for the ministry. Often it appears others who are in lucrative callings go out and take these supply calls and the students think that this is an injustice. Messrs. Burns and Wilkie addressed the presbytery in support of the petition. They were cordially received and a special committee will consider the matter.

The unanimous call to Rev. J. S. Caldwell, B.A., of Woodlands, and Hawkesbury has been accepted, and his induction will take place early next month.

At the last meeting of Peterboro Presbytery the duplex envelope was recommended, and sessions were urged to provide for an intelligent study of missions from time to time.

Life is often difficult; it is never impossible for the man that has to live it. If the trial be very sore, if it shake your strength and strain your patience almost to the breaking point, if the agony of conflict surprise you, then that only shows that you are stronger than you took yourself to be. Had you been unfit for it (this post of danger would never have been assigned to you.

WESTERN ONTARIO.

Rev. James Barber, of Embro, is called to Niagara Falls, Ont. Stipend, \$1,200, with manse.

Rev. W. M. McKay, of Knox church, Harrison, and Rev. W. Cooper of Mount Forest, exchanged pulpits last Sunday.

After an absence of three weeks in New York at the Pasteur Institute, Rev. J. C. Reid, B. A., B. D., of Atwood, has returned and occupied his own pulpit on Sunday.

Rev. Dr. Farquharson, of Durham, slipped on the icy sidewalk in Durham last week and fractured one of the bones of his forearm near the wrist. The injury was very painful, but he is improving nicely.

Rev. N. D. McKinnon, of Milverton, having accepted the call to Caledonia, the pulpit will be declared vacant on the 27th inst., and the Rev. D. W. S. Urquhart of Rippen, will act as interim moderator.

Rev. Archibald McLean, D. D., Goderich, assumed the duties of clerk of the Presbytery of Huron in April, 1869, and resigned in January, 1910. At the last meeting of the Presbytery a suitable resolution recognizing his long and faithful services was placed on the minutes.

At the recent meeting of Chatham Presbytery, Rev. J. W. Currie, M. A., B.D., of Blenheim, was nominated for the chair of Old Testament Literature at Halifax College. Rev. Mr. Currie is a son of Mr. John Currie, of Notawata; and there are three or four ministers in the family.

Commissioners to General Assembly from the Presbytery of Paris are Revs. R. G. MacBeth, D. H. Johnston, Alfred Bright and W. Neilly, with Elders Mr. T. L. Wood (Brantford), Alex. Smith (Embro), Johnson (Woodstock), and the elder from Princeton.

Rev. T. A. Rodgers, of Knox church, Owen Sound, has been addressing meetings for men in the town hall, which have proved not only intensely interesting but highly useful. Rev. G. A. Woodside, of Division Street church, has also been taking an active part in this laudable work. His address on "Life's Opportunity," given on the evening of 13th inst., will not soon be forgotten.

Rev. Dr. Wallis had a startling experience in his church at Drummond Hill. A despatch from Niagara Falls gives the following particulars: "Just before the anniversary services commenced at Drummond Hill Presbyterian church lightning struck the edifice, nearly causing a panic among the congregation, severely shocking Professor Robertson of Knox College. So severe was the bolt that it burned out all the fuses, throwing the church into darkness, and fired a drive shed in the rear. Rev. Dr. Wallis, who was near Dr. Robertson, was not affected by the current. The organist was playing the prelude when the church was struck. Dr. Robertson was walking to the pulpit when a loud crash and violent explosions along the electric wires terrified the worshippers. The doors were immediately thrown open. Further consternation was created when the affrighted worshippers saw the drive shed in flames, with lightning playing around it. A loud crash of broken glass and falling plaster in the basement added to their fears, and a panic might have resulted had not Dr. Wallis walked down the aisles calling on the people to be calm. The congregation was quickly dismissed; and the fire in the shed was extinguished."

A press despatch says:—The sufferings of the successive generations of Queen's students and friends, who have been squeezed and packed into the old benches of Convocation Hall, are at last at an end. The attic and the cellar have claimed the old offending seats, and new folding chairs, like those of Grant Hall, have been installed. The old hall now looks quite spruce and smiling, and when Dr. Symonds preaches the Baccalaureate sermon on April 24, he will speak to a much more comfortable congregation.

HEALTH AND HOME HINTS.

Acid fruits are decidedly better in color and flavor when cooked in earthenware pots.

Prunes are greatly improved if a little elder is added to the water in which they are cooked.

To prevent milk from curdling add a good pinch of carbonate of soda to each quart before putting it on to Loll.

Before broiling a steak dust it with salt and pepper and rub it with salad oil. This will greatly improve it.

When your sewing machine becomes gimmy oil each part with a drop or two of kerosene. This will quickly clean it and out the gum.

Never have anything else in the oven while baking cake, or try to bake more than one kind of cake at the same time.

MEAT SAUCE.—A good sauce for hot or cold roast beef is made of one teaspoonful of grated horseradish, one teaspoonful of made mustard, four tablespoonfuls of vinegar and one teaspoonful of powdered sugar. Mix well, and serve in a gravy-dish.

"L., the GOLD DUST twins do your work."



More clothes are rubbed out than worn out.

GOLD DUST

will spare your back and save your clothes. Better and far more economical than soap and other Washing Powders.

Made only by THE N. K. FAIRBANK COMPANY
Montreal, Chicago, New York, Boston, St. Louis.
Makers of GPCO SOAP (oval cake)



Deformity in Chronic Rheumatism.

If You Have Rheumatism Let Me Send You a 50 Cent Box of My Remedy Free.

I Will Mail FREE To Anyone Suffering From Rheumatism, Gout, Lumbago, Sciatica (Who Will Enclose This Advertisement)

A 50 Cent Box of my Rheumatism Remedy Free.

My Remedy has actually cured men and women seventy and eighty years of age—some were so decrepit that they could not even dress themselves. To introduce this great remedy I intend to give fifty thousand 50 cent boxes away, and every suffering reader of this paper is courteously invited to write for one. No money is asked for this 50 cent box, neither now nor later, and if afterwards more is wanted I will furnish it to sufferers at a low cost. I found this remedy by a fortunate chance while an invalid from rheumatism, and since it cured me, it has been a blessing to thousands of other persons. Don't be sceptical, remember the first 50 cent box is absolutely free. This is an internal remedy which goes after the cause of the trouble, and when the cause of rheumatism is removed, have no fear of deformities. Rheumatism in time will affect the heart, so do not trifle with this merciless affliction. Address, enclosing this adv., JOHN A. SMITH, 636 Laing Bldg., Windsor, Ont.

SPARKLES.

"Little boy," asks the well-meaning reformer, "is that your mamma yonder with the beautiful set of furs?"
"Yes, sir," answered the bright lad.
"Well, do you know what poor animal it is that has had to suffer in order that your mamma might have the furs with which she adorns herself so proudly?"
"Yes, sir. My papa."

"Your honor," said the attorney, "this man's insanity takes the form of a belief that every one wants to rob him. He won't allow even me, his counsel, to approach him."
"Maybe he's not so crazy, after all, murmured the court, in a judicial whisper.

The Needy One—"I say, old man, could you lend me a dollar for a day or two?"

The Other One—"My dear fellow, the dollar I lend is out at present, and I've several names down for it when it comes back."

THE LAW AND THE LADY.

Pat Finnigan had been summoned to jury duty. Coming downstairs one morning, dressed in his Sunday clothes, his wife looked at him and said:

"Where are you going, Pat?"
He replied: "I'm going to court."
"H'm!" said the wife, and Pat stalked out.

Next morning Pat came downstairs all shaven and shorn, with the same suit of clothes on.

"And where are ye going to-day?" said the wife.

"Sure, I'm going to court."
"Ye are, are ye?"

Pat went out and slammed the door. The third morning Pat came in and sat down to the breakfast table with the same suit of clothes on, and greeted his wife, who said:

"And where are ye going this morning, Pat?"

"I'm going to court."
The wife laid her hands upon a rolling pin, stood before the door and said:

"Ye're going to court, are ye?"
"Yes," said Pat.

"No, ye're not. If there's any coorting to be done it will be done right here. Go upstairs and take off them clothes."

SPRING BLOOD

IS BAD BLOOD

How to Get New Health and New Strength in the Spring.

Even the most robust find the winter months trying to their health. Confinement indoors in often overheated and nearly always badly ventilated rooms—in the home, the office, the shops 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 and a feeling of languor; others are low spirited and nervous; still others have pimples and skin eruptions. These are all spring symptoms that the blood is out of order. Many people rush to purgative medicines in the spring. This is a mistake. You can't cure these troubles with a medicine which gallops through your system, and is sure to leave you weaker still. 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, indigestion, rheumatism, and other diseases due to bad blood. Dr. Williams' Pink Pills actually make 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. Geo. W. Johnson, Hemford, N.S., says:—"A couple of years ago when I came home from a lumbering camp where I had been employed my blood was in such a condition that my whole body broke out in boils—some six and eight in a nest. These were so painful that I was confined to the house and for three months was treated by my family doctor. I got no better; in fact the sores began to eat into my flesh, and at times were so offensive that I refused to sit at the table with my family. A friend asked me one day why I did not give Dr. Williams' Pink Pills a trial and I decided to do so. I got six boxes and before they were all gone the sores began to disappear and my system was much strengthened. I continued using the pills until I had taken twelve boxes when every boil and sore had disappeared and I have since enjoyed the very best 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.

The suffix "ous," meaning "full of," was being discussed in the spelling class. Dangerous, full of danger; mountainous, full of mountains; porous, full of pores; courageous, full of courage; and joyous, full of joy, had been glibly recited.

"Who is ready to give us another example?" asked the teacher, in a confident tone.

A quiet-looking little boy on a back seat eagerly responded, "Plous, full of pl!"

"I wish I was twins," said Willie.
"Why?"

"Because then I'd send the other half of me to school, and this half would go fishing."

Clancy—"O'm after a ticket ter Chicago."

Ticket agent—"Do you want an excursion ticket? One that will take you there and back?"

Clancy—"Phat's the sines of me pay-in' ter go there an' back whin O'm here alriddy?"—Hotel Register.

Grand Trunk Railway System

MONTREAL

8.30 a.m. (daily) 3.15 p.m. (Week days) 4.40 p.m. (daily).

4.40 p.m. (daily)

New York and Boston Through Sleeping Cars.

8.35 a.m., 11.55 a.m., 5.00 p.m. (Week days)

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Through Cafe Sleeping Cars to
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City Passenger and Ticket Agent.
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TRAIN SERVICE BETWEEN
OTTAWA AND MONTREAL, VIA
NORTH SHORE FROM UNION
STATION.

b 8.15 a.m.; b 6.20 p.m.
VIA SHORT LINE FROM CENTRAL
STATION.

a 5.00 a.m.; b 8.45 a.m.; a 8.30 p.m.
b 4.00 p.m.; c 8.25 p.m.

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

a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.;
b 8.00 p.m.

a Daily; b Daily except Sunday
Sunday only.

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City Passenger Agent, 42 Sparks St.
General Steamship Agency.

New York and Ottawa Line

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

And arrive at the following St
Daily except Sunday:—

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

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

Ticket Office, 85 Sparks St., and Cen-
tral Station. Phone 12 or 1180.

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Fine quality. Tailor Made Shirts \$1.00.

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In other words, it is a part of Beacon Hill. Of course
what you want when you visit Boston is comfort and
safety, and, if economy goes with it, that makes a
combination that will undoubtedly prove satisfactory.
Therefore, when in Town, "TRY THE REXFORD"
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Thoroughly Cured by the Fittz
Treatment—nothing better
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"ST. AUGUSTINE"

(REGISTERED)

The Perfect Communion Wine
Cases, 12 Quarts, \$4.50
Cases, 24 Pints, - \$5.50

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J. S. HAMILTON & CO.,
BRANTFORD, ONT.

Manufacturers and Proprietors.



MAIL CONTRACT.

SEALED tenders addressed to the Postmaster General, will be received at Ottawa until noon, on Friday, 1st April, 1910, for the conveyance of His Majesty's Mails, on a proposed contract for four years, six times per week each way, between Maxville and Riceville, from the Postmaster General's pleasure next.

Printed notices containing further information as to conditions of proposed contract may be seen and blank forms of tender may be obtained at the Post Office of Maxville, Riceville and route offices, and at the Office of the Post Office Inspector at Ottawa.

G. C. ANDERSON,
Superintendent.

Post Office Department, Mail Service Branch, Ottawa, 17th February, 1910.

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SOME TRACTS?
IF SO, COME AND GET
SOME FREE**

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<p>Money Deposited with us earns Four Per Cent. on your balances and is subject to cheque.</p> <p>THE INTEREST IS COMPOUNDED QUARTERLY</p> <p>The Union Trust Co., Limited.</p> <p>TEMPLE BLDG., 174-176 BAY ST., TORONTO, ONT.</p>		
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**Synopsis of Canadian North-
West.
HOMESTEAD REGULATIONS**

ANY even-numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 8 and 28, 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.

G. E. Kingsbury

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MAIL CONTRACT.

SEALED TENDERS addressed to the Postmaster General will be received at Ottawa until Noon on Friday, 15th April, 1910, for the conveyance of His Majesty's Mails, on a proposed Contract for four years, six times per week each way between DANISTON and OTTAWA, 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 Offices of Orleans, Ottawa, Daniston, Quarries, and at the office of the Post Office Inspector at Ottawa.

G. C. ANDERSON,
Superintendent.

Post Office Department, Mail Service Branch, Ottawa, 2nd March, 1910.