

Dominion Presbyterian

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OTTAWA

WEDNESDAY, MAR 20, 1908.

Single Copies, 5 cents.

HE THOUGHT... AND WEPT

WILLIAM LUFF, IN BRITISH MESSENGER.

"And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny Me thrice. And when he thought thereon, he wept."—Matt. xiv. 72.

He thought of all the boasts that he had made,
How he of all would never be afraid,
Deny his Master?—Never! He would die,
Ere he would give his gracious Lord the lie.

He thought of all!
And wept to think how awful was his fall.

He thought of all the tender care and thought
Of that dear thorn-crowned One. And he had brought
New sorrows to His heart, and added pain
To the best Friend he might not see again.

He thought of all!
And wept to think how cruel was his fall.

He thought of love's kind warning,
and the word:
"But I have prayed for thee." Would He be heard?

Would his faith fail not? Courage surely had.
Was there still hope for one so vile and sad?

He thought of all!
And wept to think how fatal was his fall.

Say, have you ever thought upon a sin
Beneath the gaze of One Who looked within;

Of One Who grieved because you did not grieve:
Who warned, but you the warning disbelieved?

A moment's thought
Has oftentimes hot tears of sorrow brought.

Think if thou ever hast thy Lord denied.

Think if through fear thy trembling tongue hath lied.

Oh! look on me, my loving Lord, if I
In trial hour should ever Thee deny.

So shall I think,
And, starting back, be saved from the dark brink.

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BIRTHS.

In Carleton Place, April 28th, the wife of Mr. Arthur Cameron, of a daughter.
 On Saturday, May 9th, 1908, the wife of R. L. McKinnon, Guelph, of a son.
 On Saturday, May 9th, at 453 Euclid Avenue, the wife of Alan C. Thompson, of a son.
 On May 5th, 1908, at 366 Kensington Avenue, Westmount, to Mr. and Mrs. R. H. Fulton, a son.
 At Point Fortune, on April 25, 1908, a son to Mr. and Mrs. A. V. McLachlan.
 At 318 Cote St. Antoine Rd., Westmount, on Tuesday, May 5, 1908, a daughter to Mr. and Mrs. A. F. C. Ross.
 At The Maples, Maple Grove, on May 4, 1908, the wife of Ernest Campbell, of a son.
 At McDonald's Grove, Roxborough, on May —, 1908, the wife of Charles Montgomery, of a son.

MARRIAGES.

At the home of Mr. H. Dunham, brother-in-law of the bride, April 28th, 1908, by Rev. A. A. Scott, M.A., Mr. W. A. Wilson to Miss E. McNaughton, both of Carleton Place.
 At Toronto, on May 7th, by Rev. H. A. Macpherson, Vera, second daughter of Mr. and Mrs. Alex. McCrimmon, to Thos. Whelldon, of Toronto.
 At Orono, April 22nd, Rev. J. A. McKeen, R.A., Sherwood W. Brunt, Alcoma, and Lilla E., eldest daughter of Mr. John Gilroy, Kendal.
 At her father's residence, Stratford, on May 9th, Nene Jeffrey, eldest daughter of Mr. Wm. Preston, to Mr. Roland C. C. Gilbride, of St. Alban's, St. Rev. Dr. MacLeod, of Barrie, officiated, assisted by Rev. R. Merton, of Stratford.
 At the residence of her mother, by the Rev. Dr. Milligan, on April 25th, 1908, Mary Lillian, youngest daughter of the late Forbes McHardy, to Branwell Bronte Moore, both of Toronto.

DEATHS.

In Beckwith, May 3rd, 1908, Mary Ann Lawford, widow of the late John Stewart, aged 76 years.
 At Acton, on Saturday, May 9, 1908, Robert Agnew, in his 72nd year.
 At Montreal, on March 7, 1908, Esther Thompson, widow of John Munro, formerly of Moose Creek, aged 98 years.
 In Ottawa, on May 6, 1908, Mary Monroe, widow of Alexander McMillan, and sister of Duncan Monroe, of Cornwall, in her 72nd year.
 At Hillcrest, Williamsburg, on April 29, 1908, Miss Cinderella Casselman, daughter of the late Capt. Wm. Casselman, aged 81 years.
 At 161 Somerset Street, on Monday, May 11th, Agnes Davey, wife of Capt. Robert McGiffin, in her 79th year.
 At her late residence, 17 Sweetland Ave., Ottawa, on Monday, May 11th, 1908, Anna M. Fraser, widow of the late James Ishester.
 At Cherrywood, on May 11, 1908, Helen Peat, relict of the late William Taylor, aged 86 years.
 At 198 Bleeker Street, Toronto, on May 5, 1908, Alexander Mitchell, aged 91 years, Native of Laurence Kirk, Scotland.

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NOTE AND COMMENT

The Chinese boycott of Japanese goods is becoming so serious that Japan is seeking the support of Great Britain to put a stop to it.

Paris has now twenty polyglot policemen who are fully qualified interpreters in English, German and Spanish. They have been, it is said, subjected to a good deal of banter from Parisians, who delight in putting questions to them in different English and equally shaky German.

It was declared in Rome that the Pope would refuse to annul Mme. Gould's marriage to Count Boni de Castellane so that the Prince de Sagan might marry her, and following that came an announcement that the Prince would become a Protestant so that he could wed Mme. Anna Gould.

The Rev. Dr. Meharry has reached the twentieth anniversary of his ministry at Crouch Hill, London. During that period, nearly 2,000 members have joined the fellowship of the congregation. In 1888 the membership was 282; it is now 869, exclusive of mission members. Dr. Meharry is an eloquent Irishman.

Russia has added to the causes of divorce "leaving the Orthodox church." The law already provided that if a Russian left the State Church his children would be taken away from him and placed under the care of those who would bring them up in the Orthodox faith. Now a man or woman who leaves the State Church in Russia incurs the possible loss of all his family.

The statesmen of Belgium are still discussing the question whether that government will accept the guardianship and control of the Congo Free State, which has heretofore been under the control of King Leopold and to all practical purposes his private estate. In the treaty which provides that the Free State shall be turned over to the Belgian government, there are many conditions which make it very questionable whether Belgium is about to accept a really valuable gift or a "white elephant" which will cause trouble. Those favoring annexation dwell upon the great wealth of the Congo region and its value to Belgium trade and industrial development; the opposing party claim that annexation would bring a great financial burden which would result in an annual deficit, estimated at \$3,000,000.

The British Government has from time to time faced strong suspicion and distrust in India. The goodwill of 300,000,000 people is something worth striving for, and the British Government does strive to gain it by all honorable means; one potent means employed is the building of hospitals and dispensaries throughout the land. Missionary societies and public-spirited doctors can do much to aid in carrying out this policy. Certain it is that the medical profession and nurses have had much to do in creating a good spirit in India toward the Home Government. This is one of the many obligations that the British nation owes to the medical profession, and it should be one good reason in patriotic minds for having nothing to do with Christian Science or any other cult that attacks the medical profession. A doctor helped to deliver the Gospel of Christ to the world, and the doctor and his work are entitled to the respect of all good citizens.

"When a man begins to argue for a lower standard of ethics than he used to hold up," said a keen observer of men, "it is fair to suspect him of having already lowered the standard of morals in his personal life." To which may be added the further observation that when a man begins to argue that nobody can be trusted, and that no man's motives are pure, there is dry rot commencing or progressing in that man's soul.

The Interior tells of a young man who, having the ministry in view, went to the Divinity School of the Chicago University. He completed the course of study, and then abandoned the idea of preaching, giving as his reason that Dr. Foster had taught him that "there is nothing miraculous in the Bible, that Jesus Christ was the Son of God only in the sense that all of us are, that the death of Jesus Christ did nothing for us," etc.

The State of Kansas has one hundred and five counties, over one-half of which is said not to have a single pauper. Kansas expelled the saloon years ago, and while brewers, distillers and moralists of a certain type are ever insisting that more whiskey is sold in Kansas than in any neighboring State, the fact remains that one-half of the poorhouses are empty. The Westminster adds: It may be coincidence or it may be cause and effect. We think it the latter.

In speaking of the death of a patient whom he had operated upon for appendicitis, a surgeon is reported as saying that "the operation was successful, but that the patient did not recover from the shock." The object of any operation is to save life. If it fails to save life, it is not successful, and the surgeon makes a failure of that particular case. Too many surgeons seem to have lost sight of this in their enthusiasm for cutting, not for curing.

The Presbyterian Church of New Zealand, which met recently in Wellington, reports a membership of 32,000, and an income for the year of £150,000. There are 389 churches (206 being fully recognized "charges"), with 56 home-mission stations. These are ministered to by 240 ordained pastors, and 1,352 elders. As in Australia, the number of Presbyterian communicants in proportion to the Presbyterian population is unusually small. According to the latest census returns, 203,000 persons enrolled themselves as Presbyterians throughout the colony. Seating accommodation has as yet been provided for only 90,000, so that there is ample room for church extension.

Alluding to some differences between the old school and the new in theology, among Congregationalists, "The Congregationalist and Christian World" says: "When our Lord was with His first disciples they often disputed over their question which of them would be greatest in Christ's Kingdom. The chief contention among modern disciples is over His question, 'Whom say ye that I am?' Yet they could, no doubt, answer now as did all the disciples through Peter, 'Thou art the Christ, the Son of the Living God.' Jesus was satisfied with that answer and declared that it was a revelation from the Father. His disciples who can say it in sincerity to-day ought not to feel obliged to separate from one another because of differences of opinion as to who He is."

Among the tributes to Sir Henry Campbell-Bannerman that of Premier Botha was especially notable. "In securing self-government for the new Colonies," said General Botha, "he not only raised an imperishable monument to himself but through the policy of trust, he inspired the people of South Africa with a new feeling of hopefulness and co-operation. In making it possible for the two races to live and work together harmoniously, he has laid the foundation of a united South Africa."

In March, 1904, Mr. Austen Chamberlain, speaking to a deputation of liquor-sellers who came complaining of the heavy taxation, said: "The trade might pay the tax in the first instance, but they were only collectors. They would recover it from the consumer." Sir George Murray, when chairman of the Board of Inland Revenue, once dined with the brewers, and in his responding speech, said to them: "Through their agency he was enabled to collect—to extract from the pockets of the people—a large sum of money and, through their agency, he was enabled to do this without their knowing anything about it." There can be no question that the liquor trade in a very real sense pays no taxes; the drinkers, the drunkards, and their families pay all the taxes which are levied on the trade. It is well for us not to lose sight of this.

A hopeful view of the present state of Protestantism in Germany is based partly on articles published by such writers as Prof. Schodde and Dr. Christlieb, who are eminently qualified to judge in this matter, partly on the personal observation of the writer. This view is strengthened by the constant increase of the number of Protestants at the expense of the Catholics in Germany, as is seen from the following paragraph published in the church papers: "Statistics show that in Germany the number of Catholics who become Protestants greatly exceeds the number of Protestants who become Catholics. From 1890 to 1904, 75,978 Catholics became Protestants, while but 10,654 Protestants became Catholics. The Catholic authorities blame 'mixed marriages' for the larger amount of apostasy. In several of the minor states of the German Empire there have been no conversions from Protestantism to Catholicism but in every state and every year there are conversions to Protestantism."

Mr. Asquith, Prime Minister of Britain, owes much of his success to self-help. Unwearied industry and solid ability have secured for him the highest honor under the Crown. Born at Morley, in Yorkshire, in 1852, he first went to a Moravian school at Fulneck, and then to the City of London School, where the closest application to study won for him a scholarship that took him to Balliol College, Oxford. Here he came under the influence of Jowett. After a notable career at the university he returned to his old school as a tutor. Called to the Bar in 1878, he entered Parliament for East Fife in 1886, was junior counsel to Russell in the Parnell Commission in 1890, and "took silk" in 1890. He was Home Secretary in 1892-5, and became Chancellor of the Exchequer in 1905. He is the first lawyer since 1812 who has achieved the Premiership. Intellectually he probably has no rival in the present House of Commons, but his rise is due in large measure to his infinite capacity for taking pains.

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

GETTING MONEY.

By Rev. J. A. R. Dickson, D.D., Galt.

There can be no doubt at all about this, that one of the most pronounced characteristics of our time is the desire to get rich. I might even say the passion for wealth. This is the generally accepted meaning of getting on, succeeding in the world, and many things conspire to inflame this passion. There are the vast new territories in the South and in the West and in the Northwest of this great land, brought within easy reach of civilized peoples, which may be had for little or nothing by actual settlers, or at exceedingly low rates from colonization companies, offering the strongest temptations to adventurous industry or bold enterprise.

There are the marvellous advances in science which have led to the utilization of a thousand things once regarded as totally worthless, which give lucrative employment to thousands and millions to capitalists. There are the means of education, so brought within the reach of all, in our common school system which leads up to our national university, and all available at the minimum of cost, so that the unfriended boy who will work hard and self-denyingly for a few years may receive such an education as shall open before him the door of every profession, and give him—being honest and respectable—free access to the highest position in the land. There are the possibilities of the extension of business in which the polite, attentive, careful shopman in a few short years rises up into the wholesale warehouseman, having beneath him scores of industrious and diligent workers. And there are the opportunities of learning trades and businesses which are both respectable and remunerative, in which the indentured apprentice receives so much weekly or yearly while he is serving his time; unlike the practice in Great Britain, where the apprentice or his friends have often to pay a sum rather than receive it. Why, in this land a boy on a farm getting in cash \$150 yearly or more, with his board, washing and mending, if he be careful, may, in a few years, lay the foundation of working capital that may make him independent long before old age begins to creep upon him. In this land the ways to wealth are all open to the industrious, the sober, the thrifty. Only the idle, the drunken, the spendthrift must fail in getting money.

Now, this is an important fact, yet it is one which is, to millions of men, full of peril, because they set to look upon money-making as the main end of their existence. Their sentiment is, if we do not get money, life is not worth living. If we do not get rich, we are miserable and wretched. And this sentiment is strengthened by others, who never have much and never may, perhaps, saying in pitiful tones: "Ah, he does not get on somehow; he has no more to-day than he had ten years ago." It is marvellous how open most men are to these remarks; they seem to take them as at once showing their inefficiency, and as sealing their condemnation. But they do neither the one nor the other. To do either, many things must be taken into consideration. I have read of two men, one of whom ended his earthly life with no more than he had on starting out, while the other owned property worth \$100,000, he having begun with nothing. Now, who was most successful in life? Who made most of its possibilities? Who is the most worthy of imitation? Men would

generally say, Why, the rich man, certainly. That would be said, of course, without thought, just at the first blush; but on enquiring into the merits of the case the judgment would be altered completely. The one man who ended his life as he began, in reference to money, did not end it so in reference to other things. He had devoted his profits to doing good. He had given his family the best possible education to fit them to acquire themselves nobly and honorably in life. He had taken a niece and adopted her and brought her up, giving her an education equal to that of his own children. He had done the same with a poor boy—a waif—one who was cast upon the charity of the world. And all his duties to his neighbors had been discharged in such a way that at his death his loss was felt as being an almost irreplaceable one. His place could not be filled.

The other, who died rich, raised his family in ignorance, made them work like beasts of burden, gave them no happiness in life, he only sought to grind gold out of them; and he succeeded in that, but failed in everything else. He lived a poor, miserable, heartless beggar, and he died the same. Men loved him not while he lived, and they did not regret his loss when he died. Which succeeded best? The man who made money getting the object of his life, or the man who generously used it as it came, he retaining his working capital? The man who died, in the judgment of the world, poor. He succeeded best. What does it profit a man if he gain the whole world, and lose his own soul?

There can be no objection to making money in legitimate business enterprise, for in all labor there is profit, and money is needed for the procuring of the necessaries of life. Money answereth all things. But to set out with no other object than the heaping together of wealth is sheer insanity.

The man cannot be regarded as right in mind who does such a thing. What is his object? To leave so much at his death? Yes, and he leaves it all, every cent; he takes nothing with him. How many uses money rightly employed may be put to! It may clothe the naked, feed the hungry, instruct the ignorant, send the Gospel to those in heathen darkness at home and abroad, cheer the last days of the helpless and incurable; smooth a dying pillow, provide for the orphan and the widow; in a word, alleviate almost every temporal and physical trouble. It may do a grand work. And it is this, and this alone, which justifies the desire to make money. It is this that saves the heart from the curse of avarice. It is this that makes it a means of grace. It is this that transforms gold into glory. The Rev. Sidney Smith could say: "I have been happier every guinea I have gained." The reason of that was he thereby brought additional comfort to his family. "Chinese" Gordon cared so little for money that when he was offered it in large sums for important services rendered to the Chinese Government he would accept nothing. Sir Thomas Browne, in his "Christian Morals," writes in this charming way: "Be charitable before wealth makes thee covetous, and lose not the glory of the mite. If thy riches increase, let thy mind hold pace with them; and think it not enough to be liberal but munificent. Though a cup of cold water from some hand may not be without its reward, yet stick not thou for wine and oil for the wounds of the distressed; and treat the poor as our Saviour did the multitudes, to the release of some baskets. Diffuse thy beneficence early, and while thy treasures call thee master; for there

may be an Atropos of thy fortunes before that of thy life, and thy wealth cut off before that hour when all men shall be poor, for the justice of Death looks equally upon the dead, and Charon expects no more from Alexander than from Iruis."

Getting money as the only object in life is such a use of it as may make angels weep. What good lies in that? None whatever; only evil. There is not only the absorption of energy by this alone, but there is the neglect of home duties, the forgetting of religious rites, the hardening of the heart, the debasement of the nature, the subordination of everything to this passion which rules over the nature with a rod of iron, and crushes out all tenderness and sympathy and consideration of the needs or claims of others. But getting money to use for the good of men, working hard for it that there may be a larger beneficence, is true nobleness. How beautiful it is to look on Miss F. R. Haverall working hard to further different schemes of true Christian love—devoting her energies to the uplifting and blessing of souls! Her spirit breathes in these words of hers: "As a rule, I never spend a sixpence without the distinct feeling that it is His, and must be spent for Him only, even indirectly." Here we hesitate not to urge John Wesley's teaching: Make all you can; Save all you can; Give all you can.

LITERARY NOTES.

Charles Whibley's summing up of his impressions of America in the last Blackwood's is exceedingly interesting, especially to those who have been reading his series of articles of his recent trip to this continent. Mr. Whibley concludes that the dominant impression which America gives the traveller is that of "a serious old gentleman, whom not even success will persuade to laugh at his own foibles." An excellent review of Lord Cromer's *Modern Egypt* is one of the special features of this number. Katherine Thurston's novel ends rather suddenly and most dramatically. A short story of India, by Edmund Candler, is remarkably good; and Book VII. of Alfred Noye's *Epic on Drake* is welcome.

The April Studio has an unusually large number of beautiful colored illustrations, while the articles are as usual most interesting. The opening one discusses "A Pioneer Painter of Holland: Willem Roeloff." Then follow: "A Swedish Sportsman Painter: Bruno Siljefors," and "An April Holiday," the latter describing a delightful month spent by a party of artists in a lovely country spot in old England. Other subjects are: "On Some Old Cupboards in Austrian Collections," "Recent Designs in Domestic Architecture," "The Exhibition of the Royal Society of Painters and Etchers," "The Fair Women's Exhibition of the International Society," and the always readable "Studio Talk."

The Table of Contents of The Fortnightly Review for April shows a great variety of subject matter. There are several articles of a political nature—Liberalism and the Coming Debacle, by Calchas; "The Will of the People," by W. S. Tilly, and The Licensing Bill, by John Gretton, M.P. Lady Grove writes of The Ideals of a Woman's Party, and May Sinclair has one of her subtle stories—Wilkinson's Wife. In Foreign Affairs the matter of the Kaiser's letter is discussed at length and a good deal of light is shed on the subject. We have space to mention only a few of the specially striking features of this number.

AN ASSEMBLY MEDITATION.

(By Rev. R. G. MacBeth, M.A.)

When the General Assembly met in Winnipeg in 1887, I was studying law in that rising city, and though I found much to interest me in the splendid debates of the Supreme Court of our Church the pilgrimage made by the Commissioners on the Saturday afternoon stands out most clearly in my recollection. True to their conception as to the real makers of a nation, these men from all parts of the Dominion asked not for the scenes of the wild financial exploits through which the country had just passed, but for the place where the Selkirk Settlers had kept alive the torch of Presbyterianism till it fired the whole country with a zeal for religion and education. And so a river steamer was chartered, and the Assembly went down the Red River to the old Kildonan church, where service was held to commemorate the work of the men and women who had for the last forty years which stretched between their arrival in the country and the coming of their first Minister maintained unbroken attachment and devotion to the church of their fathers. No one who was present will ever forget that service in the massive stone building, which the settlers had built amidst their poverty and dedicated free of debt. Chiefly there remains in my memory the address of that sturdy Evangelical Calvinist, Professor (now Principal) MacLaren, who alone remained of the earliest class in Knox College to speak in a personal way of his classmate, John Black, for thirty years the beloved pastor at Kildonan. Both before and after the service the Assembly Commissioners walked about the Churchyard "where the forefathers of the hamlet slept," reading on the plain headstones the names of men whose best memorial was the work they had done in laying well the foundations of home and school and college and thus holding the new laud for God and righteousness.

And now, after two decades, the Assembly, is to meet for the third time in the Metropolis hard by the place where the Pilgrim Fathers of the West did their memorable and far-reaching work. The fact that the Presbyterian Church is to-day the most powerful and influential organization west of the Lakes, is under God due to them and to the men who since their day carried on the work in the conviction that the policy and doctrine of our church make a splendid contribution to a great and stable democracy. Many of the Commissioners will visit Kildonan again, to find that it has become more and more our "Abbey" in the West, since in addition to the early pioneers, the dust of Dr. King, the self-sacrificing College Principal, and of Dr. Robertson, the great Superintendent of Missions, rest there in the hallowed ground.

There will be some at the Assembly who will not know this history at first hand, and there will be some, perhaps, who may think that these old Kildonan people were wrong in refusing to be swallowed up and assimilated by another denomination. But if that had happened the history of the West would not be what it is, since, with all honor to the church which sought their allegiance, we feel that it was not so well calculated as our own, in polity or form of service, to meet the conditions of a frontier country. The critical years in the new history of the West are upon us now and one is amazed to hear some who are interested in that country advocate such a thing as organic union with all the inevitable delay and confusion that would

ensue upon definite efforts to accomplish it. It is because of this that the men who have followed from early days the history of the West, and who know its present crisis, are almost unanimous in saying that any decided endeavor, by legislation of Church Courts, to precipitate organic union would be fraught with unspeakable calamity to the country, which is now "crossing the stream."

In the meantime we have enough to do in and through our own Church to keep us busy. If we and the other churches thus attend to the Church's main business, and at the same time deepen the spiritual life of the people, we shall probably accomplish federation and insensibly grow into a unity of spirit and power which will never come as a result of any effort by legislation to produce organic union. It is about time that this harassing and disturbing effort should come to an end. The voice of congregations and Presbyteries seems to indicate this as the general feeling throughout our Church.—Paris, Ont.

TORONTO.

Presbyterians of this city have inaugurated a mission to our Jewish citizens. Rev. J. McPherson Scott, of St. John's Church, presided at the organization meeting; and short addresses were given by Principal MacLaren, Rev. A. B. Winchester, Rev. W. D. Cooper, Rev. Dr. Gilray, Rev. Mr. Silcox, Henry Singer and Dr. Gandier. Mr. S. B. Rohold, who is to do the pioneer work for the mission, is the son of the chief rabbi of Palestine. Mr. Rohold is from Jerusalem, and was a rabbi himself. He came here from Glasgow some nine weeks ago. In connection with the mission there is a free dispensary presided over by Dr. McLennan, who gives two hours of two days a week in helping the poor Jew. Mr. Wilmet, a former druggist, works with him. The mission quarters are at the corner of Elm and Teraulay streets; and in the vicinity and throughout the city there are said to be 15,000 Jews.

Rev. A. B. Winchester, pastor of Knox Church, left last week for a two months' trip to Scotland and England. Rev. Dr. Parsons, assistant minister, is at the present time in the old country. Till he comes back the services will be in charge of Mr. George Miller, of the '08 class in Knox College.

A new Presbyterian church has been opened at Mount Pleasant, the station that, with Queensville, forms the pastoral charge of Queensville and Mount Pleasant, in the Presbytery of Toronto. Rev. James Wilson, pastor of Dovercourt Road Church, preached at both morning and evening services and offered the dedicatory prayer. Rev. Hugh Ferguson, pastor of the congregation, preached at the afternoon service. As there are only sixteen families in this congregation and the work was all done by them and done in less than a year, the achievement is most commendable. Among the strong workers who have gone forth from this congregation in the past is D. J. Davidson, M.A., the son of one of the elders. He is one of the able missionaries of the Canada Presbyterian Church at Dhar, India.

Mr. G. E. Kingsbury, who has in past years made a good record for himself as the purveyor of pure ice, is still at the old stand. See advertisement.

A man may succeed in securing and hoarding other men's money by sharp turns in trade and far-reaching manipulations, but can such a man enter the kingdom of heaven? Aye, that's the rub.

THE NINETEENTH CENTURY AND AFTER.

The April number of this well known monthly will be read with interest. In it will be found several articles that will at once attract the reader's attention. "The Educational Crisis" (in England) is treated in two articles—one by Lord Stanley of Alderley; the other by Rev. Canon Hansley Henson, D.D.; the latter urging "that there is nothing in the conditions of a State system of elementary schools which properly prohibits the teaching of those religious fundamentals on which, in spite of their denominational divisions, English people are agreed. The establishment of such a system, however, is obstructed by the existing interests, material and sentimental." In "Sobriety by Act of Parliament," the writer, Mr. Edwin A. Pratt, seems to hold a brief for the Licensed Victuallers of the British Islands. His point of view may be gathered from the following extract: "Men and women of desires, instincts, or passions which need to be kept under due restraint; and if, instead of learning so to restrain themselves, everything that suggests 'temptation' is to be removed from our path lest we yield thereto, we shall indeed become a feeble set of creatures. The need of self-control should be impressed, and rigidly impressed, on responsible drunkards as well as on other classes of the community, the sins they commit being visited on their own heads, and not upon those of the people at large." Mr. Arthur Hawkes, who writes from Toronto on "The British Trader in Canada," insists that there must be nothing casual in the study of a market made up of the variety of elements here indicated: "You leave the busy street in Vancouver, where knickerbockers and gaiters are as congenial as they are singular in Montreal, and in five minutes can be inside a Chinese theatre watching the most pathetic movements and hearing the most distressing elocution that Anglican man can endure. In Ontario the Lord's Day Alliance make of Sunday a Sabbath indeed. In a Toronto hotel a guest cannot buy fermented liquors with his Sunday dinner. In the Caribou every day is regarded alike. Sunday is on the almanac, that is all. The French are two millions in Quebec, the last literal observers, in this hemisphere, of the injunction to increase and multiply. In a thousand villages the priest is the managing director of half the business of the parish. There are fishermen along the South Shore of Nova Scotia whose names are inherited from grandees of whom Richelieu would have been proud to be an ally. Further east, on the same coast, are Canadians of the sixth generation whose mothers speak Gaelic, and who have never seen a locomotive. Lunenburg is a German town, and the oxen used everywhere in the peninsula are yoked as their forefathers were by the Germans who came to Nova Scotia as the result of immigration literature distributed in Hanover before Wolfe stormed Quebec."

Other articles are "Women's Settlements," by Mrs. Creighton; "Are There Men in Other Worlds," by Dr. Louis Robinson; "The Importance of Socialism," and "Lord Cromer on Gordon and the Gladstone Cabinet," by Sidney Low, from which we gave our readers a lengthy quotation a couple of weeks ago.

At Edinburgh, Dr. Ambrose Shepherd, speaking of the late British Premier, Campbell-Bannerman, said: "What the late Premier had done, speaking of him from a point of view consistent with a religious service, was to strengthen their conviction of what character variously displayed can accomplish. His life had been a brave, true testimony in the service of what he believed to be the nation's good; and its challenge and appeal to young men was: 'Be straight, fear nothing but the crooked and the mean; and trust consequences to look after themselves.'"

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

JESUS' DEATH AND BURIAL.*

(By Rev. P. M. MacDonald, B.D.)

I thirst, v. 28. Jesus still says, "I thirst." He thirsts for love. He thirsts for prayer. He thirsts for service. He thirsts for holiness. Whenever the heart of a human being turns to Him with a genuine impulse of penitence, affection or consecration, the Saviour sees of the travail of His soul and is satisfied.

They filled a sponge (Rev. Ver.) with vinegar, . . . and put it in his mouth, v. 29. Dr. Stalker tells of two travelers from America who met on board a Rhine steamer. They got into conversation, and each soon learned from what town the other came. They were together for two days, and one of them was overwhelmed with kindness by his companion. At last he ventured to ask the reason, "Well," answered the other, "when the war was going on, I was serving in your native state; and one day our march lay through the town in which you have told me you were born. The march had been a long one; it was a day of intense heat; I felt on the point of dying from thirst, when a kind woman came out of one of the houses and gave me a glass of cold water. And I have been trying to repay, through you, her fellow townsman, the kindness she showed to me." Jesus Himself has assured us, that "whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, . . . shall in no wise lose his reward."

It is finished, v. 30. We can picture the joy of Columbus, when, after he had well nigh worn his life out in seeking the means necessary for his undertaking, after he had endured the perils of stormy seas and mutinous sailors, he saw at last the sunlight on the peaks of the new continent, and knew that his dream was true, his life work accomplished. We can sympathize with William Wilberforce, the champion of slave emancipation, when on his death bed, a few hours before he breathed his last, the news was brought to him that Parliament had agreed to the expenditure necessary to set the slaves of the West Indies free, and he died with the shouts of the liberated multitudes ringing in his ears. But infinitely greater was the triumph of Jesus Christ, when from the cross He cried, "It is finished." For He had flung open the gates of heaven to all mankind, and He could hear the tramp of the redeemed hosts to the end of time, as they marched with glad songs to their eternal home.

They shall look on Him, v. 37. A pioneer missionary to the Indians of the Northwest relates the following incident. In a schoolroom where he taught and preached, hung a copy of the famous picture, "Behold the Man." A chief came into the room one day, and, pointing to the picture, asked, "Who is that?" "Why are His hands bound?" "Why are those thorns on His head?" Gently and earnestly the missionary told the old, old story. When it was ended, the chief went silently away. But again and again he returned to hear about "the Son of the

great Spirit." Then his visits ceased, and one day the mission, riding across the prairie, saw a new-made grave marked with a cross. On inquiry he learned it was the grave of the chief. He had suddenly been taken ill. On his death-bed he said to his sons, "The story of the white man is true. I have it in my heart. When I am dead, put a cross over my grave, that my people may see what is in my heart."

Disciple of Jesus, but secretly for fear, v. 38. "One touch of your conquering hand"—that was the request made to the Duke of Wellington by a young officer detailed for some dangerous service. With the touch of his chief tingling through his veins, he was ready to do or dare anything. So, the matchless courage of the cross has often transfigured cowards into heroes. The noblest deeds in human history have owed their inspiration to Calvary. "How shall we dare," says Archbishop Trench, with that cross in view, to lay out our lives for self-pleasing and self-indulgence, taking no part in the sufferings of Christ which we can avoid, choosing ever the feast and never the fast?"

"Love so amazing, so divine,
Demands my soul, my life, my all."

A psalm which cultivates the spirit of gratitude is a psalm which we ought often to read. If we were more grateful, both our joy and our strength would be increased. Gratitude is born in hearts which take the time to count up past mercies.

Throughout the Bible God is the friend of man; and, especially in the earlier books, man speaks to God as a man to his friend. A growing sense of the distance of God and of the reverence due to him inspires the later speech with a becoming humility; but many of the older addresses are marked by an ease, a candor, a bluntness even, which are peculiarly welcome as showing how real to the speakers, and how human, was the God they thus boldly addressed. —From "The Prayers of the Bible."—John Edgar McFadyen.

LIGHT FROM THE EAST.

(By Rev. James Rose, D.D.)

SPONGE—The same substance that we are familiar with to-day and which has been known and used from the earliest times. It is an animal, yet it grows like a plant attached to a rock, in the warm sea water near the coast of Syria, Asia Minor and Greece. The sponges are gathered by divers, who pluck them from the rock, and bring them to the surface in a net-work bag suspended round their necks.

ALOES—A resinous aromatic wood, which grows in China, India, and some parts of Arabia, and was apparently found at one time in the Jordan valley. The perfume was obtained by burying the trunks and larger branches of the tree in the ground, until the odorless white wood rotted away, leaving the red, resinous part, which was valued, not only for its scent, but also as a medicine for gout and rheumatism. It was used also for burning as incense, and was often carried about the person as a disinfectant. It has no connection with our drug, aloes, which is the dried juice of a West Indian plant of the same name.

THE CHRISTIAN'S TREASURES.

By Rev. Theodore L. Culyer, D.D.

The constant question in the haunts of business men is, Where shall I find a safe investment? Our divine Master anticipated all such question when he said, "Lay not up for yourselves treasures upon earth, where moth and rust corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven." Paul was probably accounted a poor man at Corinth; for he earned his daily bread with a tent-maker's needle. But in God's sight he was a millionaire. He could say, "I know whom I have believed, and . . . that He is able to keep that which I have committed unto Him against that day." The great apostle had made Jesus Christ his trustee. He had put his affections, his soul, and his everlasting hopes into his Saviour's hands; and when he reached heaven he knew he would find the great deposit safe. He had laid up nothing that moths could consume or rascals steal. His investments were in the real estate that never depreciates, and the Son of God had charge of it. So may every true Christian—whether in a brown-stone mansion or in an attic—congratulate himself that what is most precious to him is in the keeping of the Saviour.

The grand old tentmaker had other treasures laid up on high also; all the glorious spiritual results of his life were there. Brother and sister in Christ, so are yours and mine, however humble. And whatever we give up for our Master's sake increases our heavenly treasure. The profits which we might make and which we sacrifice in order to keep a clean conscience add to our wealth, for they make us "rich toward God." Hoarding money, stealing time from prayer and Bible reading, nursing popularity, all are wretchedly impoverishing. Giving up for Christ is an enriching process. Whatever we lay down here in order to please and honor our Master will be laid up to our account yonder. Our God is a faithful trustee. He keeps His books of remembrance. He will reward every one according as his works shall be. Two talents will pay a grand dividend; yes, and even one talent will sparkle when some humble mission school teacher presents her class on the last great day and says, "Here am I, Lord, and these children I brought to Thee!" When we speak of salvation as by grace and not "of works," we must not forget that other truth that God will judge us all according to our works. They will be laid up there. If the selfish sinner's "wages" are paid in hell, the Christian's wages are paid in heaven.

Compound interest will make some of Christ's servants magnificent millionaires. All that Paul gave up of worldly pelf and profit and fame and ease and emolument will stand to his credit up there; and the results of all this life of self-sacrifice for Jesus have been going on accumulating every day for eighteen centuries, and who can tell what they will amount to when the judgment morning breaks? People sometimes speak in a pitying tone of "poor ministers with small salaries." Wait until the treasure chests are opened up yonder, and see if any one will call that hard working soul-winner poor. John Bunyan when in jail comforted himself with the thought that he had "rich lordships" in those souls whom he had led to Jesus. What a Croesus the old tinker of Bedford will be when he comes into full possession of his inheritance!

*S.S. Lesson, May 24, 1908. John 19: 28-42. Commit to memory vs. 39, 40. Study John 19: 17-42. GOLDEN TEXT—Christ died for our sins according to the scriptures.—1 Corinthians 15: 3.

Benjamin Childlaw in the hard struggles of his boyhood sewed the skins of trapped animals into mittens in order to earn a few shillings; that log cabin experience fitted him for his great work as a pioneer of western Sunday schools. I should not wonder if troops of children will salute him up in the Father's house. To John Elliott the converted Indian will be a star in his crown. Judson must have already met his "treasure" brought home from the mission fields in Burma. Who says that investments in foreign missions do not "pay"?

The simple fact is that the only investments that do pay interest through all eternity are those which are made for the cause of Christ and his service. The gains are very steady up there. Poor city missionaries and frontier preachers and Salvation Army soldiers and godly needle-women have their savings banks at God's right hand. Those banks never break. The only change for heavenly treasures is their enlargement. There is no corruption from within, and no consumption from without. The moth never gnaws there, and the burglar never breaks in to steal. It is impossible to compute what treasures every faithful, self-denying Christian may be storing away for his or her long life in glory. God keeps his record on high, and each good deed of love, each act of self-denial, each surrender of pride or worldly ambition for Jesus' sake will find sure remembrance there. "Follow me, and thou shalt have treasure in heaven," says the Master. My dear reader, how much real estate have you got?—Brooklyn, N.Y.

FROM A VETERAN PASTOR'S PRAYERS.

Heavenly Father, we thank thee for the life poured out but not wasted. . . . We praise thee for the years of lavish service which preceded the cross; for that ceaseless stream of gracious ministries which showered blessings on every hand, at cost of exhausting the human frame of our Saviour. We thank thee for the sorrowing hours of Gethsemane, and the sacrifice on Calvary, the depths of whose meaning we cannot fathom. We thank thee for the empty tomb, and the same Jesus alive once more, and now the conqueror of the sin that slew him, in our behalf. We thank thee for Pentecost, with its initial testimony to the power of our risen Lord to beget new life in men; and for all the triumphs of redemption since and now, and the still greater triumphs yet to come. . . . Lord, at this holy hour make us, anew and more largely, partakers of this blessed life. We would feed upon and grow like our Master. Like him we would be quick and unerring in filial feeling, our inmost souls alive to God. Take away the sin that bars us from thee, that dulls our hearing of the voice and bedims our vision of the Father. Oh, that we may henceforth walk in close and constant touch with thee. . . . And, like our Master, we would be all alive with sympathy, and with power to serve our fellows. Break down all barriers between us and thee, between us and men. Cure us of all distrust, all pride, all self-indulgence, all our dislikes and antipathies toward others. . . . Teach us, blessed Saviour, to love as thou dost love, to serve as thou didst serve, to convey blessing wherever we go as thou didst do when on earth. Bless us that we may be a blessing. . . . And through the great army of thy chosen ones everywhere, this day and every day, pour thy life into the veins of sinful, sorrowing, dying men.

Sometimes the suffering of present evil results in the greatest permanent good. But for Paul's long imprisonment his grand epistles would not now be enlightening and blessing the Christian Church in all quarters of the earth.

THE APOSTLE OF FORMOSA.*

George Leslie MacKay, the Apostle of North Formosa, was born in the township of Zorra, Oxford county, Ontario, in the year 1844. Reared in a godly home of the Highland type, he early learned to trust in the Saviour. In his boyhood his life was touched by Rev. William Chalmers Burns, the noted Scottish evangelist and missionary, who paid a brief visit to Zorra. His enthusiasm for the evangelization of the world fired the youthful MacKay with a like ideal, an ideal which he never afterwards lost sight of. With this end in view, he studied for the ministry, helping to defray his expenses by teaching school for a time. He studied arts in Toronto University, and theology at Princeton, graduating in 1870.

The same year he offered himself to the Foreign Mission Committee of the Canada Presbyterian Church as a missionary to any foreign field the Church might choose. At that time the Union of 1875 was still in the future. The Canada Presbyterian Church was, as compared with our church of today, but a small, weak body. While the church of the Maritime Provinces had sent missionaries to the far off New Hebrides, a quarter of a century before that date, the church in Ontario and Quebec had yet to send its first missionary to a foreign land. The committee for a time hesitated about taking so momentous a step, and MacKay went to Scotland to study for a session under the great missionary professor, Dr. Duff. The following year he returned to Canada, was accepted as foreign missionary by the General Assembly, and appointed to China.

In the autumn of 1871 Mr. MacKay sailed from San Francisco, and after visiting several ports on the coast of China, landed in South Formosa on the last week of that year. It is worthy of note that the man who met him on his arrival and welcomed him to Formosa was Dr. Manson, now Sir Patrick Manson of London, England, the first man to suggest that the infection of malarial fever was conveyed by mosquitoes. He is now dean of the school of Tropical Medicine, and one of the greatest authorities on tropical diseases.

South Formosa was then, and is still, being evangelized by the English Presbyterian Church, who have had a most successful work there for more than forty years. But in 1872 North Formosa was yet untouched by the gospel. To preach the gospel to its more than a million inhabitants, to lay foundations where no other had laid, appealed irresistibly to the ardent spirit of MacKay. It was to him the clear call of God. He landed in North Formosa in March, 1872, and began his life work.

The inhabitants of North Formosa belong to two different races, Malays and Chinese. The Malays are the unconquered savages of the mountains, among whom no mission work has been done; and the Pe-po-hoan of the East Coast, who have adopted the Chinese customs and language. Most of the Chinese in Formosa come from the vicinity of Amoy, and speak the language of that part of China.

So rapidly did Mr. MacKay acquire this difficult language, that in five months' time he was preaching to the people, and in a year's time he baptized and admitted to the Lord's table five young men. Two of these are yet preaching the gospel. Here was the beginning and secret of his success, his reliance on the natives as the evangelists of their own people. No sooner did he win some converts, than he began to train them to preach to their fellow countrymen. There was no college in which to give them a theological education. But he took them with him everywhere on his evangelistic tours, and trained them in actual service.

*Y.P.S. Monthly Topic—The Apostle of Formosa: Dr. G. L. MacKay. I. Cor. 9:16-27.

Soon churches began to be established at various points throughout North Formosa, and as quickly as the little congregations were gathered together, native preachers were appointed to them as "rotating" pastors.

All this was not accomplished without opposition on the part of the heathen. Again and again the missionary's life was in danger from fierce mobs, who demolished churches and houses in which services were held. Added to this were the sufferings from the trying climate, the wretched accommodations while on evangelistic tours, the insufficient and often unwholesome food. This was especially true of the work among the Pe-po-hoan on the East Coast.

Nevertheless, through opposition and loneliness, fevers and dangers, MacKay persisted and worked with an energy rarely equalled. By the help of friends in his native county, a college was erected at Tamsui in 1880, and named Oxford College. Here students for the ministry are educated. In 1883 a girls' school was also erected. From the very first, a certain amount of medical work was carried on at Tamsui by Dr. MacKay, and for three years by his first colleague, Rev. Dr. J. B. Fraser.

During his thirty three years in Formosa, Dr. MacKay twice visited Canada, where he was received with enthusiasm. On the occasion of his last visit, 1895-6, he was elected Moderator of the General Assembly, the highest honor his church could bestow.

On June 2nd, 1901, Dr. MacKay died of cancer at Tamsui, after a long illness. His monument of grey Formosan granite stands in the little Christian cemetery there. But his best monument is the North Formosan church, with more than two thousand native members, and its own native pastors and preachers, a church which is yet to conquer North Formosa for Christ. His best joy is now found in the presence of the Saviour he served, and in the companionship of many converts who have gone home, and with their Father in Christ now rest in the Lord.

DAILY READINGS.

M.—Vision and Service, Isa. 6:1-8.
T.—Not ashamed, Rom. 1:8-17.
W.—Obeying the visions, Acts 16:8-10.
Th.—Healing balm, Acts 3:1-10.
F.—Return of the tide, Isa. 52:7-13.
S.—Scattering yet increasing, Prov. 11:24-31.

Sunday Topic—The Apostle of Formosa: Dr. G. L. MacKay, I. Cor. 9:16-17.

ADVANTAGE OF UNFORGIVENESS

Satan rejoices every time any one feels unforgiving toward any one else. For unforgiveness means unlove, and that means hatefulness, which always plays into the hands of the Devil. No Christian can serve Christ, or loyally represent Christ, while withholding free, full forgiveness from a single fellow-man—no matter how unworthy of forgiveness that fellow-man is. The Christian who says of any human being that, because of this or that terrible injury or injustice, he can never forgive him, has abandoned Christ and is serving the Devil in that act. The Devil knows this, and seeks persistently to persuade us that there are some things, or some persons, that we ought never to forgive. He succeeds in persuading more of us than he ought to. Paul gave as a reason for free, unconditional forgiveness: "that no advantage may be gained over us by Satan: for we are not ignorant of his devices." We are fond of claiming that it is our own high sense of righteousness and fairness that makes it "impossible" for us to forgive certain offenders; but the real reason is our likeness to that very offender, in our confessed allegiance to the same Satan that he serves.

The fact that you grind your neighbor in sharp deals is no evidence that you are possessed of manly grit.

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C. BLACKETT ROBINSON,

Manager and Editor.

OTTAWA, WEDNESDAY, MAY 20, 1908

Let no one engaged in moral reform be discouraged if progress is not rapid at first. Every fish began life on a small scale.

To debase one's life by lust and avarice is to travel the road that leads to disappointment, despair and suicide. Death follows close on the heels of such sins.

Could not our daily newspapers be persuaded to print fewer details of crimes? The Chinese are not the only imitative people; there is an unconscious suggestion in particulars of criminality which may do evil in unexpected quarters. With so many things in the world worth reporting, worth fostering, it does seem a pity our newspapers should spoil so much good space with happenings which if they must be printed at all should be printed briefly and unemotionally. In the United States many of the big sensational dailies are simply schoolmasters in vice. Let public opinion keep our Canadian dailies from the same cess-pool.

Something of especial interest to Presbyterians is "A Bit of History," appearing in one of the Canadian Northern Railway System booklets called "The Lake Shore Line of the Muskokas." It speaks of the late Professor John Campbell's Island known as "Yoho," and tells of how he, in company with the late Professor George Paxton Young, of Toronto University, and others, first discovered the island. Professor Campbell's book, "Sermons in Yoho," telling for children the legends of the Muskokas, is so widely known that any reference to the island where they were first told under the trees every Sunday morning, seems almost personal in its interest to the thousands who have read them.

WHERE ARE THE MEN?

In all Christian churches, Protestant and Roman Catholic alike, and in all mid-week religious meetings, the attendance of women far outnumbers the attendance of men. This has been plausibly accounted for and variously; but not satisfactorily. When the thoughtful observer notices a series of persistent phenomena, he begins to philosophize and to enquire after the reason why. We have seen some very ready answers, but no very ready answer is likely to be the correct one. If the General Assembly were able to solve the question of the non-preponderance of men at church on Sunday, at the mid-week meeting, and in missionary work, they might then set about the application of suitable remedies. Competent doctors say an accurate diagnosis of a case of illness is half the battle. What really is the matter? Where are the men?

ELIMINATING ADHERENTS.

How? By turning them into Members in full communion. In many of the annual reports one is surprised to see quite a long list of Adherents, as distinguished from Members, and to see certain names appear with unvarying regularity year after year. In any given congregation there ought not to be many adherents; or, if there are many adherents, they should be a new lot, not the old lot. The old lot of adherents should have by this time been added to the roll of communicants. The minister and elders may say they have done their best to turn the Adherents into Members; in which case the fishermen should try a variation in the bait, or the method. It is no credit to any congregation to have too large a list of Adherents relatively to the list of Members.

THE PRESBYTERIAN PARLIAMENT.

The General Assembly at Winnipeg next month will evidently have another good discussion on the Church Union question; which is a good thing, as discussion, and plenty of it, is precisely what the question requires. The question has gone too far to be trifled with, and needs to be dealt with straightforwardly, and in a manner to preserve the respect of the various churches. In so large a question there is always fear that private and supposedly vested interests may exercise too much weight. Care should be taken that no rightful interest of individual or institution fails to receive the fullest measure of consideration; but equal care needs to be taken that the real or supposed interest of either individuals or institutions is not allowed to block the way.

Rev. John Hay, B.D., minister of St. Andrew's church, Renfrew, was elected Moderator of the Synod of Montreal and Ottawa. A report of the proceedings will be given next week.

It is announced that Rev. Donald H. Hossack will run as an independent Liberal candidate, at the pending provincial elections for North Toronto. Mr. Hossack has tendered his resignation as pastor of Deer Park congregation.

SOME PRACTICAL TESTS OF PERSONAL PIETY.

By Knoxonian.

The religious papers on Brother Jonathan's side of the line give their readers a good deal of exhortation at this season of the year as to the manner in which they should spend their holidays. Tourists are told that wherever they go they should bring their religion with them. Judging from the exhortation given, one would suppose that holidays over there are a pretty severe test of personal piety. Now it may be true that very fashionable watering places, with all their fashionable frivolities, do not furnish a congenial atmosphere for religious men. Perhaps the majority of the people who frequent such places have not much religion to lose. We cannot for the life of us see that a holiday, taken in any reasonable place, is a very severe test of anybody's piety. Sailing down the St. Lawrence, or among the lovely islands in the Muskoka lakes, does not seem to us to put a very serious strain on one's religion. We know several good men who would willingly go through the ordeal if they had an opportunity. Staying in a good summer hotel where nine-tenths of the people are Christians, and many of them office-bearers in churches, does not strike us as running into very severe temptations. A man with a hundred dollars, and a month to spend in rest and recreation, should be in a good frame of mind. He should be especially grateful, and gratitude is a pious emotion not any too common. It should be easier for him to conduct himself properly than for the unfortunates who have to remain at home, and work with the mercury up among the nineties. In short, a good holiday should be a means of good to a good man.

It is quite easy to find some practical tests without going from home. When the Rev. W. C. Burns visited this country many years ago, a young man in one of the then new townships became impressed at one of his meetings. He followed Mr. Burns for several days, felt deeply interested in the service, and professed to have experienced a change of heart. He was a young man of rather impulsive temperament, and, to put the matter mildly, not noted for self-control. About the time that Mr. Burns closed his services in the locality, the young convert began ploughing a rough, stumpy field on his new farm with a wild, unruly yoke of oxen. Two or three of his neighbors were looking on, and one of them made this observation: "If — can go round three times without losing his temper, I'll believe Burns has done him good." The young man stood the test bravely. He has stood many a test since, and at this hour is a worthy office-bearer in his church. Ploughing a rough, stumpy field, with a wild, unbroken yoke of oxen, is a much severer test of piety than taking part in some kinds of revival meetings. When the animals go every way but the way the man shouts at them to go, the plough handles fly up and strike him in the ribs, and the ends of the broken roots fly back and strike him in the shins, old Adam is very likely to assert himself.

Putting up old stovepipes is a good test. Many years ago we knew a worthy elder who was sorely tried in this way. He had to run the pipes from the kitchen stove through a partition, and across another room into the chimney. The operation was extremely difficult. When he got the pipes put up in the room they fell in the kitchen and when he got them properly fixed in the kitchen they always came down in the room. When they had fallen several times he asked his wife to take the children away. Perhaps he was afraid the pipes might fall on them. More likely he was afraid he might say something that would not edify the little people. That elder was a good man—one of the best men we ever knew. He would have gone to the stake serene as an angel had his master so willed but those stove-pipes tried him sorely. When he got them up he did seem greatly relieved. Putting up old stove-pipes is a much severer test of piety than telling one's experience.

A political election is a severe test of a man's piety if he takes an active part in it. The committee room and the hustings, and the polling booth are slippery places. Many a fairly good man has been hurt there. Far be it from us to say that good men should not take part in election contests. This country has cost too much to hand it over to political salawags for purposes of government. We don't want politics in our religion, but we want more religion in our politics. The best men in every community are just the men that ought to take a controlling part in public affairs. Still, it is well to remember that the heat of an election contest is a pretty severe test of personal character.

A considerable number of people have another kind of test applied to them at this season of the year. The family have worked hard all spring, and have made a very nice flower, or very productive vegetable garden. The good man wakes up some morning, and finds half-a-dozen of his neighbor's cows devouring his vegetables and destroying his flower beds. If he can conduct family worship that morning with the usual amount of composure, he has more grace and more self-control than most men have.

Perhaps the severest test that can be applied to a woman's piety is to see her clothes line fall after it has been loaded with the nicest things in the house. Some uncharitable man says that if there is one moment in a woman's life when she wants to be alone it is when that line falls. This is a high compliment to women. Most men would say something naughty in that trying moment whether alone or not.

A very good test of a man's piety, or at least of his self-control, is his ability to meet abuse with silence. Anybody can reply to a slanderer. Anybody can strike back when a cowardly assassin strikes, or tries to wound when he is too cowardly to strike. The temptation to drag the coward from his hiding-place is often very strong. As a rule it is better to let him severely alone. As Goldwin Smith once said, there are some opponents, and whether they fall uppermost or undermost they are always sure to leave their mark.

To be worth anything a test of character must be a real one. It must touch at a point where self-denial, self-sacrifice, self-control are brought into action. Going to church is really no test if one is as comfortable there as at home, probably more so. Giving \$10 is no test if a man has \$10,000 in the pile from which he took the \$10. Keeping one's temper is no test if one has the temperament of a clam.

Let no man think he can stand a real test because he may have stood that which really is no test at all.

UNSEEN INFLUENCES.

By Rev. Dr. John Wilkie.

Last Sabbath afternoon six young Brahmins came over to see me, led by one of my old students from Indore, who saw my name at the entrance of our compound and desired to meet with me once more. It was pleasing to find that he not only was grateful for the instruction he received in the mission school, but seems to have profited by it. He is the leader of a band of young fellows, all speaking English and all in Government service here who meet every Sabbath day to talk over the most important topic that can engage them. He in a most open and decided way expressed his reverence for Christ, but he has been strongly influenced by the Theosophical Philosophy preached by Swami Vivek Anandi, who created a little stir at the Parliament of Religion in Chicago. It is strange the fascination and the subtlety of this vedantic or pantheistic philosophy, which is the foundation of the Swami's teaching. Apart from God there is nothing, though by the deception occasioned by the flesh and the world, we think ourselves separate existences; there is no such thing as sin; we continue to appear and reappear in different bodies from age to age; our great aim is by contemplation to get into oneness with the great Spirit, when we shall obtain mokti or freedom from all consciousness and individuality by being absorbed into the great Spirit.

But what leads me to mention this young man is the fact that here are a group of intelligent, thoughtful fellows, earnestly seeking to solve these great problems, to such a large extent groping in the dark, and yet with an enthusiasm and earnestness not always found in Christian lands, seeking to reason themselves into a position that will bring them some satisfaction. This young man, in spite of the adverse teaching, is influenced continually by the bible teaching that was given in the Missionary School, that has colored all his philosophical conceptions, and practically led him out from amongst his old ecumenicalists, and enabled him also to lead out a number of others. It was just a little glimpse behind the screen that shows the unseen influence of the mission schools, and makes one take courage in carrying on such work. I am glad that I have come in contact with them, for they are to come back next Sabbath afternoon, bringing some more of their little company. Will you not join in prayer with me for these young men, and for me that I may be able to lead them into the clearer light?

Last week I received a strange letter from one of my old students in Dhansi, now in Lucknow in the college there, asking me to give him a more definite statement of what he should do that he might obtain peace. He, too, is a Brahmin, the brother of one of the most aggressive opponents that the Government has in these provinces, and when he joined our school he in a most decided way advocated views that were very far from Christian. Strange to say, he was led to drop these entirely, and before he left seemed to be more or less under the influence of Christian truth. May I not ask you to remember him also in your prayers?

School work brings you in contact with a class that are today largely outside of the influence of the missionary efforts, and even though we do not see direct results, the schools are today moulding the thought and religious conceptions of the people of India as probably no other agency is doing. It seems slower and less fruitful than the ordinary evangelistic methods, but as a permanent influence in regenerating the whole land its power is very great.

SPARKS FROM OTHER ANVILS.

We have received "Young Men," "The Family Friend," and "The British Workman" from the publishers, Messrs. S. W. Partridge & Co., of London, England. They are all of a class of publications we can heartily recommend to our readers, although the last mentioned needs no introduction to Canadians, having been a welcome visitor to many homes for more than half a century. The new postage rate renders it easy to subscribe for these excellent papers; they are all published at a penny per copy, and should each have thousands of readers in the Dominion.

The Contemporary Review for April offers its readers an excellent and varied table of contents. Among the more outstanding articles will be found the following: "Modern Attacks on Christian Ethics," by J. Kenneth Mozley; "Lord Cromer and Government by Journalism," by W. T. Stead; "The Rising of Lazarus," by Professor H. M. Gwatkin; and "Can Science Abolish War?" by Col. F. N. Meade, C.B. "Foreign Affairs" are dealt with in a comprehensive manner by Dr. E. J. Dillon; and the "Literary Supplement" contains reviews of a number of notable books, among them being "Lord Cromer and Egypt," "The Awakening of China," and "Martin Luther's Letters."

Canada will send large delegations from the several provinces to the International Sunday School Convention at Louisville, Kentucky, June 18-23. Justice MacLaren, of Toronto, is president of the International Association; Principal E. I. Rexford, D.D., of Montreal, and Principal William Patrick, of Winnipeg, are members of the International Lesson Committee, and other speakers and workers who will be heard at the convention are Rev. Robert Johnston, D. D., of Montreal; Rev. A. C. Crews, D.D., of Toronto; Dr. Frank Woodbury, of Halifax, N.S.; William Hamilton, of Toronto, and General Secretaries J. A. Jackson, B.A., of Ontario; W. H. Irwin, of Manitoba; Stuart Muirhead, of Alberta and Eastern B. C.; Rev. J. B. Ganong, of N. B. and P. E. I.; and Rev. A. M. McLeod, of N. S. Rev. Aquila Lucas, of Nova Scotia, is the International Field Worker for the West Indies and South America, and the record of his work during the past five months rings the clear and true note of triumph for the Cause of Christ through the service agency of the Sunday School.

That English families are leaving the province of Quebec is one of the facts that is regretfully noticed by all who are familiar with the conditions which prevail in that province. If the movement continues, The Aurora points out that there will not be an English Protestant family left in the Eastern Townships fifty years hence, and they will be found only in the cities of Montreal and Quebec. From the standpoint of the French Roman Catholic hierarchy this is probably a consummation devoutly to be wished; but from the national standpoint it is surely a grievous blunder. A good many of our French confreres themselves realize this, and the editor of The Aurora says: "The day when the last Englishman shall have left the province, the French-Canadians who believe in their departure will cry out victory and chant a 'Te Deum.' Nevertheless they will have lost the best corrective influence against their defects, and the most sincere censors they ever had. When there are no more English in Quebec, clericalism will double its audacity, and its iron hand will weigh down on the already too docile people. Then will the situation turn to tragedy." It is well for true patriots, French and English, to look carefully, and without prejudice, into this matter, aids the Christian Guardian.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

A HIGHLAND HEROINE.

By William Rittenhouse.

Wherever Scotch ballads are known, the refrain of one of them is familiar:

Charlie is my darling,
The young chevalier!

But perhaps not every one today knows what passionate truth it rests on, nor how absolutely loyal was the devotion poured out for "Prince Charlie" by his faithful Highlanders. The statue of Flora Macdonald at Inverness recalls it vividly to the student of history, and commemorates one of the most daring deeds of all time, done by a quiet little Scottish maiden who had hardly been out of her obscure corner in the Hebrides in her life.

On April 27, 1746, Charles Edward Stuart, the young Pretender, was defeated, utterly and for ever, in his effort to regain the crown of England. His forces were routed at Culloden by the Duke of Cumberland, son of George II. of England. Culloden was followed by dreadful cruelties to the followers of Charles, and, in particular, a price of thirty thousand pounds was set on the Pretender's head. Scotland was a very poor country, and it was expected that this tremendous sum would tempt Scotchmen from their loyalty. But it only proved, instead, the unalterable devotion of the Highland clans to their defeated prince. Broken, defeated, disunited, his army could not be gathered together again. Two months after the battle found him still wandering, a fugitive, among the northern islands, but though companies of soldiers were on his track, and ships of war cruising everywhere among the islets, he was protected, not only by the fidelity of those who followed the Stuart cause, but by many others who were English sympathizers, yet who, to their everlasting honor, could not bear that the young chevalier should be betrayed on their lands or in their jurisdiction.

From one island to another, creeping, wading, tramping, sleeping in the rock and heather, through rain and sun, with but one faithful guide, Charles Edward reached South Uist in June, well-nigh worn out. Here, as elsewhere, soldiers were on guard on the land, and the vessels patrolled every strait and headland. The net seemed closing about him. It was at this lowest moment of his fortunes that a girl came to his rescue. That girl was Flora Macdonald, stepdaughter of Macdonald of Skye, a captain in the militia, supposedly friendly to England. She and her kinswoman, Lady Margaret Macdonald, were, however, anxious to help the fugitive prince, and she sent him word to meet her by night in a hut among the hills of Ormaclach.

It was full moon on June 15, and the prince's guide, O'Neal, has left particulars of the meeting. Above rose the hills; in front stretched out the grey Atlantic, with its cordon of ships watching for a chance to capture Prince Charlie. The girl had brought with her a true Highland present, a bowl of cream, and the fugitive, half-famished, drank it eagerly. A plan was discussed between the three, that Flora should obtain a pass from her father for herself and a maid, and that she should then disguise the prince and take him through the lines. Her only fear was that her stepfather's patron, Macdonald of Sleat, might be ruined by her action; but as Macdonald was at Fort Augustus, and the others assured her that he could prove that he was not involved in the plan. Flora Macdonald then told O'Neal to meet her next day at Benbecula, when she would arrange the details with him, and they parted.

Next day, alas everything went wrong. O'Neal was arrested on his way to Ben-

becula, the militia guards having been doubled. The prince was known to be on South Uist, through information given by Angus MacAulay, a grandfather of Lord MacAulay, who was both an English partisan and anxious for the reward. In the guardhouse, to his surprise, O'Neal found Flora Macdonald with her actual maid, who had been held for not having any pass. It looked as if Charles Stuart was doomed indeed.

But fortune favored the brave, as usual. The officer in command suddenly turned up, and lo! it was Flora's stepfather himself. He gave his daughter, at her request (and understanding, doubtless, what she was doing), this letter, addressed to her mother in Skye:

I have sent your daughter from this country, lest she should be any way frightened with the troops lying here. She has got one Betty Burke, an Irish girl, who as she tells me is a good spinster. If her spinning pleases you, you may keep her till she spins all your lint; or if you have any wool to spin, you may employ her. I have sent Niel Mackechan along with your daughter and Betty Burke, to take care of them. I am your dutiful husband,

HUGH MACDONALD.

Armed with this, Flora made a second appointment to meet O'Neal and the prince at Rosshiness with clothes and provisions for the journey, and the guide, released, went back to the hiding place in the hills. That night the two fugitives started out, with death staring them in the face, to reach the rendezvous. Through storm and hunger and cold, a leaky boat and a desolate tramp landed them at five in the morning within three miles of Rosshiness. On reaching the hut of rendezvous, they found that twenty militia were quartered close by. They had to take refuge in a tiny cave by the sea, half open to the storm, where for two days they suffered greatly. But on the third day, Flora and Lady Clanvane, another kinswoman, came to the island in a boat, and all met at the hut. Prince Charlie had roasted meat on a spit for them, and did the honors with great grace, putting one on his left and the other on his right; and after the meal they helped him to dress himself as "Betty Burke" in "a flowered linen gown, a quilted petticoat, and a mantle of dun camel made after the Irish fashion with a hood." O'Neal was now left behind, and Niel Mackechan taken in his stead, and with beating hearts Flora and her "maid" set out on a small boat for Skye.

It was a voyage of hairbreadth escapes. Flora, though she had the letter as a pass, did not wish to court danger by letting the soldiers see her swarthy, awkward maid too close. So they ran by one headland where their boat was challenged and fired at, taking the risk of not stopping. They landed at Kilbride, in Skye, where Flora went forward to see Lady Macdonald, only to find an English officer dining there, and his detachment quartered close by. She found there also, however, Macdonald of Kingsburgh, loyal to Charles Stuart, to whom she confided her secret, and then made herself so agreeable to the English officer that he took her in to dinner, walked with her on the terrace afterwards, and forgot everything else in the society of this charming Scotch lassie, who seemed so interested in him. Flora Macdonald, indeed, small, fair, quiet as she is always described, appears to have been as charming as she was brave and good.

Kingsburgh meanwhile went searching for the prince, and found him hidden in a field near the highway. He took him forward, on the open road, to his

own home, where Flora followed the moment she could slip away. She and Lady Kingsburgh cooked and served the dinner, so that the servants might not spy on the strange maid who sat at table with her mistress, and who ate so much more than a woman possibly could. The chevalier, as a woman, was indeed a grotesque failure. He lifted his skirts too high over the mud, or let them trail in crossing a brook. He needed shaving badly, too, by this time. Next morning the two ladies, dressed his hair for him in feminine style, and he told them each to cut off a lock for themselves, which they did. One is still preserved by the descendants of Flora. Lady Kingsburgh, with Highland loyalty, took the sheets off the bed where Charles had slept and preserved them, saying that one should serve as her winding-sheet and the other as that of Flora.

Then Flora and Kingsburgh guided the prince to a wood near Portree, where he changed his maid's dress for Highland attire, and went on with Niel Mackechan, while Flora journeyed by another path and met them at Portree wharf, with a boat and man to take them over to Rasay, to the Macleods. There Charles and his preserver parted, and his last words to her were, "For all that has happened, I hope, madam, we shall meet in St. James' yet!" In ten days she was a prisoner; but in a few weeks more Charles was safe in France and she was content to be in custody in London since what she had planned was accomplished.

She was released in eight months, the Prince of Wales doing all in his power to set her free. On her release she was entertained by Lady Primrose, and flattered, followed and praised by all London. But she remained as quiet, as unassuming, and as gentle as ever. After returning to Skye, she married the son of Macdonald of Kingsburgh, which made a very pretty close to the romance of her adventures. Years after, she and her husband entertained Dr. Johnson and Boswell at Kingsburgh, and Johnson was given the prince's room and bed to sleep in, but reported that he "had no ambitious dreams." Flora lived to three score and ten, was much beloved, and had five sons, all of whom held rank in the English army or navy. At her death she was buried in the sheet which had covered Prince Charles. "The names of two persons live together as innocently as immortally—the fair and beautiful girl, brave, gentle and kind, and the way-worn wanderer, son of a line of kings."—Family Friend.

DOING INSTEAD OF DOUBTING.

Doubting and depression are, if nothing worse, an unpardonable waste of time, when there are so many duties to be done, and battles to be fought. It was a wise thinker who wrote:—

"Many a glorious record
Had the angels of us kept,
Had we done, instead of doubted,

Had we worked, instead of wept!"

We are not sent into this world to do anything into which we cannot put our hearts. We have certain work to do for our bread, and that is to be done strenuously; other work to do for our delight, and that is to be done heartily; neither is to be done by halves or shifts, but with a will; and what is not worth this effort is not to be done at all.—Ruskin.

THE USES OF A "PULL."

Perhaps nobody ever has had a chance to get a good start in life without some kind of a "pull." That pull may come in the form of a word of kindly recommendation to employment by some influential man, or it may come as the response of a generous nature to the appeal of a young man for the opportunity to show what he can do.

But cases like these are very rare. Usually a young man who has ability and a good character can make an opening for himself if he has "push." And if any young man can make the start in life with nothing but his own "push" and his own good qualities to recommend him, it is much better for him that he should not be burdened with a "pull."

"Pull" of itself alone never made much of a man out of any young fellow. "Push," if accompanied by ability and integrity, has done it in thousands of cases.

Columbus needed a pull to discover a new world; Watt, to perfect the steam engine; Stephenson, the locomotive; Fulton, the steamboat, and so on, but they all had "push" in abundance, and the "pull" that came to them was the reward of their "push."—Young Men.

THE MAN WHO LIVES IN THE PANSY.

The Little Sister came in from the garden, her hands full of flowers, and begged her mamma for a story—"a brand new one, mamma." So mamma tried to think of a new story, while the Little Sister kept very still. At last mamma caught sight of a pansy among the flowers that Little Sister held, and this is what she told the Little Sister:

"In the middle of every pansy there lives a little old man. He must be a very cold little man, too, for he is always wrapped in a little yellow blanket and even then has to have an extra covering of velvet pansy leaves to keep him warm. And he sits in the flower with only his head uncovered, so that he can see the world.

"But the queerest thing about this little old man is that he always keeps his feet in a foot-tub. Such a funny little tub, too—so long and narrow that you wonder how he manages to get his feet in it. He does, though, for, when you pull the tub off, there you will discover his two tiny feet, just as real as can be."

The next time you pick a pansy, see if you can find the man and his little foot-tub.

THE ANTIQUITY OF AGRICULTURE

"The origin of agriculture," says Prof. Wiegand, of the University of Bonn, "is lost in the mists of antiquity. We know that in neolithic times in Europe eight kinds of cereals were cultivated, beside flax, peas, popples, apples, pears, plums, etc. At the same time, various animals were domesticated. Among them were horses, short-horned oxen, horned sheep, goats, two breeds of pigs, dogs.

"In all likelihood agriculture arose in the south and east of Europe, and spread gradually in the centre, north and west. A hunting population is often very averse to even the slightest amount of work that agriculture requires in a tropical country. The same holds good, as a rule, for pastoral communities. In all cases a powerful constraint is necessary to force these people into congenial employment. Fate is stronger than will, and at various periods in different climes hunters and herders have been forced to till the soil."

HOW A SPIDER USED SIXPENCE.

A correspondent sends us a remarkable instance of adaptation of instinct in a trapdoor spider. Says the writer: "A friend of mine noticed near his camp a trapdoor spider run in front of him and pop into its hole, pulling the lid down as it disappeared. The lid seemed so neat and perfect a circle that the man stooped to examine it, and found, to his astonishment, that it was a sixpence! There was nothing but silk thread covering the top of the coin, but underneath mud and silk thread were coated on and shaped convex (as usual). The coin had probably been swept out of the tent with rubbish." Commenting on this, a contributor to "Nature" says: "As is well known, the doors of trapdoor spiders' burrows are typically made of flattened pellets of earth stuck together with silk or other adhesive material. The unique behavior of the spider in question showed no little discrimination on her part touching the suitability as to size, shape and weight of the object selected to fulfil the purpose for which the sixpence was used."—Sidney Bulletin.

ENGLAND AND HER COLONIES.

By William Watson.

She stands, a thousand-wintered tree,
By countless morns imperiled;
Her broad roots coil beneath the sea,
Her branches sweep the world;
Her seeds, by careless winds conveyed,
Clothe the remotest strand
With forests from her scatterings made,
New nations fostered in her shade,
And linking land with land.

O ye by wandering tempest sown
"Neath every alien star,
Forget not whence the breath was blown
That wafted you afar!
For ye are still her ancient seed
On younger soil let fall—
Children of Britain's island-breed,
To whom the Mother in her need
Perchance may one day call.

JUSTLY INDIGNANT.

T. P. O'Connor is indignant—as was sensible man would not be—over the following list in the "Index Expurgatorius" of the Education Committee of the London County Council: "Adam Bede," "Barchester Towers," "The Caxtons," "Charles O'Malley," "The Cloister and the Hearth," "Comingsby," "Don Quixote," "The Heart of Midlothian," "Jane Eyre," "John Inglesant," "Kenilworth," "Last Days of Pompeii," "Lavengro," "Pride and Prejudice," "Ruth," "Sense and Sensibility," "Vanity Fair," "The Woman in White" and "Woodstock." Every one in this catalogue is forbidden as a school prize. "What on earth," says T. P., "is the matter with Sir Walter Scott's stories from any possible standpoint of morals? And what did dear Jane Austen write to shock these L. C. C. experts? That the smallest harm could be read into 'John Inglesant' suggests an attitude of mind inexplicable in a healthy person." What is to be expected from young people who are not allowed to read "Don Quixote" or "Adam Bede"? This is the first time I ever heard of Short-house, Jane Austen, Charlotte Bronte or Mrs. Gaskell having a place on the "Index."

Believe me, the world is a mirror—it reflects back to you the face you present to it, and you get out of the world just what you put into it. If you do not sing out, can you get an echo?

FOR LITTLE BABIES

AND BIG CHILDREN

Baby's Own Tablets is good for all children, from the feeblest baby, whose life seems to hang by a thread to the sturdy boy who occasionally gets his digestive organs out of order. Baby's Own Tablets promptly cure all stomach and bowel troubles and make sickly or ailing children well and strong. And this medicine is absolutely safe the mother has the guarantee of a government analyst that this is true. Mrs. Alfred Suddard, Haldimand, Que., says: "I have used Baby's Own Tablets for constipation, stomach troubles and restlessness and find them a splendid medicine. They have made my little one a healthy, fat and rosy child. I always keep a box of Tablets in my home." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

"A PROBLEM."

Ye theologues and scientists,
Ye critics high who speculate
On matters oft beyond your ken,
To you this "prob." I dedicate.

In Eden's shady bowers there dwelt
A happy, youthful, loving pair,
A third appeared who broke the peace
And drove them forth, they knew not where.

To Eve he lied, this Tempter bold;
In evil hour, the fruit she ate,
Had Adam then declined to taste,
What would have been Man's future state?

—J. P. A.

CHILDREN OF OLD EGYPT.

Children are much the same all over the world in their love of games and playthings. And what is perhaps still stranger is the fact that they loved these thousands of years ago, just as they do today.

They possessed dolls, made of wood; and, like those of the present time, they offered a good deal in their make.

Egyptian children, ages ago, amused themselves by working figures of men and animals moved by strings. One of these was a funny little figure of a man bending over a sloping table with a lump of something, probably dough, between his hands. His arms and legs were jointed, and by the pulling of a string he was made to roll the dough along the table.

Among the animals they copied in their toys were the crocodile and the cat. Very often they made the lower jaw of the animal hang loose upon hinges, and they fastened a string to its upper side. The string was then passed through a hole in the upper jaw, and by pulling this string the child could make his toy bite.

Egyptian children played with balls, as, indeed, the grown-up people did, too. The Egyptians loved painting and covered the walls of their palaces with pictures of their daily life. These are still to be seen clear and bright, as if they were painted only a little while ago. Some of these pictures show us men and women playing with balls; so we know that playing at ball was not altogether a child's game, though children did play it. The balls were made of leather, stuffed with bran, and sewed up with string, and were about the size of our cricket balls.

As the light of the tallow dip looks dark in the presence of a thousand-candle power incandescent, so does the light of self-righteousness in the presence of the righteousness of Christ.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

WESTERN ONTARIO.

Rev. James R. Mann, B.A., of Sturgeon Falls, is called to Auburn, Maitland, Presbytery.

The induction of Rev. Wm. Cooper, B. A., as pastor of Westminster church, Mount Forest, will take place on 26th inst.

Rev. Dr. D. H. Fletcher has been elected president of the Hamilton branch of the British and Foreign Bible Society.

The Ladies' Aid Society of the Depot Harbor Presbyterian Church announce an Ice Cream Social—the first of the season—for next Friday evening. Should the weather prove propitious it is sure to be a pleasant affair.

Mr. and Mrs. Archibald Ray and family have removed from Mount Forest to Toronto, and The Confederates says they will be much missed, especially in Westminster church, in whose affairs they took a very active interest. The loss of the Mount Forest congregation will be the gain of the church with which they may affiliate in the city of Toronto.

At a recent meeting of Barrie Presbytery, Dr. McLeod presented a report on Systematic Giving and Rev. Mr. Carr, of Cookstown, a report on Sabbath Schools. Both reports were fully discussed and proved very interesting and helpful. D. H. Middleton, of Elmvale, and Rev. H. Brown, of Wyevale, were appointed commissioners to the Assembly. Rev. Dr. W. Moore, of Ottawa, addressed the meeting in the interests of the Canadian Association for the Prevention of Consumption. Rev. D. C. MacGregor, of Orillia, and Rev. R. C. McDermid, of Stayner, recently inducted, were introduced to the Presbytery. J. A. Bell presented a report of the Hay Endowment Committee, which recommended the appointment of trustees for Mary Kirk, New Lowell, and advised that the money be paid to her trustees. Rev. Mr. Morris, of Bond Head, reported the organization of a congregation at Schomberg. The following resolution on the subject of Church Union was passed. Resolved that the subject of union now being considered, be laid on the table of the Assembly, that the churches negotiating agree to co-operate with one another in a Christian and honorable spirit and that the matter of organic union be postponed. Rev. D. H. Currie, of Hillsdale, presented the report of the committee appointed to audit the Angus Sabbath School books and the parties in the case accepted the finding of the report which Mr. Currie was appointed to read to the Angus congregation. The Presbytery adjourned to convene on first Tuesday in July.

Rev. H. S. Lee, of Apple Hill, exchanged with Rev. R. MacKay, of Maxwell, last Sunday.

The ladies of the Woodville Auxiliary of the W. F. M. have presented Mrs. Kannawin, their minister's wife, with a Life Membership Certificate in the W. F. M. Society.

Rev. W. Wilson, late of Balgonie, Sask., has accepted a call to Hanley in the same province. On leaving his former charge he was presented with an address along with a well filled purse.

Rev. James Sieveright, B.A., has been doing great things at Sebright, and the progress and hopefulness of the people and the glowing accounts they give of their minister's work indicate that the "deadline" does not necessarily come at fifty, nor till long afterward, in the case of a man of Mr. Sieveright's energy and optimistic spirit.

WOMEN'S F.M. CONVENTION.

The 32nd annual meeting of the W. F. M. S. (W.S.) was held in Westminster church, Toronto, Tuesday, Wednesday and Thursday, May 5-7. These meetings will be remembered as among the most largely attended, enthusiastic and harmonious in the history of the society. Over 400 delegates from outside Toronto were in attendance, and these with the large number of representatives and visitors from the churches of the city, filled the large auditorium of Westminster church to overflowing at all the meetings.

The keynote of the meetings was given in the inspiring "Opening Words," by Mrs. Smith of St. Catharines, on "Vision and Service." She urged that not more organization, but greater spiritual vision was what was needed in our work.

It was very gratifying to everyone that President Mrs. Shortreed was so fully restored to health as to be able to preside at all the meetings. In her opening address, after extending a hearty welcome to the delegates, she reviewed briefly the year's work, and spoke of the progress made along every line of the society's activities. The duty of each and all who came in touch with this work, to use faithfully the talents given them, in the service of Christ, was dwelt upon. After referring lovingly to the many co-workers who had passed away during the year, the president called on Mrs. Andrew Jeffrey, who had so ably and acceptably filled the office during the absence of the president from office. In a few brief remarks she thanked the officers for their loyalty to her in fulfilling her duties, and urged that all strive to so live and work that their example will commend itself to the young women of our Church.

Greetings were received from members of sister societies and kindred organizations.

At the Wednesday morning session, reports were received from the various secretaries. Foreign Secretary, Mrs. Bell, gave a detailed report of the work in India, China, and Formosa, referring especially to the opening of the Girls' Boarding School at Tamsui, and the hopeful outlook in all these fields.

Miss Craig, Secretary for Chinese and Indian work in British Columbia and the Northwest, showed how, in spite of the difficulties which have to be overcome by the missionaries, and the lack of sufficient workers, that encouraging results are being obtained, especially among the children and young people.

Miss Reid, Home Secretary, reported as follows:—Number of Presbyterials 32, an increase of 3; number of Auxiliaries 805, an increase of 39; number of Mission Bands 302, an increase of 36; total membership, including Mission Bands, 27,154; total contributions from all sources, \$68,397.56, an increase of \$2,833.41.

Miss Jamieson, Travelling Secretary, reported work done in several Presbyterials, including a six months' itinerating in the western provinces, and spoke with much appreciation of the earnestness and resourcefulness of the Auxiliaries which she visited.

Miss Parsons, Publication Secretary, reported a successful year for the "Foreign Missionary Tidings," so ably edited by Mrs. MacGillivray which has now reached a circulation of 21,650. She also reports an increase in demand for the books of the study courses, for Auxiliaries and Mission Bands. Special mention was made of the success of the Winnipeg branch of this department, under the management of Mrs. W. R. Watson. Mrs. Robinson, Secretary of Ewart Train-

ing Home, reported a busy and successful year in the Home. Nine students were in residence.

In the reports from Presbyterials a territory was represented which stretched from the eastern boundary of Quebec to the Pacific Coast, delegates being present from the extreme eastern and western districts. The reports showed that although a few had fallen off in the amount of their contributions in the older districts, this was easily more than balanced by the three new Presbyterials formed in the West.

During the Young People's hour, Mrs. Crawford of Niagara Falls gave a most interesting and helpful address on Mission Band work. This was followed by a model lesson, in which she illustrated the use of a series of colored charts, which she had specially prepared for this work. There was a very general feeling that this series of mission study lessons, as prepared by Mrs. Crawford, should be available for all Mission Band workers, and the Board has taken the matter into careful consideration.

The evening meetings were unusually well attended. The Tuesday evening meeting was given up entirely to an address by Dr. Chone Oliver, of Neenuch, India, who made her description of the work, especially the medical side of it, extremely interesting. Limelight views gave excellent ideas of the typical races dealt with, and the various forms of work. She concluded her address with an appeal for more young women to offer themselves for the service.

As the seating capacity of Westminster Church was not adequate for the number who were present on Tuesday evening, it was decided to hold the Wednesday evening meeting in Cooke's church, when upwards of 2,000 were present. Hearty words of welcome on behalf of the Presbyterian churches of the city were given by Rev. Dr. Neil, and Rev. Principal McLaren presented the leading facts of the reports as outlined in the report. Rev. Clarence McKinnon of Winnipeg held the undivided attention of the entire audience, in a stirring missionary appeal, in which he argued that missionary activity was of the very essence of Christianity itself. Rev. Wm. Gauld of Formosa expressed the gratitude of their mission staff to the W. F. M. S., for their generous support.

A short address on the newly undertaken work of the Presbyterian church among the Jews in Toronto, was given by Rev. S. B. Rohold, who has recently been appointed to that work. In addition to the addresses of evening meetings, Miss Jessie Duncan of Indore, gave a very interesting account of the work in her district, especially its educational and evangelistic departments.

Mrs. Gauld spoke of the urgent need for a hospital in connection with their work in Formosa; and Mrs. Harvey Grant referred briefly to their work in Honan.

Miss Gunn of British Columbia gave an interesting account of her seven years' work among the Chinese women and children of Victoria.

In the closing address, Dr. Chone Oliver dwelt upon the importance of vision and service, a very fitting message, and the same that had been given in the opening words and had been predominant throughout all the meetings.

It was unanimously agreed to accept the invitation to hold the next annual meeting in Ottawa in May, 1909.

The officers for the ensuing year are as follows: Honorary Presidents, Lady Mortimer Clark, Mrs. McLachlan, Mrs. H.

THE DOMINION PRESBYTERIAN.

1.

H. McLachlan, Mrs. Crombie, Mrs. Hugh Campbell and Mrs. Harris, President—Mrs. T. Shortreed, Vice-Presidents—Mrs. Wm. MacLaren, Mrs. Andrew Jeffrey, Mrs. A. Telfer, Mrs. J. C. Hamilton and Mrs. G. H. Robinson, Recording Secretary, Miss Elsie C. Clark; Corresponding Secretary, Miss Martin; Home Secretary, Miss M. M. Reid; Foreign Secretary, Mrs. J. J. Bell, for India and Formosa, and Mrs. Henderson for Honan; Secretary of Indian and Chinese Missions in the Northwest, Mrs. Margaret Craik; Secretary for British Columbia, Miss Bradshaw; Secretary of International Conferences, Miss Josephine Thornton; Treasurer, Miss Isabella George; Secretary-Treasurer of Publications and Life Membership Certificates, Miss Jessie Parsons, and (for Winnipeg branch) Mrs. Watson; Editor of "Tidings" Mrs. John Mac-Gillivray; Mission Bond Secretary, Mrs. J. C. Robertson.

TORONTO AND KINGSTON.

The Synod of Toronto and Kingston met on Tuesday evening in St. James' Square church, when the retiring moderator, Rev. Peter Duncan, of Colborne, preached a practical gospel sermon from the text, 1st Cor., I. xviii.: "For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God."

The names of Rev. Dr. J. A. R. Dickson, of Central church, Galt, and Rev. W. T. Wilkins, M.A., of Trenton, were placed in nomination for moderator. The former was moved by Rev. R. E. Knowles, of Galt, and seconded by Prof. Ballantyne. The latter was nominated by Rev. Henry Gracey, of Gananoque, seconded by Rev. G. A. McLenan, of Norwood. Upon a show of hands being called, the vote was declared 43 in favor of Dr. Dickson, as against 34 for Mr. Wilkins.

The treasurer's report, submitted by Mr. A. T. Crombie, of Toronto, showed a balance on hand of \$1,175.84. A vote of thanks was tendered the treasurer, moved by Rev. S. Childerhouse, of North Bay, seconded by Rev. W. T. Wilkins, of Trenton.

The first business of Wednesday morning's session was the reception and consideration of the reports of the Foreign Mission and Church Life and work committees were heard. The former was presented by the convener, Rev. J. McP. Scott. The unsatisfactory condition of affairs was the first thing mentioned. Six presbyteries out of twelve showed an increase, the others showed the reverse. No presbytery had been generous, and some were disappointing, according to the statement of the report. The Presbytery of Lindsay had dropped 40 per cent. from 1905, Guelph Presbytery dropped 16 per cent., North Bay showed an advance of 53 per cent. The total returns of the whole synod for 1907, with an increased membership of 1,261, is less than 1906 by \$813.65. The present membership is 4,435 over that of 1905, and the gifts of foreign missions is \$2,206.23 less than in that year. Total gifts for 1907 to this object amounted to \$31,127.90, or 40 cents a member, or four-fifths of a cent a week per member. The minister was held to blame for the falling off, for it was pointed out that he is the cause of missionary spirit and enthusiasm, which again depends on instruction. The hope of the situation and the church was the youth. He must receive fuller missionary instruction. It was hoped the General Assembly would make this instruction a general rule of the church.

Raphazard Collections.

The want of a good method of taking up contributions was another reason assigned for the falling off in returns. The methods at present followed were referred to as "haphazard." Three recommendations were made: (1) That

congregations within the bounds of the synod be encouraged to effect simple and adequate organization for missionary purposes; (2) That the synod recommends the formation of missionary classes, and the adoption of any other approved plans for the giving of missionary instruction; (3) That congregations be asked to take their offerings for missions as frequently as possible, at least monthly, and where at all practicable, weekly. The report was discussed by Rev. Dr. Gordon, principal of Queen's University; Rev. J. M. Glasgow, of Guelph, and Rev. E. A. Armstrong, assistant superintendent of foreign missions.

Church Life and Work.

The report of the Committee on Church Life and Work was presented by Rev. J. A. Turnbull. He stated that the church must ascertain the causes of poverty, and how best to remove them. The barroom was generally admitted as one of the most prolific causes, accordingly the barroom must go, said the speaker. Gambling was a great evil to society and kept people poor. By it people generally hoped to get rich and so took this means, leaving the old honest, steady going methods. In selecting Parliamentary candidates, the speaker said, it was usually the man most likely to win who was selected, and little consideration was given to ability and morality beside the other circumstance. Principle is often subordinated to party, it was stated, with regret. The inadequate remuneration of women teachers kept many excellent women out of this noble profession. The report after some discussion was adopted.

The orphan and helpless children of Presbyterians found a sponsor in Rev. Mr. Best, of Beaverton. He advocated the church's caring for these. Rev. S. H. Eastman, of Meaford, said that the Children's Aid Society made no distinction in denomination, and would take care of any such. A committee was appointed to enquire into the subject of orphan children of Presbyterians.

Sabbath School Report.

At the afternoon session the subject of Sabbath schools was considered. The total number of schools reported for 1907 was 500, a gain of three over the preceding year. The following made gains: Lindsay, 1 school; Whitty, 2; Toronto, 3; Orangeville, 1; Barrie, 1; Saugeen, 1; while the following Presbyteries show a decrease: Kingston, 1 school; Peterborough, 1; North Bay, 1; Owen Sound, 3.

The total number of teachers and officers was 6,422, a gain of 202 over last year. Scholars, including Bible classes, numbered 53,666, a gain of 866 during the year. Average attendance, 36,928, a gain of 822. Number of Cradle roll, 2,330; in Home department, 1,498. The number of new communicants, 1,868, shows a decrease of 368 from 1906. Total number of communicants in the Sabbath school in this Synod is 8,862, an increase of 137 over 1906. Total contributions amounted to \$45,101, or an increase of \$719 over the preceding year. The following recommendations were made: (1) That ministers and superintendents urge upon secretaries the importance of keeping accurate reports of the work of the school; (2) That the school reports of the work of the school and of making prompt returns to Presbytery conveners. (3) That the organized Bible class be commended as especially helpful in retaining the older scholars in the Sabbath school. (4) That the Cradle Roll and Home Department be commended to sessions as a valuable aid in the work of the congregation. (5) That the schools be urged to provide for definite instruction in missions and to confine systematically to the schemes of the church, including children's day fund. (6) That in order to carry out successfully the present plans of organized Sabbath school work in this Synod the General Assembly's Committee be asked for a grant not to exceed \$700 for

this purpose for the ensuing year.

Rev. W. R. McIntosh, of Elora, moved and Rev. Hugh Matheson, L.L.B., of Caledon East, seconded the adoption of the report on young people's societies. The former was strongly in favor of appointing a secretary for these societies.

Reports on Home Missions.

The chief business before the Synod on Wednesday night was the hearing of the reports on Home Missions and of the Augmentation Committee. Mr. J. H. Edmonson, the convener of the latter committee, in his report said that, though the past year was one of financial stringency, he was able to present an encouraging account. Seven charges within the scope of the department had become self-supporting since last year, a record year in this respect. The following recommendations were submitted: That presbyteries see that each augmented charge within their bounds be visited each year, and the claims of them be faithfully presented to each self-sustaining charge. Congregations are to be urged to make a fair apportionment of the money raised for such schemes to this fund. As the expenditure for the current year cannot be less than for 1907, presbyteries are to accept the allocation of last year as a minimum. The Synod reaffirms the desirability of making the minimum stipend \$900 a year.

The above report was adopted, on motion of Rev. J. Wallace, seconded by Sir Thomas Taylor.

James Buchanan, convener of Home Missions, pointed out the extent of the field, which extended from Lansdowne, on the east, to White River, on the west, and from Galt, on the south, to Fort Albany, on the north. New churches should be opened in several places near or in the suburbs of Toronto. In these city districts was a population of 8,000 to 10,000.

Rev. J. D. Byrnes, of Cobalt, spoke on mission work in New Ontario. The population of that country had increased from 1,300 to 40,000 in five years. Cobalt and the neighboring mining camps had a population of 5,000. In all Northern Ontario was a population of 240,000, to attend which the Presbyterian Church had only twenty ordained ministers.

LINDSAY NOTES.

At the last ordinary meeting of Presbytery of Lindsay, Messrs. W. G. Smith of Bobcaygeon, J. R. Fraser, M.A., of Uxbridge, and J. Wallace, B.D., of Lindsay, were elected commissioners to the next General Assembly.

The Mission Fields of Haliburton and Cobocook have this year been raised to the status of augmented charges, and the latter has already decided to call the Rev. James Ross, who has been the missionary in charge for two years past.

The people of St. Andrew's, Beaverton, are arranging to celebrate this year, the 75th anniversary of the founding of their congregation. Old age, in the case of a congregation, does not necessarily imply infirmity, and this historic congregation, with its unique history behind it, still shows many signs of vigorous life.

"Grow old along with me!
The best is yet to be,
The last of life, for which the first was made."

This Presbytery must have a reputation for possessing good ministers for people won't allow us to keep them. Last year we had to induce no less than five—and there is no telling what the tale will be by the end of this year, for already it is settled that two of our good ones are to go: St. Andrew's, Strathroy, has made good its claim to Mr. Kannawin of Woodville, and Mr. Keith of Wick is to be carried off by Prescott. There will be real regret both in the congregations and in the Presbytery. Notwithstanding, if, as some of the commissioners prosecuting suggested, these are simply instances of promotion, we shall be glad at that.

HEALTH AND HOME HINTS.

Place a small bag of unslaked lime inside the piano. It will keep the strings from rusting.

Rub grass stains with molasses and they will come out without difficulty in the ordinary wash.

Ham has a much better flavor if it is boiled for one hour and then baked two hours with brown sugar sprinkled over it for the last fifteen minutes.

When the stair railings are of the old fashioned and ornamental iron pattern, housewives will find that much of the time spent in dusting them can be saved by rubbing them over sharply with a brush which has been dipped in turpentine.

Mixed Spices.—Two ounces each of cinnamon, allspice, cloves, and coriander seed, half ounce of nutmeg, half ounce of ginger, all finely powdered and mixed. They should be bottled and kept tightly corked to preserve the strength.

Potato Salad.—Two cups of mashed potato rubbed through a colander; three quarters of a cup of firm white cabbage chopped fine; two tablespoonfuls of cucumber or gherkin pickle, also chopped; yolks of two hard-boiled eggs, pounded to powder. Mix all well together.

Molasses Cake.—One cup of butter, one cup of sugar, two cups of molasses, four cups of flour, four eggs, one nutmeg, one teaspoonful of mixed spices, one tablespoonful of ginger, one cup of buttermilk, one dessert-spoonful of soda. Mix as for any other cake and serve hot with sauce.

A Safe Stimulant.—One of the very safest and, withal, nourishing stimulants possible is hot milk, sipped leisurely, to ensure its digestion. With the addition of syrup, it acts like magic on a cold, or any of those trifling ailments to which the flesh is heir, and which, if neglected, may lead to serious trouble.

Compoete of Canned Peaches with Rice.—Wash one cup of rice, add one quart of boiling water salted, and cook until the water is absorbed. Then add one cup of milk, and cook the rice over hot water until tender. Add one-fourth a cup of butter, one-fourth a cup of sugar, and, if desired, the grated rind and juice of half a lemon, or one teaspoon of vanilla. Mix thoroughly without breaking the kernels of rice, and mould in a ring mould or angel cake tin. Fill the centre with canned peaches drained from the syrup. Cook the syrup with a few blanched almonds and the juice of half a lemon until it is reduced a little, then, when cold, pour over the peaches.

THE MIRACLE OF MAY.

The banners of the May-time are wide unfurled. Everywhere the trees are in leaf, the orchards in flower, the woods and fields thrilling with fragrance, bloom and song. Are there those who say that they cannot accept the miraculous while before them is revealed the amazing miracle of May? Just a little while ago we had cold winds and snowflakes, bare branches and brown stubble, and it looked as if nature would never more revive and put on her beautiful garments again. Applied science is doing extraordinary things in these days, but what would science do without the mighty power of nature, which is the mighty power of God, in the background? The miracle of May is the more impressive that it is so mysterious, so swift and so splendid. Yesterday winter, today spring, tomorrow summer, and thus forever going forward our fair earth abides under the guardianship of God. Let the crops fail anywhere and business is paralyzed, commerce is arrested, prosperity ceases. Who gives us the crops? Who but the Lord from Whose hand comes the miracle of May. —Margaret E. Sangster in Christian Intelligencer.

SPARKLES.

"I've a good notion," said Plodding Pete, "to join dis forestry association."

"What fur?"

"I want de trees preserved in all deir venerable beauty. I want to see de monarchs of de wilderness left undisturbed in deir peaceful majes y. Its time dis practice of handin' a man ax an' tellin' him to chop wood was stopped."—Washington Star.

Absent-mindedly the young woman yawned.

"Pardon me," she said, "I didn't mean to do that."

"I see," responded Mr. Lingertong. "Opened by mistake."—Chicago Tribune.

A popular soprano is said to have a voice of fine timbre, a willow figure, cherry lips, chestnut hair, and hazel eyes. She must have been raised in the lumber region.

M.D.—Let me see your tongue, and then I can tell you how sick you are.

Patient—Oh, doctor, no tongue can tell how sick I am.

Laundryman—I regret to tell you, sir, that one of your shirts is lost.

Customer—But here, I have just paid you 12 cents for doing it up.

Laundryman—Quite right, sir. We laundered it before we lost it.

"Crossing the Atlantic with Mark Twain last summer," said a W.C.T.U. woman, "I asked his opinion of the prohibition law.

"I am a friend of temperance and want it to succeed," he said, "but I don't think prohibition is practical. The Germans, you see, prevent it. I am sorry to learn that they have just invented a method of making brandy out of sawdust. Now what chance will prohibition have when a man can take a rip saw and go out and get drunk with a fence rail? What is the good of prohibition if a man is able to make brandy smashes out of the shingles on his roof, or if he can get delirium tremens by drinking the logs off the kitchen chairs?"

A WORLD-WIDE WAR ON RATS.

The recent organization, under the presidency of Sir James Crichton-Browne, of an international union for the extermination of rats will be the first intimation many people have had, observes the Paris Cosmos, of a menace to civilization that is extremely serious. "It may be said to open a new chapter in the history of economic zoology." The formal launching, with so much influential support from scientists in all the great countries, of this world-wide campaign means that the rat has been found guilty first of disseminating disease and second of impoverishing society. Every rat in this country, according to the figures of Sir James, costs two cents a day for its keep. In England a rat costs from half a cent to five cents daily to the person upon whose property it preys. The Indian rat is the most expensive of all. There a rat consumes three cents daily, on an average, in its mode of operations. If to the cost of board and lodging be added the expense of stamping out the disease spread by rats, the average specimen in civilized nations may be said to cost from seven to ten cents a day. It is not only the most expensive pest known to man but just now the most serious.—Current Literature (May).

A TONIC FOR

THE STOMACH

Wonderful Success of the Modern Method of Treating Even Obstinate Cases of Indigestion.

The old fashioned methods of treating stomach diseases are being discarded. The trouble with the old fashioned methods was that when the treatment was stopped the trouble returned in an aggravated form.

The modern method of treating indigestion, catarrh of the stomach or chronic gastritis, is to tone up the stomach and glands to do their normal work. Every step toward recovery is a step gained, not to be lost again. The recovery of the appetite, the disappearance of pain, the absence of gas—all are steps on the road to health that those who have tried the tonic treatment remember distinctly.

Dr. Williams' Pink Pills are a tonic every constituent of which is helpful in building up the digestive organs and therefore are the very best remedy for chronic cases of stomach trouble. The success of the treatment is shown by hundreds of cures like the following.

Mrs. Wm. E. Dunn, Prince Dale, N.S., says:—"For upwards of seven years I was an almost continuous sufferer from stomach trouble, which was aggravated by obstinate constipation. Food was not only distasteful, but every mouthful I ate was painful. The trouble so affected my heart that at times I thought I could not live. I was constantly doctoring, but did not get the least relief. Indeed I was growing worse, and in the summer of 1907 had got so bad that I went to the City of Boston, where I spent some time under the care of a specialist. I returned home, however, no better than when I went away. The pains I endured were almost intolerable, and would sometimes cause me to drop. I kept getting weaker and weaker and had practically given up hope of even being well again when my mother urged me to try Dr. Williams' Pink Pills. How thankful I now am that I took her advice. My case was a severe one and did not yield readily, but once an improvement was noticed the cure progressed steadily and satisfactorily and after the use of ten boxes of the Pills I was again a well woman. Every symptom of the trouble disappeared, and it is years since I enjoyed as good health as I am doing now. All who knew me look upon my cure as almost a miracle, and I strongly urge all suffering from stomach trouble to give this medicine a fair trial."

Dr. Williams' Pink Pills are sold by all medicine dealers or you can get them by mail at 50 cents a box or six boxes for \$2.50 from the Dr. Williams' Medicine Co., Brockville, Ont.

A Light Pudding.—A light pudding is made of one pint of flour, two teaspoonfuls of baking powder, and a little salt, with milk enough to make a thin batter. Butter some cups and set them into the steamer, and put a large spoonful of the batter into each cup, and then a spoonful of jam; cover the jam with another spoonful of batter, and let the pudding steam for from twenty minutes to half an hour. Make a sauce of two eggs, a tablespoonful of butter, and one cup of sugar; beat them together, and pour over them one cup of boiling milk. This pudding is delicious with fresh fruit, berries or peaches.

Rub ducks or geese with cornmeal after plucking to remove the down.

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4.40 p.m.	Toronto	6.50 a.m.
12.20 p.m.	Tupper Lake	2.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	2.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
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It was the spirit of earnest determination to do, and
find out how to do better the work of the Church."

Herald and Presbyter.

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KOOTENAYFRUITLANDS

Choice tracts from ten acres to one thousand
acres, on Kootenay Lake, Arrow Lake, Shocan
Lake, and in the subdistricts known as Nakusp,
Burton City, Fire Valley, Deer Park and Crawford
Bay. We can give you ground floor prices on land
that will stand closest inspection. Write us.

MORRISON & TOLLINGTON

FRUIT LANDS AND REAL ESTATE

P.O. Box 443. Nelson, B.C.

**Ministers, Teachers,
Students & Business Men**

Subscribe to the Organ of French Protestants,

**L'AURORE
(THE DAWN)**

A clean, newsy, up-to-date Family Paper,
edited with care and written in simple, pure and
classical French. Good reading for those who
know or who want to learn French.

ONE DOLLAR A YEAR

REV. S. RONDEAU, MANAGING EDITOR,
17 BLEURY STREET, MONTREAL
In the U.S. \$1.25 per year and in Montreal, by mail \$1.50

**MacIennan Bros.,
WINNIPEG, MAN.**

Grain of all Kinds.

Handled on Commission and
Sold to Highest Bidder, or
Will Wire Net Bids.

500,000 BUSHELS OF OATS WANTED.

Write for our market card. Wire
for prices. Reference, Imperial Bank,
Winnipeg.

**WESTON'S
SODA
BISCUITS**

Are in every respect a
Superior Biscuit

We guarantee every pound.
A trial will convince.

**ALWAYS ASK FOR
WESTON'S BISCUITS**

THE DRINK HABIT

Thoroughly Cured by the Fittz
Treatment—nothing better
in the World.

Rev. Canon Dixon, 417 King St.
E., has agreed to answer ques-
tions—he handled it for years.
Clergymen and Doctors all over
the Dominion order it for those
addicted to drink. Free trial,
enough for ten days. Write for
particulars. Strictly confidential

FITZ CURE CO.,

P.O. Box 214, Toronto.

GO TO

WALKER'S

For an Ice Cream Soda or
A Fresh Box of Bon Bons
GATES & HODGSON

Successors to Walker's

Sparks Street. Phone 750

MARRIAGE LICENSES

ISSUED BY

JOHN M. M. DUFF,

107 St. James Street and
49 Crescent Street,

MONTREAL QUE

"ST. AUGUSTINE"

(REGISTERED)

The Perfect Communion Wine.

Cases, 12 Quarts, \$4.50
Cases, 24 Pints, - \$5.50

F. O. B. BRANTFORD
J. S. HAMILTON & CO.,
BRANTFORD, ONT.
Manufacturers and Proprietors

G. E. Kingsbury

**PURE ICE
FROM ABOVE**

CHAUDIÈRE FALLS

Office—Cor Cooper and Percy
Streets, Ottawa, Ont.

Prompt delivery. Phone 435

**500 ACRES
IN NURSERY STOCK**

AGENTS wanted at once to
sell for Fall 1908 and Spring
1909 delivery; whole or part
time; liberal terms; outfit free.

The
Thos. W. Brwman & Son Co., Ltd.
RIDGEVILLE, ONT.

JOHN HILLOCK & CO.

MANUFACTURERS OF THE
ARCTIC REFRIGERATORS

165 Queen St., East,
Tel. 478, TORONTO



TENDERS FOR DREDGING

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

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

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

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

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

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

By Order,
FRED. GELINAS,
Secretary.

Department of Public Works,
Ottawa, April 23, 1908.

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

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

Money Deposited with us earns Four
Per Cent. on your balances and is
subject to cheque.

THE INTEREST IS COMPOUNDED QUARTERLY

The Union Trust Co., Limited.

TEMPLE BLDG., 174-176 BAY ST., TORONTO, ONT.

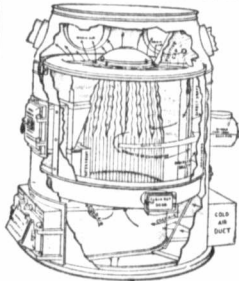
4% 'Money to loan'
Safety Deposit Vaults
for Rent **4%**

CHURCH HEATING and VENTILATING

We make a specialty of this line of work.

We have competent heating engineers who look after the
installing.

**The Kelsey does the rest
of the work**



**The
Fuel
Saver

The
Heat
Maker**

32,000 NOW IN USE

**THE KELSEY WARM AIR GENERATOR
IS THE PRODUCER OF GOOD WARM AIR**

We have numbers of good words from Kelsey
users (including churches and schools) regarding
this heating system.

A card will bring you Kelsey a Booklet.

Rev. A. W. Mackenzie, Principal "The Grove," Lakefield, Ont.:

writes:—"When I saw your large No. 30 Kelsey Generator
I anticipated a big coal bill, but was agreeably surprised in
this. The school building is large (60x32) and three stories,
yet during the steady cold of last year, it was always plea-
santly warm. I am thoroughly well satisfied both as to the
economy of its use and the strong, even heat it produces.

THE JAS. SMART MFG CO, LIMITED

WINNIPEG, MAN. BROCKVILLE, ONT.

THE QUEBEC BANK

Founded 1818. Incorporated 1822.

HEAD OFFICE, QUEBEC

Capital Authorized	\$3,000,000
Capital Paid up	2,500,000
Reserve	1,000,000

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St. Henry, Que. Montreal, St. James St. Three Rivers, Que.
Shawenigan Falls, Que. Ottawa, Ont. Thorold, Ont. Star-
geon Falls, Ont.

AGENTS—London, England, Bank of Scotland, New
York, U. S. A. Agents' Bank of British North America,
Incorporated National Bank of the Republic.



**Synopsis of Canadian North-
West.**

HOMESTEAD REGULATIONS

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

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

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

(2) A homesteader may, if he
so desires, perform the required
residence duties by 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 owner-
ship in land will not meet this re-
quirement.

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

W. W. CORY,

Deputy of the Minister of the
Interior.

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



AUCTION SALE OF BUILDING.

THERE will be offered by public
auction, at 1 p.m., on Satur-
day, May 16, 1908, on the premises,
by Mr. John Burke, Auctioneer,
for purchase and removal, the
following building situated in the
City of Ottawa.

Dwelling, No. 312 West side
Sussex Street.

Purchaser must bind himself to
remove the building from the
premises within 30 days of the
date of sale.

Fences and outbuildings apper-
taining to the building go with
it. The building down to a level
of two feet below ground line
must be completely removed ex-
cepting whatever resultant debris
the party in charge may decide
to be suitable for filling.

Payment must be made before
purchaser proceeds to demolish
or remove building from the
premises.

The Department in no case
binds itself to accept the highest
or any bid.

By Order,
FRED. GELINAS,

Secretary.

Department of Public Works,
Ottawa, May 8, 1908.

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