

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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## TREASURE.

The flowers I planted in the flush of spring  
Have budded, bloomed and withered long ago;  
The grain my lavish fingers used to throw,  
Long since was reaped for others' garnering;  
Yet I am rich amid my nature dearth;  
My gold is where the rainbow touches earth.

My wealth is molten of full many an ore,  
Dug from the sacred caverns of the past;  
Stored where the Present's quiet light is cast;  
Piled in the Promise land that lies before.  
All blent together, all of priceless worth,  
All hid just where the rainbow touches earth.

And memory, faith and Hope its guardians are,  
As holding Love's strong hand I make my way,  
Knowing I near a little every day  
The one sure goal where, passing o'er the bar,  
I find, in all the glow of second birth,  
My treasure, where the rainbow touches earth.

AUTHOR UNKNOWN.

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## BIRTHS.

On May 3, 1909, at 5 Wright street, Eddyville, Hull, Que., to Mr. and Mrs. J. F. Taylor, a daughter. Both well.

On May 2, 1909, at 121 Spruce street, Ottawa, to Mr. and Mrs. G. M. Wallace, a son. Both well.

At Hoquiam, Wash., on April 23, 1909, the wife of John A. Ross, formerly of Curry Hill, Glengarry, of a son.

At The Island, Martintown, on April 26, 1909, the wife of William Christie, of a daughter.

At McCrimmon, Ont., to Mr. and Mrs. John A. McCrimmon, a daughter, on May 2, 1909.

On May 8, 1909, at 128 Hawthorne Ave., Ottawa, to Mr. and Mrs. J. A. Ballantyne, a daughter.

## MARRIAGES.

At the home of the bride's father, on April 28, 1909, by Rev. W. D. Bell, of Finch, L. A. Mackie to Miss C. McNeill, daughter of Archibald McNeill, all of Crisler.

At the residence of the bride's parents, on May 3, 1909, by the Rev. N. Waddell, Mr. John Peter McArthur, of North Lanark, to Miss Kate May Harris Proctor, of Charlottetown.

At Guelph, Ont., on April 27, 1909, by the Rev. G. W. Wilson, Mary J. only daughter of Mr. Lot Singular, to Feedrick W. Steer.

## DEATHS.

At Haydon, April 29, Dorothy, widow of the late James Campbell, in her 79th year.

On April 28, at residence of her sister, Mrs. A. S. Anderson, Toronto, Rachel Younlet McKenzie, relict of the late James McKenzie, in her 92nd year.

At Hillsburg, Ontario, on May 9, 1909, Edward How, aged 77 years.

At Kenyon, Glengarry, on April 25, 1909, John Grant, a native of Invernesshire, Scotland, aged 82 years.

At Victoria Memorial Hospital, on May 10, 1909, Henry Adamson, late of Stayner and Barrie, in his 83rd year.

On May 10, 1909, at the residence of her husband, Toronto, Letitia A. Miller, wife of Daniel Murray, in the 81st year of her age.

At South Fredericksburg, on May 5, 1909, Mrs. Fairbairn, aged 88 years.

At Toronto, May 10, 1909, Donald Gordon, infant son of Alex. and Jessie Craig.

Entered into rest, on April 30, 1909, Margaret McMillan, aged 70 years, beloved wife of Donald McCaskill, of Cumberland.

At Ormstown, Que., on April 26, 1909, John McMillan, aged 78 years.

On April 18, 1909, at Moreton, Essex, England, Rev. John Rennie, formerly minister of the Presbyterian church, Chatham, and of All Saints', New Amsterdam, British Guiana, aged 83.

At Quebec, on May 10, 1909, Mary Anne (Minnie) Henderson, beloved wife of Walter H. Henderson, aged 43 years.

On April 28, 1909, at Abbotsford, B.C., Grace Eleanor Marjorie (Maggie), dearly beloved daughter of Mr. and Mrs. Donald Fraser, aged 13 years, 8 months and 8 days.

**BLMYER B. CHURCH**  
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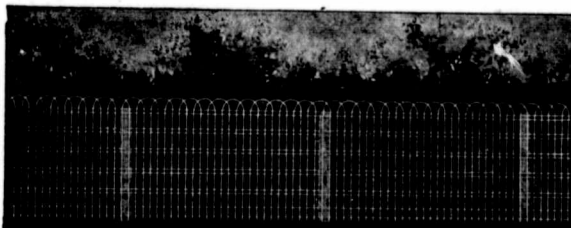
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## NOTE AND COMMENT

Portugal has again suffered from a severe earthquake. A number of villages were wiped out and many persons were killed and injured.

With the death of Algernon Charles Swinburne, who recently died at the age of 72, the last of the distinguished line of poets known as the Victorian poets has passed away.

The inheritance tax of Great Britain yields over \$90,000,000 of annual revenue out of a total internal revenue of about \$480,000,000. These taxes are paid by a population of 44,000,000.

The Beatification of Joan of Arc, on April 18, in Rome, was witnessed by 30,000 French pilgrims and nearly the entire French episcopate. Pontifical mass was said in honor of Joan by the Bishop of Orleans.

It is claimed that during 1908 the amount of money saved in the public schools of London was \$182,000. Penny savings banks are found in nearly all the schools and the habit of gum chewing and candy-eating is almost unknown.

A trader passing a converted cannibal in Africa, asked him what he was doing. "Oh, I am reading the Bible," was the reply. "That Book is out of date in my country," said the foreigner. "If it had been out of date here," said the African to the European, "you'd have been eaten long ago."

Books formerly forbidden to Russians will now be admitted and delivered through the post office with no other examination that such as is necessary to determine the customs duties required by Russian law. For many years the government has exercised strict censorship over printed matter especially books of a political character.

The Regent of China, Prince Chun, who, since the dismissal of Yuan Shi Kai, has been collecting lists of officials who were dismissed previous to his taking office, has now issued an edict rehabilitating the reputations and remunerating the families of five officials of the late Dowager Empress who were beheaded for opposing the Boxers.

Presbyterians of New York City are vigorously pressing a movement for the extension of their work in the metropolis. At a remarkable meeting held on a very stormy evening in the Fifth Ave. Church, \$115,773 was pledged for this purpose. The money is for immediate use in establishing new congregations and aiding others to reach independence.

There will be a great cosmopolitan gathering in Geneva during the early part of July in honor of the Quater-Centenary of Calvin and the 350th anniversary of the foundation of the University and the Public Schools, of both of which he was the originator. On July 6, the foundation-stone of the International Monument of the Reformation will be laid and the ecclesiastical, university and municipal celebrations will extend over a period of about eight days. The Protestant Churches of every country, and especially the Reformed Churches, are sending official delegates, and the series of brilliant functions will focus the attention of the whole world upon the figure of the great Reformer.

It is reported that Mrs. Carrie Nation, who some years ago acquired notoriety by the use of a hatchet, has now realized enough from her lectures, with the accompanying sale of souvenir paper hatchets, to purchase a poultry and fruit farm, and is to retire from the arena.

Those who attack the Bible, the churches, and the Christian faith are undermining the very foundations of society. No true friend of mankind will countenance such attacks. The religion of Christ is the only barrier against the rising evils which threaten our age. Self-defence, if no other motive, would urge business men, educators, and scholars to defend and strengthen religion, the churches, and their agencies.

Any one desiring a copy of the report of the recent Laymen's Missionary Congress, which is to be published in book form, and who has not already sent in his order, should do so at his earliest convenience. The report will be in full, and the volume will be one of the most significant and inspiring in missionary literature. Mr. H. K. Oskey, Confederation Life Building, Toronto, will be pleased to receive your dollar.

The Pioneer very correctly says:—It is a libel on the sense and character of the travelling public to say that it is on their account the bar is kept up. Men and women do not sleep, eat, or sit in the bar-rooms unless they are badly under its influence. The vast majority of the travelling public would prefer a stopping-place without such a noisy, disreputable, dangerous, obtrusive, and foul smelling attachment.

The new Sultan is a younger brother of the deposed Sultan. He is a man of 65, and for the past 25 years has been, with his wives and children, practically a prisoner in his palace at Constantinople, where he was confined after having been adjudged an imbecile. Whether he is really such or not is not known. The Sultans for the past three hundred years have had the habit of disposing of their younger brothers to prevent them from heading revolutions, and it is not improbable that the new Sultan was imprisoned (instead of murdered) on this account, and not because of any unusual mental weakness. But from articles from his pen and interviews with him, which have been published, it is evident that he is not a man of any strength, mentally or morally. It is probable that throughout his reign he will be simply the tool of those who put him in power.

Regent Square church, London, has for the first time issued the annual report of its Sunday schools in a separate brochure. There are four Sunday schools in connection with the congregation, containing about 1,500 children, and a staff of one hundred teachers. The largest of these are the Aldenham street afternoon and evening schools, which had 1,084 scholars on their rolls at the end of the year. Each school has its own set of special agencies, and its own methods of work, adapted intelligently to its own circumstances and needs. In a preface to the report, the minister says, "The future, for these children, and for Regent Square, depends largely on our success or failure in bringing the boys and girls into permanent Christian life and service; and on our success or failure in getting the families to which they belong to serve God, as families in the congregation and fellowship of His people."

No one has a right to have an easy time and no one, with a spirit above that of the slave, wants ease. Even if we cannot do anything very heroic we show that we have the indestructible passion for difficulty by the homage we involuntarily render those who can do and dare.

Says the Presbyterian Witness: Sir Oliver Lodge claims that industrial occupation cannot suffice for the whole population of Britain; that some additional facilities must be given to the cultivation of the land; that the immense amounts now paid away to foreign countries for wheat, for timber, for dairy produce, and other products of the soil—a sum which in the aggregate is of incredible magnitude—should be diminished, and the country made more nearly self-sustaining by improved conditions of land tenure and the restoration of labor to the soil. In short, easier access to the land is imperative in Britain.

Prejudice dies hard, remarks the Canadian Churchman, especially when its links have been welded by centuries of fanatical conviction. The Jew travels and trades, and his synagogues are found in quiet places in the various parts of the world, where he lives and thrives. But the Turk, less adaptable and more conservative, still looks to Mecca and Medina for religious inspiration, and moulds his life on the precepts of the Koran. Civilization does not prompt men to journey to the shrines of the prophet or to seek the texts of their faith within the covers of the Koran. But civilization has become the dominant force in human progress, and the thin end of its mighty wedge has at last found lodgement within the curve of the Golden Horn. We may not live to see the day. But the day will surely come when the stately spire will tower above the neighboring mosque, and the Cross of Calvary will speak better things to the awakening Moslem than he has ever heard beneath the crescent of Mahomet.

Men are of various kinds, national or ecclesiastical or race or color. On this continent an article with the title, "White Women and Colored Men" mean men who are of negro blood, but in England it means Orientals. The writer appeals to missionaries with their experience and knowledge to come forward boldly and state what sort of life a white woman who married an Eastern husband would be likely to lead in an Eastern country. A gentleman who has lived many years in the East writes to say in reply to this appeal that he has come across during those years several mixed marriages. "I have seen, alas, he says, 'something of the price paid by the white woman for her misplaced faith in the colored man. I do not believe that any woman who has lived in the East and knows the low moral standard of the Oriental would ever venture to marry one. It is the English girl or woman who has never been east of Suez who is carried away by the suave silky manner, the dark eyes and soft voice of the colored man who comes over to our country (England) to get all he can in the way of knowledge, but who never learns the meaning of the words loyalty and honor. People in Europe will never quite understand the East, for the East is ruled by things which are impossible in a temperate climate." The writer goes on to give instances in proof of his assertion.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## CHINESE STUDENTS ABROAD.

## The Student of Today; the Leader of Tomorrow.

Sir Robert Hart, of China, says:—"In no other country is education so honored, so prized, so utilized, and so rewarded." In August, 1901, occurred one of the most sweeping changes ever made by any government in the Imperial Edict abolishing the ancient style of literary examinations and establishing instead modern standards of Western education, till now schools of all grades dot the Empire. . . .

And Prince Ching writes the American Minister at Peking:—"Convinced by the happy results of past experience of the great value to China of education in American schools, the Imperial Government has the honor to state that it is its intention to send henceforth yearly to the United States a considerable number of students, there to receive their education." . . .

While there are about 5,000 Chinese students from all the provinces found in Japan, it is estimated that there are now upwards of 1,000 in America and on the Continent pursuing advanced studies. While more are going abroad to various countries at their own expense, the great increase of recent months to the United States is due to the remission of the Boxer indemnity. "The noble action of President Roosevelt in recommending to Congress the remission of a major part—some \$15,000,000—of Boxer indemnity, and the prompt adoption by Congress of his proposal, evidences America's good wishes towards China and China's attitude is equally admirable in her devotion of this sum to the founding of an Education Mission to America as the best way to express her depth of gratitude. The direct and indirect gain to both countries already apparent should be increasingly great. The Chinese Government proposes to send students to the American colleges for 30 years from Jan., 1909, as follows:—100 a year for the first four years; 50 a year for the remaining 26 years either from ex-Japan students or from the provincial colleges. . . .

There was organized in August, 1905, a Chinese Students' Alliance of the Eastern States since joined by some from the middle west, enrolling 212 active members and comprising some four-fifths of the Chinese student body in the East. The purpose is three-fold:—"to labor for the general welfare of China both at home and abroad, to keep Chinese students in America in close touch with one another, and to promote their common interests." Its annual conference, held at Amherst College in 1905 and 1906, and at Andover Academy in 1907, the past year at Ashburnham Academy, with an attendance of 177, including quite a number of ladies, with representatives from 36 institutions higher and lower, and a success financially as well as in the direction of instruction and enjoyment. The programme consisted of addresses, among the speakers being Ambassador Wu Ting Fang, Hon. Chintao, Imperial Commissioner, and Hon. W. W. Yen, Ph.D., LL.D., Secretary of Legation, debates, orations, entertainments, and athletics, with instrumental music, vells, flags, and bon-fires, after the American fashion. The coming summer conference has been invited to Calgate University, Hamilton, N.Y. . . .

Beginning in a modest way in 1905, the Alliance has now an up-to-date

self-supporting monthly magazine, entitled the "Chinese Students' Monthly." There is also a "Pacific Coast" Chinese Alliance, with which there are negotiations looking to a so-called "joint council" uniting all the Chinese students in America with a world's Chinese Student Federation in embryo. In character these students are notable for proficiency, integrity, courtesy, and veneration, while some of them take the prize as best class dressers, though back in the eighties some were recalled largely for doffing the queue and copying Western fashions. . . .

However, in more important ways by far the majority make creditable records at their various colleges, notwithstanding their language handicap. Of 26 at Harvard, for instance, all passed the requirements, and several won honors the past year. They can only get the official allowance by being regular candidates for a degree at a college of well-known standing, where their work must be satisfactory and good reasons be given why they need Government support. Those who are diligent and faithful may also, it is now decreed, obtain a share of the returned indemnity fund. Ofttimes they take high rank, however, as Fen Chin, who accomplished the astonishing feat for a native Chinese of attaining a place in the first group of scholars, made up of those undergraduates whose work in the preceding college year entitles them to the very highest distinction; or Fay Chi-hao, a Yale M.A., now president of the great Provincial College of the Province of Peking, and V. K. Wellington Koo, editor in chief of Columbia University "Spectator," who recently addressed the Foreign Mission Boards of the United States and Canada on "The Task Before China's Students To-day." So of many others too numerous to mention, and in various directions, not excepting athletics, music, etc. . . .

Their range of studies is also wide in preparatory and high schools, colleges and universities, in agriculture, commerce, engineering, electrical, mining, railway, etc., law, music but especially is this the era of western science and technical study for the utilitarian Chinese. And in all this before they begin their technical studies, they are advised to be efficient in the English language, which is ever in vogue even in their conferences at home or abroad, and of which they have become very fond as well as most proficient therein, many of them. One remarks his interest in hearing Japanese boys sing in English, and being understood by the Chinese students when neither could understand the other in his own language. . . .

Their Distribution.—Since 1890 a continuous stream of Chinese students has, it is said, gone to the United States, and, according to a recent directory of them, there are now some 398 there and about 50 in the Sandwich Islands. These are found in 20 of the Eastern and Middle States. Massachusetts has 85 in 14 institutions, Harvard showing 33, New York 63 at nine points, Columbia University having 20 and Cornell 31, Yale 23, University of Pennsylvania 31, University of Illinois 12, and Chicago University 7. A probable incomplete report gives of the Western States, California 119, Oregon 16 and a few elsewhere. A goodly number of girls, about three dozen, mingle with their brothers in the "popular land of learning." For merly largely Cantonese, the Northerners are now very much in the majority.

Outside the Government students are a number studying at their own charges, estimated at about 200. In Great Britain the estimate is upwards of 200, with about twice as many on the Continent probably, making in all fully 1,000 Chinese students in Western lands. The Chinese Students' Union, 56 Devonshire Street, London, reports some 90 members, with Mr. Kwai Kwang-Tien as director of Chinese students in Europe. But culture is no substitute for character; however highly educated and civilized they may be found wanting some day. While the students' environment is often non-Christian, at least they are religiously inclined manifestly, and few elements are more responsive. In their attraction to the Y.M.C.A., that unifying force in Christian fellowship, especially to those unwilling to perpetuate our historic distinctions, we find a worthy aim. The appeal of Christianity, not without its ethical attraction to those fond of the old moral maxims of Chinese education, is coming to mean more, as in the case of the Chinese Director-General at Nanking, who, though not a Christian, declared "The only religion that teaches both the spiritual wants of mankind and the principles of morality also is the Christian religion. That is why we wish you to teach us in our schools." So, too, the very intelligence of the Chinese, as compared with some other peoples, makes them effective and earnest Christians when they are brought into right relations with God, and gives them the wider influence on return to their untutored villages in China. In illustration we have President C. H. Fay, Oberlin College, Ohio, who, being offered the presidency of the Paoing Provincial College by the Chinese Government while in mission service, only consented after the insistence of the authorities, and that on his own terms in the matter of teaching and continuing mission effort, he being the first Christian president of the college. While it is said of 60 students of the Peking University members of a student volunteer band, that they spent their summer vacation in going forth by two, visiting the churches and working under the direction of their pastors with revival interest resulting. . . .

"If not reached for Christ while students, the probability is great they never will be," and yet results then are most encouraging as in the remarkable success attending the campaign on behalf of the thousands of Chinese students in Tokyo, more being converted in Japan, away from native environment, than in China. At a Y.M.C.A. gathering there over 1,300 from every province in China were together, possible nowhere else. Of 300 in the United States it was said one-third were found to be members of the Y.M.C.A., and one-fourth of Christian churches. Therefore the importance that wise and adequate effort be put forth on behalf of these many Chinese students abroad in view of their paramount influence for good or evil and earnest prayer often, as well as unitedly on the Universal Day of Prayer for Students in the 2,000 universities and colleges of the World's Student Christian Federation.

## PHILOCHINENSIS.

Rev. E. H. Kellogg, who recently returned from India, has been called to a prominent pulpit in Pennsylvania. He is a son of the late Rev. Dr. Kellogg, for a time minister of St. James' Square Church, Toronto.



### A LORD'S DAY MORNING AT CITY TEMPLE.

On a former visit to London it was the writer's pleasure as well as profit to worship at the City Temple, made famous by the somewhat erratic but able ministry of Joseph Parker. We could not feel assured concerning his successor, Rev. R. J. Campbell, and had concluded to go elsewhere, but a second thought led us to venture. Familiar with Mr. Campbell's now widely known departure from what is generally accepted as the fundamental truth of the gospel, our visit was not without misgivings. This feeling was intensified by a rather exciting scene in the City Temple a short time ago, when two men rose during the sermon and challenged the utterances of the preacher. Withal, we went and were promptly shown a seat by a courteous deacon, in the body of the church. The audience was large, but there was ample room for all, with some to spare. We feel quite safe in saying that full one-half of the audience was made up of visitors. This was more a surprise, because it was communion day. In members the church has evidently fallen off. The writer was told by the kind deacon that the seat we occupied was formerly the seat of Mr. B—, a former official of City Temple, and a member of the British section of the Sunday-school Lesson Committee, with whom we have a delightful acquaintance. These vacancies will no doubt be taken by others, for there is no lack of those who love excitement and seek the novel rather than the true. Besides, Mr. Campbell, for what he believes, is not without a following in London.

The service was somewhat unique. There were over forty in the choir, all robed. There was nothing particularly artistic in the singing, but it was devout, excellent, a glorious thunder of praise to the God of Sabaoth. The worship was reverent and impressive from the beginning to the end. Any one there with a right purpose could not fail of a sense of God's presence. The atmosphere of the place was most edifying. Aside from his misty philosophy and peculiar views, the gifts of any man are quite more than ordinary who can attract such an assembly three times a week. Where lies the secret of his power? In the writer's judgment, it is first of all in the man himself. He has a fascinating personality. His clean-shaven face is a study. Though his hair is grey, his face is youthful in appearance, marked with pity, pathos, tenderness, and with a touch of sadness. It might easily be taken for the face of a saint. He possesses in an eminent degree that subtle thing we call magnetism. His voice is not strong, but it is musical and penetrating. He was earnest without noise, emphatic without gesticulation, and held the attention of his audience with intentness to the close of his discourse. He preached from ample notes, in simple language, apt illustration, and clear and orderly thought.

But the reader will ask, what about the quality of the sermon? His text was from Luke ii, 29; his theme, "The Sign of Jonah." The sermon was not a doctrinal one, but a plain, simple discourse, with exposition and application. After telling us what our Lord meant by the text, he alluded to the fact that there was no little disposition among even God's people to seek a sign, just as the Pharisees did. No sign should be given except the sign of Jonah. The voice of God by the spirit to the soul must, and when proper response is made, will settle the question. He applied the thought to the various incidents and circumstances of life, and made it impressively plain that who would know the will of God for himself must listen to and obey the voice of the Spirit within. There was a tone of tenderness running through the sermon as if the preacher himself was drawing from an experience of struggle. We have heard

the same message in different form before. He said nothing to which we could take exception. We were disarmed of any disposition to criticize, and were edified. No doubt the fact of its being Communion Sunday had much to do with the thought and spirit of the sermon. The fact that this gifted brother could present one phase of truth so impressively only deepened our grief that he could have drifted so far from those foundation truths of the gospel, which have become the precious heritage of the church and to which unquestionably Christianity owes her triumphs. He has quite distanced the most radical of the champions of the "new theology," and in our humble judgment has himself dealt a heavy blow to the cause he seeks to promote. It was not easy to believe, as we looked upon his refined modest appearance, that he could have been so reckless in his statements, or that he could have been guilty of aiming to shatter the noblest and most sacred convictions of the great multitude who acknowledge Jesus Christ, Savior and Lord. His recent book leaves no doubt as to his rejection of that which alone can make the gospel the power of God unto salvation. The presumption is startling. Canon Scott Holland, in reviewing his book, says with right:—"The haste in which it was written has been disastrous to the book. It bears too plainly the mark of something flung off with fatal ease and fluency. There is no sweat of severe labor to be felt in it. It is off-hand, loose, slap-dash, with something of levity about it, and even of impertinence. \* \* \* It dashes headlong into tremendous positions, and then leaves off, just where the serious work ought to begin."

Mr. Campbell is a man of impulse, and we predict will have much to regret by and by. We turn away from this drifting soul with a feeling of sincere sorrow, and with the prayer that God may recover him to the gospel he once avowed, and lead him to avail himself of an opportunity to preach and defend the faith of Jesus, rarely enjoyed among men.—M. Rhodes, in N.Y. Christian Intelligencer.

### CHINESE LAW GRADUATE HONORED.

Condensed from the Witness.

Mr. Peter Hing was accorded a reception in Knox church school room in honor of his graduation from McGill University.

Principal Peterson, who took the chair, expressed regret that he could not address the Chinese in their own tongue, but smilingly suggested that he would take up the study of that language one of those days.

"The great heart of McGill," he went on to say, "has gone out to Mr. Peter Hing. We shake him by the hand—both hands—and put our arms all around him and say, 'Well done, Peter Hing.'" There was a time at McGill when it was feared that he would do even better than he did, and appear in the list above the honored named of Barclay. As it was, it was a remarkable thing that any young man having to face the difficulties that Peter Hing did, should finish his law course and come out, if not on top, at any rate a good second in competition with the best minds of McGill.

Touching upon the subject of the awakening of the East, Principal Peterson said he was proud that an institution with which he was connected had had some share in helping a member of the Chinese race in the right direction. Canada perhaps had not quite realized her connection and her opportunities in this forward move of the Chinese, for while Chinese students were admitted free to the United States, they had to pay a poll tax of \$500 before they were admitted to Canada. A good deal was being talked about tariffs these days, but no country in its senses ought to

put a tax on brains.

Dean Walton, of the Faculty of Law, also spoke highly of Peter Hing's character and ability, and proposed that the following resolution be sent to the Dominion Government:

"That whereas Chinese students are free to attend universities in the United States and Europe, and are resorting to them in increasing numbers, but are in Canada subject to a poll tax, this meeting resolves that the imposition of such a poll tax is inexpedient and prevents Canada from taking her part in assisting the development of China. That although the said poll tax may be refunded after one year of study in a recognized university, its imposition deters Chinese students from coming here, and tends to prevent friendly relations between the two peoples. Your petitioners therefore pray that the said Act be amended to the effect of allowing free ingress to Canada of duly certified Chinese students."

He spoke of the fact that the American Government had remitted to China \$15,000,000 of the Boxer indemnity, and that the Chinese Government had decided to spend this money in sending 100 Chinese students to American universities every year. He also pointed out that such students could go to America, England, Germany and France free, and said he believed Canada was the only country which imposed a poll tax on such students.

The Rev. Mr. Thomson made a speech in Chinese, seconding the motion, the many Chinamen present heartily applauding.

Mr. Gregor Barclay, the president of the graduating class to which Mr. Peter Hing belonged, supported the motion. He said when Mr. Hing first came to McGill the other students looked on him as a kind of curiosity, and a sort of inferior being, but they soon found he was their equal in some respects and their superior in others. He was proud to be able to count Mr. Hing as one of his friends.

Mr. Peter Hing was then called upon. He had an enthusiastic reception. In supporting the resolution, he outlined in English a speech which he afterwards made to his fellow-countrymen in Chinese. He should tell his countrymen, he said, how well he had been treated in the college, and how well all the Chinese in Montreal were treated by the citizens generally. Then he should tell them about the Laymen's Missionary Movement, and especially about the recent great congress in Toronto, after which he should remind them of the benefits and privileges conferred on the Chinese by their western friends, and outline what he thought should be their attitude in this country. Then he should touch on the opium and gambling evils, and tell of the work of Dr. Thomson and the Chinese Christian Association were doing in Montreal.

Professor Arch. McGoun, Principal Scrimger, Mr. Robert Munro and M. Hackett, the latter a fellow student of Peter Hing's, also spoke in support of the resolution, which was unanimously agreed to.

Mr. Hing leaves Montreal shortly for British Columbia, where his father, a Chinese missionary, lives. He hopes soon to enter upon a course in Columbia University.

A petition in favor of the removal of the poll tax on students was signed at the meeting, among the signatures being Principal Peterson, Prof. Dean Walton, Prof. A. McGoun, Principal Scrimger, James Rodger, Gregor Barclay, Walter Paul, and many others.

An article on "The Flying Dreadnoughts," which THE LIVING AGE for May 15 reprints from the Economist, directs attention to one of the alarming possibilities of wars of the future.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## THE COUNCIL AT JERUSALEM.

By Rev. J. W. McClellan, D.D.

Certain men came down (Rev. Ver.), v. 1. The story of Pitcairn Island is one of wonderful interest. It was peopled by the mutineers of H.M.S. Bounty, who intermarried a few natives whom they found there. After a few years of vice and bloodshed, one of the sailors began to study the Bible. He was so impressed with it, that he succeeded in persuading the whole community to order their lives according to its teaching. When a ship from civilization at last reached them, it found a society that could not be matched on earth for simple piety and moral cleanliness. It was like a Garden of Eden come again. It was not long before missionaries arrived from the United States to teach these Christians,—what do you suppose? That their religion was all wrong, because they did not keep the Sabbath on Saturday. These are the "proselytizers" whom Jesus condemned. They are more anxious to make converts to some fad or ceremony, than to truth and righteousness.

Except . . . after the manner of Moses, v. 1. Dr. John Brown, the famous author of *Rab and His Friends*, thus describes a picture of Luther in the convent library at Erfurt. "It is Luther, the young monk of four and twenty, in the library of the Convent at Erfurt. . . . He is gazing into the open page of a huge Vulgate—we see it is the early chapters of the Romans. A bit of broken chain indicates that the Bible was once chained—to be read, but not possessed—it is now free, and his own. . . . Next moment he will come upon—or it on him—the light from heaven, shining out from the words, "Therefore, being justified by faith, we have peace with God," and in imitation of this, His dawn, the sweet pearly light of morning, shining in at the now open lattice, is reflected from the page upon his keek anxious face." Before that radiant text, the contention that Judaic forms and ceremonies are essential to salvation vanishes like the darkness of the night before the rising sun.

Great joy, v. 3. You can tell what sort of a person any one is, by observing what makes him laugh. There are some who never laugh so heartily as when something is told them in a whisper, something which is not fit for any one to hear, and which they would be ashamed to tell in public. There are others who enjoy nothing so much as to see some unfortunate person in trouble. They will tell you that they "nearly died laughing," when Jim fell down in the mud or Susy's hat blew over the fence and a dog ran off with it. Others get their greatest pleasure out of their vanity. If they overhear a word of admiration, they are in bliss, and to be in a position to command service and praise, is the height of their ambition. . . . But the joy of these Christians was of a different sort. It was because they had heard the good news of many unlikely persons having become Christians. It is the deepest and best kind of joy, to rejoice in people's being made better.

Brethren . . . Gentiles, v. 23. These are the same people that these Jewish Christians used to call dogs. The Prince Consort, the beloved husband of Queen Victoria, whose birthday we celebrate to-morrow, once taught his chil-

dren a lesson in sympathy. It happened that an old man whom he had made friends with somewhere, was at the table with them, dining, and began to eat with his knife. The young princes and princesses began to look at each other and titter. Their father reproved them with a look, and immediately began to eat with his own knife. After the guest had gone he said to them, "It is well to observe etiquette, but it is better to avoid insulting people. My old friend was worth the inconvenience I went to." How much happier would the world be if that spirit prevailed!

To the Holy Ghost, v. 28. Suppose we saw an army sitting down before a granite fortress, and they told us they intended to batter it down. We might ask them how. They point us to a cannon ball. Well, but there is no power in that. It is heavy, but not more than a couple of hundred pounds. If all the men in the army were to throw it, it would make no impression. They say, "No, but look at the cannon." Well, but there is no power in that; it is a machine and nothing more. "But look at the powder." Well, there is no power in that, either; a child may spill it, a sparrow may pick it up. Yet this powerless powder and this powerless ball are put into the powerless cannon; one spark of fire enters it, and, in the twinkling of an eye, the power is a flash of lightning, and the ball is a thunderbolt, which smites the wall with destruction. So it is with our churches and Sunday schools, our resolutions and our purposes. We need the baptism of fire, the gift of the Holy Spirit.

There comes a spring for every snow,  
For every death a life hereafter;  
And they whose tears have bitterest  
flow,  
Shall fill their lips with sweetest  
laughter.

—Rose Terry Cook.

## PRAYER.

There can be no darkness when Thou art nigh, for Thy name is Light. When our spirits know the calmity of gloom and the madness of despair, it is because they have not faith in Thee. O Lord God may all the some of men know that where Thou art there is joy without ceasing; that heaven indeed is where Thou art; that a lowly heart filled with Thee can never know wretchedness. And we ask that this truth be spread by help of Thy blessing.

## LOSING TIME BY SAVING IT.

It is easier to be on time than to be late. It seems easier to be late, and so we fall into the same old trap here that the Devil uses everywhere,—that of substituting seeming for fact. Many a man or a woman goes on through life without ever discovering that chronic tardiness means chronic and unnecessary—trouble, when chronic promptness would be easier, and avert all the trouble. We think we are going to save ourselves a few minutes for something else by putting off the doing of a promised piece of work until the last, break-neck moment; but we find that this last-minute method costs us more than the few minutes we thought to gain. It does cost an effort of the will to take up work, or to start to keep an appointment, or to get out of bed in the morning, in ample time to insure no tardiness. But that is all it costs: will-power; and that cost is always gain. Whereas the costliness of being behind time is a dead loss.

## LIGHT FROM THE EAST.

Circumcision—Was practised by the Egyptians, Ethiopians, Abyssinians, Kaffirs, and some of the natives of Australia and of this continent, at the entrance to manhood and initiation into the full rights of citizenship. It was at first most likely a recognition of the divine ownership of human life, a part of the body being sacrificed to preserve the remainder. While in other nations it continued as a hygienic custom, or a tribal mark, among the Hebrews it was spiritualized into a symbol of devotion to a high religious ideal. Modern Jews perform it in the child's home, on the eighth day, by an appointed official. The child is first placed on Elijah's chair, a vacant seat dedicated to the prophet because of his jealousy for the covenant, and certain texts are recited. The operator then sets the child on the godfather's knees, repeating a benediction. After the operation, the father recites another benediction, to which all present give a response, wishing a wise and good life to the child. Then follows a prayer by the operator, in which the child is named and blessing invoked upon him, to which also a response is made by those present. The ceremony is followed by a feast.

## WHAT IS ETERNAL LIFE?

Eternal life is a present possession. This is eternal life, the knowledge of God and humanity as revealed in Christ. John does not represent the deeper teaching of his Master when he translates the meaning of life and death, so far as they concern mankind, out of the physical into the spiritual. "We know that we have passed out of death into life, because we love the brethren." According to the profound and beautiful old man who wrote these words, mere existence is not life, nor is the mere extinction of the body, its reduction to the elements of earth and air, death. Life is existence, plus supreme quality; and death is existence, minus this quality.

Here is John, true to Christ, when all others forsook him and fled, following him into the court of the high priest, watching him with unutterable sympathy, accompanying him through his mockery and shame with inexpressible love, going with him to the place of crucifixion, and receiving, as he stood there, from the supreme Sufferer, the last message of care for the beautiful mother, and from that hour adding the august responsibility to the privileges of his discipleship. That is life—existence raised, enriched, and inspired by an unearthly and boundless love, and wrought over into heavenly excellence and joy.

Here, on the other hand, is Judas, covenanting with Christ's enemies that he may betray him; selling his Master, whom he knows to be innocent blood, for thirty pieces of silver; without sympathetic consciousness of all the truth that Jesus had spoken in his presence, of all the works of mercy he had done, and of all the particular love that he had shown him, going to the garden of agony and betraying his Lord with a kiss! That is death—existence without love, destitute of worth, dogged by despair and pursued by the shadow of an infinite horror. The man of love is the representative of life; the man of treason is the type of death.—George A. Gordon, D.D.

Truth being essential to holiness, it is the duty of Christians to bring it to bear upon all those who are ignorant, and all the works of darkness.

\* S.S. Lesson, May 23, 1909.—Acts 15: 1-5, 22-29. Commit to memory vs. 23, 29. Study Acts 15: 1-36. Golden Text—We believe that through the grace of the Lord Jesus we shall be saved, even as they.—Acts 15: 11.

## WHAT ARE WE DOING WITH CHRIST.

We spend our days settling questions. Acts of the will make up life. Our hours are filled with successions of decisions. The Lord Jesus Christ confronts us every moment. We are unceasingly required to decide what we will do with him. We are always in the position of Pilate, when he asked: "What shall I then do unto Jesus?" The cry of the mob in reply was:—"Let him be crucified." Pilate had to decide. So have we. We have to do it constantly. We know Christ's claims on us. He demands at our hands, and does it in love, that we comply with them. We either do it or we do not. We know what we do. There is no neutrality.

The world about us is the mob that raged about Pilate. As the mob before Pilate was clamorous for a decision, so the world demands one from us. Christ all the while patiently and tenderly looks upon us as He did on that court scene, and asks what will ye do unto Me? We must either accept or reject Him, confess or deny Him.

Every succeeding decision of every life has to do in this way with Christ, His cause, His name. Covetous deeds, unholy aspirations, gratifying self-see, following in the ways of a sinful world, are cries for a crucified Christ. Those who lose their first love and fall under the power of sin may be said to crucify the Lord afresh—act virtually like the mob that shouted their demands in Pilate's ears. The way of doing it may be less coarse and open, less bold and brutal, yet as truly wilful and real. "They are muffled echoes, to use the language of another, of the savage cries of crucifixion, heard in the streets of Jerusalem nineteen centuries ago—the tragedy of Golgotha re-enacted in the heart and life by the confessed Christian, with a name to live yet dead.

The Church is the body of Christ. He who assails and insults it assails and insults Christ. Disregard for the Church is surrendering Christ to the world—the mob, that clamor for His overthrow. The means of grace—all that are needed—are provided, and we are under obligation to use them. Every time we act without their use we reject Christ and insult the Holy Spirit. We must stand up for Jesus, or against Him. And we must do it everywhere, and continually.—Presbyterian Standard.

## GIFTS OF HEALING.

Peter's shadow had healing power in it. The sick upon whom it rested even for a moment, as he passed by, became strong and well, and rose up cured and happy. There are those in every community who carry with them, wherever they go, a like influence of healing and blessing. They bear into a sick room a delicate sympathy which not only enters into the experience of the suffering, but puts new cheer and hope into the heart of the insuring words. They speak encouraging and inspiring words. Their face has in it a message of cheer wherever it appears. They bring some promise of God, some word of hope and encouragement. The discouraged man they meet is made to feel not only that he has found a friend who is truly interested in him, but also that, after all, his case is not so hopeless as he imagined it to be, and that he need not despair. He is ready to try again. It is a blessed thing to carry such cheer and sympathy to despondent hearts.—Forward.

The surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment. God's will does not come to us in the whole, but in fragments, and generally in smaller fragments. It is our business to piece it together, and to live it into one orderly vocation.—F. W. Faber.

## THEY SHALL NO MORE GO OUT.

By Kate Tucker Good.

They shall no more go out: O ye  
Who speak earth's farewells through  
your tears,  
Who see your cherished ones go forth  
And come not back through weary  
years;  
There is a place, there is a shore,  
From which they shall go out no more.  
They shall no more go out: O ye  
Whose friends have journeyed farther  
yet,  
Whose loved will not return again  
For all your pleading or regret;  
They wait you at the sheltered door  
From which they shall go out no more.

No chariot wheel rolls from those gates;  
No bridled steed impatient stands;  
No stately caravan moves forth  
To cross through silent, desert lands;  
No swelling sail, no dropping oar;  
Rejoice, they shall go out no more!

## BE NOT DISCOURAGED.

Many Christians are depressed and disquieted because they are not, as they fear, growing in grace. The following considerations should give them comfort:

To see and lament our decrease in grace indicates not only the life of grace, but its growth. As it is a sign a man is recovering and getting strength when he feels his weakness, so it is a step forward in grace to see our imperfections. The more the Spirit shines in the heart, the more evil it discovers. A Christian thinks it worse with him than it was; whereas, his grace may not have declined, but only his light have become greater.

If a Christian does not increase in one grace, he may in another; if not in knowledge, he may in humility. If a tree does not grow so much in the branches, it may in the root; and to grow downwards in the root is a good growth.

A Christian may grow less in affection when he grows more in judgment. As the musician, when he is old, though his fingers are stiff, plays on the instrument with more art and judgment than in his youth, so a Christian may not have so much affection in duty as at the time of his conversion; but he is more solid in religion, and more settled in his judgment than he was before.

A Christian may think he does not increase in grace because he does not increase in gifts; whereas, there may be a decay of natural powers, the memory and other faculties, when there is not a decay of grace. Powers may be impaired when grace is improved.

A Christian may increase in grace, yet not be sensible of it. The seed may grow in the earth when we do not perceive it to spring up, and grace may grow, during our spiritual gloom, and not be perceived.

Christians, therefore, should not yield to despondency because they are not conscious of making advance in the divine life. The sun is reaching his meridian, even when clouds intercept his beams, and it is the assurance of a faithful God, that the path of the just is as the shining light, that shineth more and more unto the perfect day.

Affliction is the good man's shining scene:  
Prosperity conceals his brightest ray:  
As night to stars, woe lustre give to man.

—Young.

No superior, whether master, parent, husband or magistrate, can make obligatory on us either to do what God forbids, or not to do what God commands.

An old man was dying who had long served Christ, when one asked him: "Can you rest a little now, father?" "Dear child," he said, "it is all rest; for the everlasting arms are underneath me."

## LESSONS FROM BIRDS AND FLOWERS.\*

By Robert E. Speer.

Our Lord's praise of birds and flowers was for their lack of care. He felt no anxiety himself. He did from moment to moment what his Father gave him to do. Not a thought of repining or regret for the past ever came to him. For the morrow and what it would bring he had no care. He urged upon his disciples the same freedom from worry. Not that men were not to think of the future. He thought about it. He told his disciples what it was to bring him. Long in advance he saw the shadow of the cross upon his pathway. But he was at rest. He would ever do himself what was right. God would never do aught else than what was right. What, then, was there to fear? The birds and flowers were kept by God. So, also, would his children be. Let us then learn from birds and flowers the lesson of trust.

Birds and flowers fulfil their appointed ends. In the case of birds of prey we do not understand that end. It is part of the whole great problem of evil and pain. But the birds of prey and the poisonous plants are few. The great hosts of birds and flowers fulfil innocent missions. It is man with his freedom who rebels and disobeys. But we say, "Nature obeys because she cannot do otherwise, but man is free." Exactly so. God made man after his own likeness,—free,—free to fulfil his end, or free to deny his end. That it is his glory, that he can refuse to choose the lower, which he is free to choose, and choose the higher, which he is free not to choose.

The home of the birds is in the air, and the life of the plant is in the sun. It is upwards that they look. They are not conscious of their Creator, but it is toward him that their life is turned.

"Rivers to the ocean run,  
Nor stay in all their course:  
Fire ascending seeks the sun;  
Both speed them to their source:  
So my soul, derived from God,  
Pants to view His glorious face,  
Forward tends to His abode,  
To rest in His embrace."

The bird and the flower are small things, but great mysteries are in them. Each reproduces after its kind and after no other kind. Each speaks of a marvel of wisdom in creation which no method or process of creation can make less. If we fully understand any of the small est plants, we should understand all.

"Flower in the cranied wall,  
I pluck you out of crannies;  
Hold you here, root and all, in my hand  
Little flower,—but if I could understand  
What you are, root and all and all in all,  
I should know what God and man is."

Birds and flowers meet their tragedies. In the autumn frosts the flowers are cut down and wither. And the birds die of starvation or cold. Who hears any complaint? They meet their tragedies silently. "But," it is said, "they cannot complain." Well, we who can, can also refrain if we will. We meet no more tragic ends than they meet, and we can understand them and we know that we shall survive them. Why, then, do we murmur? Nature meets death when it comes, as God's children ought to meet whatever befalls them.

## DAILY BIBLE READINGS.

Mon.—Doves and purity (Matt. 3: 16, 17).  
Tues.—Eagles and strength (Exod. 19: 4-6).

Wed.—Vultures and corruption (Matt. 24: 23-25).

Thurs.—The rose and beauty (Song of Sol. 2: 1-7).

Fri.—The lily and purity (Song of Sol. 6: 1-3, 9-11).

Sat.—The thistle, uselessness (Matt. 7: 16-19).

\* Y. P. Topic, Sunday, May 23, 1906. (Luke 12: 24-28. Union meeting with the Juniors).

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It seems like taking coals to Newcastle to bring railway ties from Japan to America. But that is what is being done. Japanese white oak is being imported by some of the western railways for ties. No satisfactory substitute for wood has been found for rail way construction. So long as railways are being built forest conservation is an important matter.

Again has Scottish Presbyterianism supplied a high dignitary to the Anglican church. Archbishop Matheson, the new primate of Canada, is a descendant of one of the Selkirk settlers on Red river and has two brothers, elders in the Presbyterian Church. What would the Anglican church do without this never failing source to draw from?

Sir Andrew Fraser quotes a native of India as attributing any unrest which prevails in that country largely to unrest of the stomach. Cheaper cost of living, plenty of employment, and a proper system of education would probably remove most of the disaffection which prevails. Unrest of the stomach may account for much of the trouble which arises in other places than India.

In California prohibition sentiment is spreading, as is evidenced by the following quotation from a trade journal of San Francisco: "There is no denying the fact that business in the liquor line on the coast is very dull at the present time. Wholesalers were hopeful that the return of clear weather would bring a revival in business, but such has not proved to be the case, so far. Most of the large firms now have their traveling men out on the road, but orders are not coming in with the same regularity as of old. One after another the old-time towns are drifting into the prohibition ranks, and instead of this tendency being confined to any one section of the territory, it is to be noted in every direction."

**AS TO EXTRADITION TREATIES.**

Extradition treaties, under which those charged with criminal offences may be returned to the country from which they fled, for trial, are in the interests of the community generally, but occasionally they are liable to abuse. In the days of slavery, for instance, Canada never would have consented to have returned escaped slaves who had taken refuge on her soil, and in a country like Russia where almost anything opposed to the wishes of the autocratic ruler is construed into a political crime, the operations of such a treaty might work great hardship in certain cases.

We are not surprised, therefore, that Russian refugees in the United States are urging the abrogation of the treaty with that country. It seems heartless to return refugees to certain death, or to the horrors of Russian prisons, yet to abrogate the treaty would give criminals going to Russia immunity, while it would also encourage Russian criminals of all classes to take refuge on these shores. There seems to be no alternative but to have such treaties, and as far as possible throw the mantle of protection around political refugees.

The providing of the world with bread may in the future prove to be a serious problem. Millions of people consume wheat in larger quantities than formerly. The demand is certainly increasing. And with the exception of Asia, most of the wheat lands of the world are occupied, though there is quite a large area in Canada yet to be brought under cultivation. But the consuming population of the world is also rapidly increasing. The price of wheat has recently reached a high figure, largely due to speculation, in which the name of an operator named Patten has become somewhat notorious. It is unfortunate that what is so necessary for existence should be forced to an abnormally high price by methods which are little short of gambling. The children's bread should not be unduly enhanced in price by any unnatural means.

Whether a union of four of the great Protestant churches of Canada comes about as a result of present negotiations or not, it is almost certain to come at a later period, when the younger element, who have known nothing of the strife and jealousies which existed in the past, have become the leaders; and then we hope Anglicans and Baptists will be included. Meanwhile it might be well if the suggestion of Dr. Francis E. Clarke, national president of the Christian Endeavor Union, could be carried out, namely, that there should be a coalition of the Christian Endeavor, Epworth League and Baptist Young People's Union. A union of these bodies in carrying on Christian work would do much to break down prejudice and promote sympathy and good feeling, and thus pave the way for a comprehensive union of the churches which they represent.

Rev. Dr. Wardrope was announced to preach in Chalmers' church, Guelph, last Sunday; and we noticed that he conducted services in a country church a few days before. And Dr. Wardrope just passed his 90th birthday on the 16th inst. Verily his bow abides in strength.

**SABBATH BOATING.**

When the ice disappears from Canadian lakes and rivers the owners of pleasure craft of all descriptions take advantage of the opportunities for the pleasant recreation that aquatic exercise affords. Generally speaking it is a healthy and enjoyable pastime. It has come to be regarded with great favor by a large number of our Canadian youth. Within proper limits it is not open to adverse criticism. Manly and healthful exercise is always in order. It is productive of enjoyment and is conducive to physical well-being. The question, however, is pertinent: Is this desire for mere exercise and enjoyment kept in its own place? The claims on our youth are too varied to admit of undue devotion to any pastime, however enjoyable and invigorating. When it encroaches on other and higher duties, its influence is evil, not beneficial.

It cannot be denied that there is much foolhardiness on the part of many who are not conscious that they risk their own and other people's lives by reckless daring. Many of the accidents that result from boating are primarily due to the utter ignorance and folly of those who really know least about the management of a boat. How often, too, have casualties occurred from the fact that a boat's crew has been either partially or wholly intoxicated? Self-preservation, not to mention higher considerations, ought to keep those who indulge in intoxicants from posing as amateur sailors.

In connection with summer pleasure-sailing, there is a deplorable evil whose magnitude increases with every season. We refer to the great extent to which it is indulged in on the Sabbath day. From the time that navigation opens till late in the fall our bays, rivers, and ponds are dotted with every imaginable kind of pleasure-boat from the primitive mud-sow up to the natty steam launch and the elegantly equipped yacht. The men who occupy the first places in the ranks of business and public life did not so spend the Sabbath in their youth. They were to be found in the company of worshippers and those who revered the sacred day.

They may be unconscious of it, but those who indulge in open violations of the Divine command are not only doing a foolish thing for themselves, wounding the consciences of many in the community, but they are doing a positive injury to the young people in our midst. The children of Christian parents who see the total disregard of the Sabbath are affected by it. It is an erroneous idea that evil is confined to those who practice it. Example is too powerful a factor in moulding character to be disregarded. The contagion of evil example spreads fast and far. Youth everywhere is assimilative. New surroundings and new associates exert their ascendancy. With many misgivings at first he throws himself impetuously into the stream and floats downward with the current. Intelligence and individuality of character are not acquired without strong self-restraint. The Sabbath was made for man, but its desecration by making it a holiday is to



spurn one of God's best gifts to his children.

It is common enough to reason in defence of the profanation of the Lord's day that the toilers busily employed all the week have no other time for recreation and enjoyment. This is more plausible than real. The exactions of labor in many cases are no doubt severe, but as a general thing the long summer evenings and occasional lawful holidays afford sufficient time for recreation and amusement. In keeping the Divine command there is a great reward. In its violation good cannot come. It is pattering with conscience to imagine that Sabbath desecration is a small matter. It is no excuse for transgression to plead the evil example of others. Let every one who is tempted to indulge in this as well as every other mode of Sabbath desecration reflect on the evil he is doing to himself and others. It may appear easier to go on in the wrong way than to retrace his steps. The farther he advances on the downward road the more perilous it becomes and the more difficult to return. Some have succeeded in persuading themselves that they are doing no wrong in habitually indulging in Sunday excursions by land and water, but many have grave misgivings. Such would do well to reflect on the inspired saying:—"To him that knoweth to good and doeth it not, to him it is sin."

Let Christian parents and friends use their influence affectionately and earnestly to restrain those dear to them from participating in this growing evil. Human opinions change, customs continue to vary, but the divine ordinance is of perpetual obligation. Inscribed on the tablet of immutable morality we find God's command: "Remember the Sabbath day to keep it holy." This is obeyed neither in letter nor spirit when the day is devoted to pleasure excursions.

H. K. Caskey, of Toronto, has accepted the position of general secretary of the laymen's missionary movement in Canada, which was offered to him a few days ago. He will enter upon his duties at once. The chairman and secretaries of the denominational movements and the officers of the council will draw up a plan for a united missionary campaign to be carried out in every province during the coming summer and autumn.

There has been a large falling off in imports into the United States as well as Canada, both in quantity and value. The appraised value of all the merchandise received at the port of New York during 1908 was \$671,000,000, as compared with \$787,000,000 in 1906. If the Laymen's Movement had not come to the rescue we fear there would have been a falling off in the mission funds and as far as possible throw the manness. This has happily been averted.

Five hundred pianos and nearly ten thousand revolvers are stated to have been found in the palace of the deposed Sultan of Turkey. What he wanted of so many pianos is a mystery, even if he had to supply an instrument for each of the numerous wives in his harem. But the revolvers show in what terror he must have been of the assassin. Life must have been miserable for such a wretch, though he brought misery enough to others not to be deserving of pity.

#### DR. GRENFELL'S NOBLE WORK.

The grant of \$1,000 given by Parliament to Dr. Grenfell to assist him in introducing reindeer into Labrador is money well expended. Already his experiments in this direction have met with success, and it will be a grand thing if the creature which had supplied food, clothing, transportation, etc., to the Laplander can be made equally serviceable in Labrador.

Perhaps there are some who do not fully understand the splendid service this self-denying and heroic man is rendering. Those who have seen and heard him on the occasion of his visits to Canada cannot fail to have been impressed with the noble character of the man, who, giving up what would have doubtless been a brilliant career in England, has devoted his life to a service for his fellow men for which he cannot hope to obtain any reward in this life. For the benefit of those who may not know of his work, we append a brief summary, taken from an interesting article in the Outlook:—

"Early in June, or as soon as the first breaking of the ice will permit, Dr. Grenfell leaves St. John's harbor, Newfoundland, and from then till well into December, when winter storms have made navigation impossible, he is traveling along fifteen hundred miles of as bleak and inhospitable coast as there is in the world. The Strathcona, a stanch little ship of eighty-four tons, with a hospital ward amidships, is his summer home. The Doctor is ever hastening 'down north,' for though some of the coast is uncharted, and though fogs and storms are frequent, the work needs to be done and he is the only one to do it. Early each summer the four hospitals must be visited and their supplies of medicines, fuel and clothing replenished. This task occupies all of June and July, for the Strathcona drops anchor in practically every cove and harbor where the fleets are or where people live in northern Newfoundland or southern Labrador. In a single afternoon and evening in July no less than forty-four individual patients found relief and comfort in the snug cabin of the Strathcona.

"As soon as the anchor is down the boats begin to come alongside; some one throws a rope, and the little skiff is fast. Now the patients climb on deck. Perhaps the first one has one or more likely five or ten decayed teeth and a painful abscess of the mouth besides. Soon his pain is relieved and the next patient comes along. Those that need further treatment are carried in the Strathcona to the nearest land hospital where they can better be looked after. If any are too sick to come to the steamer, Dr. Grenfell or his assistant goes ashore to them.

"About the first of August the long northern trip to Ungava Bay begins. 'Ungava is away down north, where the mail steamers do not go.' A Hudson Bay Company supply-boat makes a yearly trip to Ungava Bay, and so does the Strathcona. There the families are scattered, but their need is great, and the Doctor makes a point of seeing as many of them as possible before their long winter begins. Again in the fall the steamer visits each hospital and the points of southern Labrador before she reaches St. John's.

"Dr. Grenfell asks no personal sympathy from us. He does not want us to pity him. He is never happier than when on the Labrador. To be there is to him the opportunity for service—as he has so beautifully expressed it, 'the joy of the opportunity of service.' His energy is tireless, and is devoted wholly to the people whom he loves and serves. His own money, the royalties from his books and magazine articles, the income from his lectures—the best of his mind and his body—he gives all to his mission."

#### THE PRESBYTERIAN ALLIANCE COUNCIL AND CALVIN.

The celebration of the four hundredth anniversary of the birth of Calvin will be a prominent feature in the Council of the World-Presbyterian Alliance, to be held in New York in June. The most of two days will be given to it. This is altogether appropriate. Calvin stands alone in the Reformation. He was not only a reformer but a builder. He grasped the great doctrines of the Bible with a clearness and force above all others. His breadth of view was broader. He lifted religious thought to a higher plane. He was a quickening force in the general life and the development of civil institutions of the world. In the Church he was the founder of Presbyterianism and his conception of the sphere of civil government has profoundly affected the modern policy in national life.

The following list of the topics to be presented, taken from the program, gives an idea of the breadth of the discussion of his life and influence: "Calvin and the Reformation;" "Calvin and Church Government;" "Calvin and the Christian Ministry;" "Calvin and the Case of Servetus;" "Calvin the Theologian;" "Calvin and the American Republic;" and "The World-wide Mission of Calvinism." The names of the speakers selected for the several subjects give good guaranty of the quality of the addresses.

A Scotchman writing on "Scottish Traits of Character" in an exchange, says: "The Scotch are a good deal like their national emblem—the thistle. (1) They bristle all over with self-protection. (2) They are scattered everywhere. (3) They exhibit a certain robustness of character that could not be symbolized by the lily or any other flower so well as by the thistle. And, (4) I might add (if this were not trespassing on our intention, as stated in the initial part of this paper) that their character is crowned with manly and enduring beauty. The thistle is no mean symbol, though, like the Jew, it is much looked down upon by the nations. One thing is certain, it cannot easily be suppressed." He goes on to arraign his countrymen of being over-critical, censorious, double-dealing and obstinate. This is the kind of thistle-down he scatters.

The Premier of Great Britain has at last introduced the long promised bill for the disestablishment of the State Church in Wales. A very large majority of the people of Wales belong to the free churches—Baptist, Methodist, Congregationalist or Presbyterian, and the argument for disestablishment is much stronger than in England, where the established Church represents a larger portion of the people. While a measure of this kind will carry in the Commons, the House of Lords will doubtless throw it out.

#### MISSIONARY WANTED.

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

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

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## THE FUGITIVE.

By Henry Normanby.

The author of this terrible pen-picture of a hunted criminal is an English writer whose name has become known but recently, and may not be familiar to our readers. They will, however, find this piece of word-painting painfully fascinating.

How the rain fell! How the wind blew! How the barges creaked and groaned as they pressed upon each other! How the river hurried away! How dark the darkness was! How dreary, how hopeless, how bitter was the night!

The man came creeping and stumbling and shuffling along, turning to look back at every few steps, furtively glancing about him, starting at every sound—a dirty, unkempt, ragged, wretched being, the fear of his fellows in his slinking, crawling gait; the fear of death in his restless, hunted eyes; the fear of God in his evil heart.

Constantly he stopped and listened, then shuffled and stumbled on again, sneaking deep in the shadow of the walls and houses, though everything everywhere was in shadowed obscurity, avoiding the open places, avoiding men and women, avoiding even children.

Through filthy streets, made filthier by the mire of traffic, through squalid alleys and over dreary wastes he made his way, and on and on, mile after mile, stopping only to listen, pausing only to look back. Hurrying stealthily and silently past the homes of men, away to the hospitality of the wilderness. His boots were without soles, and at each halting step his cut and bruised feet left a stain of blood. Blood there was also on his clothes, stale, dull-red, diluted with rain and mud, but still blood—veritable human blood.

Passing the open doors of foul pot-houses he breathed more deeply, for the exhalation was fragrant to his nostrils, and the reeking warmth grateful to his starved body; but he dared not enter one of them, dared not even look in, for men, his fellows, were there congregated together, and light was there, and laughter, and the sound of revelry. There each man knew his neighbor and gazed upon him, face to face; but he, the outcast and fugitive, was wretched and secret, and a man of darkness.

How the rain fell! How the wind blew! How the river hurried away!

Oh, the inscrutable mystery of the breathing world! This fearful man had once been fair to look upon; his mother had sung him to slumber with low lullaby, his father had taken pride in him, his children had clung to him, holding him by the hand. He had walked abroad freely in the sweet and noble air, and drunk deeply of the breath of the morning. His name was untarnished, and no sinister whisper assailed it. He had set forth in all the braveries of youth, and the powers of evil had come upon him and compassed him about and brought him surely into this pitiable pass. He had wandered in dark places and stumbled among the rocks, and the hand of calamity had lain heavily upon him.

As he crept through the darkness, stopping only to listen, pausing only to look back. His shifting, hunted eyes lighted on a morsel of bread, untouched even by the dog, he snatched it up and shuffled on, devouring it ravenously.

Making his way in the direction of the docks, he crossed pieces of waste land, stumbling over loose stones, old tins and heaps of refuse. Finding himself at times shut in by boardings, he had to retrace his steps and seek other ways to reach obscurity. He shuddered at the

sinister suggestion of the cranes which projected from the warehouses towering above him, he shuddered at the wind, he shuddered at the beating of the pitiless rain.

The short alleys and streets to his right ran straight out to the river bank. He glanced down each one, hesitating for a moment, then, deciding to seek a more secure hiding-place, he went on and on, always through deserted places, always in the darkest shadows. The sudden blast of a whistle startled him, and at the end of one of the pitch-black alleys he saw the red light of an outward-bound steamship. Other lights flashed in turn as the vessel went by, steaming safely through the mazes of the river, going freely out into the abysmal darkness of the deep. He could hear the steady beat of her propeller and the clatter of tackle about her decks. In a momentary silence he could even hear the pilot's order and the rattle of the chains as the wheel swung round.

She passed on, and he, too, resumed his way, flying tardily from the might of the Law. With every accomplished mile hope rose in his heart, every minute was enormously precious, and the minutes and the hours were passing, and his pursuers gave no sign.

Fear had conquered hunger, and holding the filthy piece of half-eaten bread in his hand he slowly hurried along, until at length his weariness became so oppressive and weighed so exceedingly upon him that he could scarcely thrust one foot before the other. Still he struggled on, stopping only to listen, pausing only to look back, until further progress was impossible. Dominated by his weakness he crept into a black alley which, like its fellows, ran crookedly out to the mud of the river, and, without attempting to find any shelter, lay down on the ground. The cessation from movement was sweet to him, even as he lay there, foul and pitiful, chilled to the marrow with the ceaseless, dreary, drenching rain.

For a minute, a radiant, perfect minute, he slept and forgot his danger, his sorrow, his unutterable misery. Oh, the sweetness of that brief oblivion, of which pain had no part, neither memory nor tears! The sublime abolition of that fraction of time wherein he was once more young and entirely innocent and magnificently free! It was no guilt-laden soul that slept there, but a child lapped in the loving safety of its mother's arms.

Round him were gathering all the forces of Fate, the tempest of retribution was thundering in the air, and the sea of his destiny was rising with the menace of destruction.

He awoke with a terrible cry, and started up, alert and listening. No, it was imagination, or a dream—nothing. He again lay down, only to start up once more in a few seconds. This time he was not mistaken. He heard with certainty the far-off baying of a dog!

Leaping to his feet, the wretched man hurried away, breaking into a shambling run, and once more through the noises of the night came that faint and far-off cry.

How the wind blew! How the rain fell! How the river hurried away!

He ran stumbling along, no longer stopping to listen nor pausing to look back. On and on through the dreary night, while again came the baying of the dog, more distinct, more insistent—nearest! Through squalid streets, under dripping archways, across roads and down alleys the fugitive hurried. Sometimes they had no grass, whereupon he turned back, reluctantly retracing his steps, cursing bitterly the while. Still

on, slackening perforce his half trot, half run, into obscurer alleys and yet darker places. At times he fancied the baying of the dog had ceased, and hope rose in his heart; but in the brief silences which followed the wild rush of the wind and the pitiless beating of the rain, it came to him again, distinct, insistent, unmistakable, and always nearest!

For the fraction of a minute it occurred to the wretched man to ask help of his fellows; but he dismissed the thought, knowing only too well that it would be useless. The hand of every man was against him, for even as he had sown so was he also reaping. His own mother had repudiated him and cast him forth. Oh, Father in Heaven, what manner of man was this whose mother turned from him in his hour of need?

He hurried further and further from the lighted streets and the comfortable warmth of taverns, and, keeping always in the shadows, turned down one of the alleys which ended at the bank of the river, thinking that possibly he might find a boat in which to cross.

He stopped for a moment to listen, running on again with the energy of desperation as the deep baying of the dog came out of the night, following him. The bread, which he had only half eaten, he threw away in the vain hope that the dog might be tempted to stop for it.

Still the blood, fresh and bright red, marked every footprint, and still on his clothes was blood, stale, dull red, diluted with rain and mud, but blood, veritable precious human blood.

He was utterly exhausted and spent. His jaw dropped and his tongue protruded. His breath came quickly and laboriously, as of those stricken with swift and mortal sickness, and a great oppression was upon him. His eyes were wild and bloodshot, yet they restlessly glanced hither and thither, seeking a means of escape. His legs gave way beneath him, and several times he fell headlong, only to drag himself up again and struggle on and on—anywhere for safety, anywhere out of reach of the vengeful, implacable beast that followed without ceasing.

Reaching the bank of the river, the hunted man saw in a moment that his time had come. The tide was far out, and the boats lay firmly in the thick mud. He made an effort to get out to the edge of the water, but the depth of the mud prevented him, and he hastened along the bank eagerly seeking for any hole or corner in which to hide. For a moment the wind died away, and out of the darkness came the terrible cry of a huge bloodhound. Help there was none, hope there was none, pity there was none! Everything had its allotted task; the sombre clouds were sweeping beneath the stars; the wind was blowing across the earth; the rain was falling upon the just and unjust; the river was hurrying away. Everything was fulfilling its destiny. The man also his.

As the desperate wretch hurried along looking for a place of escape, he suddenly almost fell into an open drain. Lowering himself down to lessen his fall he dropped into the foul sewage which flowed out over the mud to the river, and waded up the drain until he reached the small black tunnel through which the blacker filth ran with a sulken roar.

Within there was nothing but intense darkness, so deep, so sinister and appalling, that the man hesitated to enter; but his restless, eager eyes, always seeking a means of escape, discerned in the darkness without a monstrous blood-

hound, with muzzle almost touching the ground, coming along the riverbank, even as he had come, following in his very footsteps. As irresolutely he gazed at the dog, the animal gave voice to a long, low growl.

The doomed man turned and waded into the horrible depths of the tunnel, while a great splash warned him that the dog had sprung into the sewer and was following him with swift, unerring steps. The sewer deepened as he went on, and he was soon wading waist-deep in the pestiferous liquid which rushed past him. At the same moment something soft, wet, and living leaped upon his shoulder and plunged again into the rushing water.

Behind him came the dog, silent and terrible. As he sank up to the neck the man made a last frantic effort to hold on to the slimy wall of the tunnel. He clutched at it vainly, his feet slipped, and the foul water rushed over him. He rose once more, and the next instant his throat was seized in a fearful grip. For a moment he struggled, tearing at the dog's head with his hands, then uttered a long and frightful cry, and the performance was over.

Holding the lifeless body of the man in his teeth, the dog swam out into the open air. He dragged it out into the mud, and, having given it a savage shake, just as he might have shaken a rat, turned slowly away and disappeared in the darkness. Immediately afterwards some dozens of small, wet, soft creatures, with pointed noses and glittering eyes, emerged from the black water and made their way to the body with a speed which suggested the expectation of a feast.

And still the rain fell, and still the wind blew, and still the river hurried away.

#### PETER AND TREE PLANTING.

Peter lived on the prairie. When he was three years old the first railway train came through. Uncle Peter carried the small boy to see it.

A boy on the train threw a peach to Peter. He ate it, and laughed with delight.

"Don't throw away the stone," said Uncle Peter; "we'll plant it."

Peter's chubby, brown, little hand patted the soft earth over it. That first season he watched the green shoot break through and send out a few leaves. The next season it was tall enough for Peter to jump over it. The next season it was so tall he couldn't.

When Peter was eight years old there were seven peaches on his tree, one for each member of the family, and not one of them had ever tasted anything so good before. He planted all the stones.

To-day Peter is a big boy. He has eight well-grown peach trees, which carry health and delight to all the neighborhood. And he has a young orchard coming on, which will some day bring more money than all his father's crop.—The Youth's Companion.

#### MISTAKES OF AUTHORS.

The author of "Don Quixote" makes the party at the Crescent tavern eat two suppers in the evening. Scott, in one chapter of "Ivanhoe," gives the Christian name of Malvoisin as Richard, subsequently altering it to Phillip. Pope makes a weasel eat corn. Kingsley makes John Brumblecombe read the prayer, for "All sorts and conditions of men," though in the time of Elizabeth the prayer book did not contain it. Sir Archibald Allison speaks of "Sir Peregrine Pickle," when he means Sir Peregrine Maitland, and the same author translated "droit de timbre" as timber duty, "a howler," which is only equalled by Victor Hugo's translation of "Firth of Forth," "premier de quatre."—London Academy.

#### THE TONE OF THE VOICE.

It is not so much what you say,  
As the manner in which you say it;  
It is not so much the language you use,  
As the tones in which you convey it.

"Come here," I sharply said,  
And the baby covered and wept;  
"Come here!" I cooed, and he looked  
and smiled,  
And straight to my lap he crept.

The words may be mild and fair,  
And the tones may pierce like a dart;  
The words may be soft as the summer  
air,  
And the tones may break the heart.

For words but come from the mind,  
And grow by study and art;  
But the tones leap forth from the inner  
self,  
And reveal the state of the heart.

Whether you know it or not,—  
Whether you mean or care,  
Gentleness, kindness, love and hate,  
Envy and anger are there.

Then would you quarrels avoid,  
And in peace and love rejoice,  
Keep anger not only out of your words,  
But keep it out of your voice.  
—Youth's Companion.

#### QUEER BIRD HOMES.

"Queer Bird Homes" is the title of an article published recently in Germany by Harry Maas, ornithologist, in which many instances are cited to show that the tastes of birds as to their habitations vary. A swallow's nest under the eaves of a railway passenger coach he speaks of as most peculiar. Not so much because it was a car, but because this particular one made daily trips between two places. Being on the move about half the time, it was hard to say when the swallows were flying homeward. The nest remained undisturbed, and a little family of three finally emerged from it. He quotes from "Kosmos," in which a nobleman relates that for twelve years a goldfinch pair came regularly to his garden and built a nest out of forget-me-nots. The habit of the birds was so well-known that a bed of the little flowers was cultivated expressly for them. In the historical museum of Soletta, a city in which watchmaking is the chief industry, there is a bird's nest made of watch springs. It was discovered in a tree, where it had been built by a wagtail pair. The little feathered architects used the metal for the outside and to hold the soft lining.

#### A LONELY DWELLING-PLACE.

North of Scotland there is a little island called Kilda, where there are only six families composed of seventy-three persons. They have communication with the mainland only once a year, when the agent of the owner visits the island to collect rents, and carries with him a package of letters and newspapers. The families' provisions consist of barley bread, eggs, and sea-birds. Fish abound in the waters, but the islanders do not like them as food, and catch them only to sell when the agent comes over.

To pay their rent they weave rough clothing and blankets to sell. In the summer they cultivate gardens, collect birds and eggs for winter stores, and fish for trade. But these poor people, while fighting a hard battle for life are contented with their lot. Crime and intemperance are unknown among them, and courts are never held. All the adults are members of the Church of Scotland, and know a large part of the Bible by heart. A minister resides among them, and holds regular services on Sunday and during the week. This little world is in strange contrast to the busy life of the twentieth century.—Youth's Companion.

#### COMFORT FOR MOTHERS; HEALTH FOR CHILDREN

Baby's Own Tablets will promptly cure indigestion, colic, constipation, diarrhoea and teething troubles, destroy worms, break up colds and thus prevent deadly croup. This medicine contains no poisonous opiates or narcotics, and may be given with absolute safety to a new-born child. Mrs. C. L. Manery, Leamington, Ont., says: "My baby suffered from colic and constipation so badly that we did not know what it was to get a good night's rest. But since giving him Baby's Own Tablets the trouble has disappeared and he now sleeps well. The action of the Tablets is gentle yet very effective." Sold by medicine dealers or by mail at 25 cents a box from 'The Dr. Williams' Medicine Co., Brockville, Ont.

#### DORA'S HOUSEKEEPING.

One morning Dora's mother was going away to the next town. She was going to bring grandma for a visit. The carriage was waiting before she was quite ready. "Now I shall not have time to finish my work," she said. "I will let you sweep the sitting room, Dora. You did it very nicely last week, and I know you want to help me."

Dora was pouting because she could not go in the carriage with her mother. She thought at home when she wanted to go so much. So she did not answer, but sat by the window pouting till the carriage was gone. Then she said to herself: "I don't feel like sweeping, and don't care how I do it. I think it's too bad that I can't go to ride!"

"So she swept the sitting room in a very heedless manner. She did not get the dustpan and take up the litter; she only brushed it together and left it under the hearthrug."

When her mother came home she praised her for making the room so neat. Grandma praised her, too. She said, "I like to see children do their work well. Then I feel sure they will do their work well when they are grown up. I am glad if our little girl is going to be a good housekeeper."

O how Dora felt! She was so ashamed of what she had done. She felt worse because they praised her. She kept thinking of the litter under the hearth rug. She was afraid some one would move the rug and see it. She was unhappy all the rest of the day. When she went to sleep at night she dreamed she could not find the dustpan.

She woke very early the next morning and went down stairs alone. She found the dustpan and brushed up the litter as carefully as she could. It seemed easy enough to do it now.

She wished that she had done it at first; then she would have deserved praise from her mother and grand mother.

Dora remembered this for a long time. I am not sure that she ever forgot it; and it taught her a good lesson. She found that wrong-doing made her very unhappy. When she grew older she learned to be a neat housekeeper.

#### MONTREAL AND QUEBEC.

A veritable edition de luxe among rail road pamphlets has been issued by the Grand Trunk Railway system to proclaim amongst tourists the glories of the cities of Montreal and Quebec. The brochure is beautifully printed, and generally arranged in the artistic style of earlier days, when the ornamentation of a volume was regarded as an important incident to its presentation of reading matter. It is also very well written, and gives an interesting description of the two most interesting cities in Canada, with many illustrations from photographs. Sent free to any address. Apply to J. Quinlan, Bonaventure Station, Montreal.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

It is arranged that the induction of Rev. A. G. Cameron, M.A., of Merivale, as pastor of St. John's Church, Brockville, will take place on the evening of Thursday, 27th inst.

Of the Upper Canada boys who entered the ministry, the most prominent were the late Archbishop Sweatman, Primate of All Canada, and Rev. Dr. Armstrong, of St. Paul's Church, Ottawa, the latter being head boy in 1866.

The ladies of the Glebe church with characteristic enthusiasm have already raised \$1,200 out of \$1,500 to meet an offer of \$1,500 from Mr. Andrew Carnegie to buy a \$3,000 organ. The \$300 additional will be ready in time for the installation of the instrument this coming autumn.

Last Sunday evening Rev. Dr. Herdridge concluded the series of sermons to men, so much enjoyed by all privileged to hear them. The subject was "The Power of Character." A choir of male voices had charge of the musical service. Thereafter Dr. Herdridge held his usual reception in the parlors of the church.

Miss Hattie O'Donnell, who is probably the first lady missionary sent out from Ottawa, is in the city, the guest of Mayor and Mrs. Hopewell, and last Sunday evening gave an address in Bank Street Church lecture hall. Miss O'Donnell was a member of Mrs. Gordon's Bible class up to seven years ago, when she went out as a missionary to India.

The Rev. Dr. McMeekin, formerly minister of Aylwin and vicinity, spent a few days at the manse last week and on Sunday morning took the service at Aylwin and in the evening preached at Kazubazua. His sermons were very much appreciated by all who were fortunate enough to be present. Time does not seem to have diminished the doctor's power and eloquence in the pulpit, such were much in evidence throughout the services.

At the last monthly meeting of the local auxiliary of the B. and F. Bible Society there was a good attendance, with the president, Dr. Armstrong, in the chair. Favorable reports on the work were received. As the treasurer, Mr. Jas. Gibson, is leaving the city for a time, Mr. Jas. Hope was chosen to act as treasurer in his absence. Mr. David McElroy, the agent for the society, will shortly start on his annual round. He will visit 12 counties in the Eastern part of Ontario and will address over 200 meetings in behalf of the work of the society. Ottawa branch is the second largest contributor to the work of the society in Canada, giving last year \$5,525.

In our report last week of the W. F. M. meeting no mention was made of the reception given the delegates and friends by the ladies of St. Andrew's Church. It was a greatly appreciated and thoughtful kindness, and the pleasant hour spent in social intercourse will long be remembered by the visitors. It was a fitting close to a very successful annual meeting of the women's parliament. In this connection it may be said that the members of the billeting committee—Miss Durie, convenor—were untiring in their efforts at making the visitors comfortable; and it goes without saying that the Ottawa ladies did everything in their power to aid the committee. "Ottawa is a nice place to visit," was the opinion expressed by everyone.

If a man speaks or acts with a pure thought, happiness follows him like a shadow that never leaves him.

## TORONTO.

The Rev. Dr. Barclay, of St. Paul's Church, Montreal, was the preacher in Westminster Church, Bloor street east, last Sunday, morning and evening.

The trustees and managers of a church in this city are being sued for \$5,312, balance alleged to be due on contract for erection of the church. There must be a mistake somewhere, the congregation in this city is both able and willing to meet all just demands made upon it from any quarter.

The Globe, making mention of Professor Jordan's appearance in the pulpit of Rosedale Church, in the absence of Rev. D. Strachan, last Sunday, says:—Dr. Jordan is known as the most vital and effective preacher in the Canadian church, and his recent contribution to the Old Testament problem makes him one of the most interesting scholars in the religious world.

"I haven't heard of it officially," said Rev. A. Logan Geggie, of Parkdale Presbyterian church, when a newspaper reporter showed him a dispatch relating to a call to St. Andrew's, Winnipeg. But he admitted that the matter had been mentioned to him in a casual way. "And I have not, of course, considered it. Any consideration that would cause me to think of a change would lie in Winnipeg, not in Toronto. I suppose Winnipeg does present opportunities," said he with hesitation. "However, I repeat, the matter has not been considered yet." Mr. Geggie was a graduate of Edinburgh University before coming to Toronto, where he has served ten years in Parkdale, where his salary is \$3,250 without a manse. "St. Andrew's, Winnipeg, will have to do some hustling to get Mr. Geggie away from Toronto," said one prominent member.

The Rev. Dr. and Mrs. Gregg were at home to all their friends on an afternoon last week, the occasion being the sixtieth anniversary of their wedding. Telegrams and cables of congratulation were showered on the old people, and many tributes of affection and esteem in the form of flowers were also received. Tea was served by Miss McMicking, Miss Marjorie Gregg and Miss Kerr, and amongst those present were Sir Mortimer and Lady Clark, President Falconer, Principal Gandler, Mr. and Mrs. Wallace, Prof. Ballantyne, Mr. and Mrs. Gunther, Prof. and Mrs. McCurdy, Mr. Frank Yeigh, the Rev. Mr. Strathcona, the Rev. Mr. Wishart, Mrs. Gunn, Mrs. McMechan, Mr. and Mrs. William Greig, Dr. and Mrs. Stewart, Clinton; Mr. and Mrs. Gregory, Mr. and Mrs. David McLaren, Mrs. Bertram, Mrs. Hamilton Burns, Rev. Dr. and Mrs. Duncan, Mr. and Mrs. William Davidson, Prof. and Mrs. Fletcher, Miss Lizzie Burns, Mrs. William Kerr, Dr. and Mrs. Kennedy, Mr. and Mrs. Henderson, Prof. Hume and Mr. A. F. Wickson.

## MONTREAL AND QUEBEC.

Rev. C. B. Ross, of London, has accepted the call to Brandon.

Rev. Dr. David Crombie, who is on furlough from the John G. Paton Mission, New Hebrides, where he has spent the last seven years was the preacher in St. Paul's Church last Sunday evening.

Rev. James MacKay, of Chippewa, has been unanimously called to the pastorate of Calvin Church, in succession to Rev. Mr. George, who recently resigned, owing to ill health. It is expected that Mr. MacKay will accept. The congregation is gratified not to have to face a long vacancy.

Rev. McEachern, of Leaskdale, in the absence Rev. Mr. Fraser, from illness, took the services at Uxbridge two Sundays.

## WESTERN ONTARIO.

Rev. Neil M. Leckie, B.D., of Burns, is called to Kirkwall.

Rev. Alfred Bright, of Ingersoll, has been conducting preparatory services at Tavistock.

Rev. Mr. Hall, of Sarnia, and Rev. Mr. Fee, of Wyoming, exchanged pulpits on a recent Sunday.

Rev. A. D. McHaig, of Jarratt, preached his farewell sermon last Sunday, and will at once leave for Lorne.

The Rev. F. W. Gilmour, of Penetanguishene, has declined the call extended to him by the congregations of Tottenham and Beeton.

Rev. A. Henderson, clerk of London Presbytery, preached Dorchester and Crumlin pulpits vacant last Sunday. He will act as interim moderator during vacancy.

On Wednesday evening of last week Rev. Mr. Stephenson, lately of Edmonton, was inducted at St. Andrew's church, Keewatin. A reception and supper followed.

Miss Nellie Hodgins, who for eighteen months very acceptably filled the position of soprano soloist in Knox church, Woodstock, was presented with a kindly worded address and a purse of gold on her leaving the city.

On the tenth anniversary of his pastorate, Rev. W. A. J. Martin of Zion Presbyterian church, Branford, was waited on by the church representatives and presented with \$600 and granted three months' holidays.

Mr. Alexander McMurdo, who is leaving for the West, was tendered a farewell social and an address by the First church, Galt; also a watchguard and suit case. Mr. McMurdo had always taken a deep interest in the choir and church work generally, and he will be greatly missed.

The Confederates, of Mount Forest, in noticing a lecture in Westminster church by a well-known Toronto divine, says: Dr. Gilray's bright, breezy style, varied by sketchy, but graphic word-pictures, illumined with flashes of humor, and impressive with serious reflections, made the lecture one long to be remembered.

Mrs. Carruthers, on leaving Bracebridge for Orillia, was entertained by the ladies of the congregation and presented with a pretty china tea service and silver tray. Mrs. Brown presided, and after a few words called on Mrs. Bastedo, who read an address in which Mrs. Carruthers was thanked for her past services and efficient help and the wish expressed that she would be blessed in the future, wherever she might be called upon to labor.

Seldom does a St. Mary's audience have the opportunity to hear and enjoy such a beautifully classic programme as that given at the organ recital in Knox church last Monday night under the auspices of the Anna Hudson Club, says the Journal. It was a "veritable musical treat," and special mention was made of the singing by Mr. and Mrs. J. A. Riach. Mrs. Riach's beautiful rich soprano voice being heard to great advantage in a solo, Campeon's "Ninety and Nine."

Rev. A. H. Denoon has been inducted into the pastorate of the Presbyterian Church, Antigonish. The choice of the Antigonish brethren was a splendid one, says the New Glasgow Chronicle. Mr. Denoon is a fine type of the able young Pietist, a clever preacher and a popular gentleman.



## WINNIPEG AND WEST.

Next regular meeting of Winnipeg Presbytery will be held on 15th July.

Rev. T. McCord, of Blythfield, accepts the call to High Bluff and Cochrane.

Rev. Dr. W. L. Fraser, of Vancouver, has been elected moderator of Synod of British Columbia.

Rev. David Iversach, B.D., has been appointed moderator of Presbytery in place of Rev. Dr. McMillan, remover from bounds.

On his way back to Toronto, after taking part in the Evangelical campaign in the Kootenay District, B.C., Rev. Prof. Kilpatrick, of Knox College, Toronto, gave an exceedingly interesting account of the work to a large congregation in Westminster Church.

Rev. C. W. Gordon, D.D. (Ralph Connor) is chairman of the Board of Conciliation which has been considering differences between the Winnipeg Street Railway Co. and its employees. Dr. Gordon is a many-sided man, doing work in widely varied fields, and "making good" in them all.

Qu'Appelle Presbytery will arrange for a simultaneous evangelization campaign to take place next fall, and to cover all the stations within the bounds. Windthorst in this presbytery has been raised to the status of an augmented charge, and Rev. Mr. Leadingham placed in charge with a view to settlement.

A committee was appointed by Winnipeg Presbytery to study the whole question of work among the foreign peoples of the city, and to co-operate with any other church or organization interested in the same matter, the committee to consist of Revs. Dr. Bryce, Dr. Wilson, A. McTaggart, W. A. Maclean and Principal Patrick, and Messrs. D. Sinclair, J. B. Mitchell, Archibald Macdonald and R. M. Thomson.

At a supper in aid of the Ladies' Missionary society given in the lecture room of Knox church nearly 150 members of the congregation were present to listen to a masterly address, delivered after supper had been served, by the Rev. Dr. DuVal, who has completely recovered from his recent illness. Dr. DuVal attended the recent Laymen's Missionary congress at Toronto in his capacity of moderator of the General Assembly, and spoke of the principal points brought forward at that great gathering.

The Manitoba Free Press, says:—The courtship of the churches threatens to develop if organic union be long delayed, into runaway marriages. There is a rumor of a movement to secure a Methodist and Presbyterian alliance in Winnipeg for the promotion of city missionary work; and Frohisher has already led off as the Gretna Green of Saskatchewan. The congregation there have just gone and got married without waiting for the consent of the parent churches; and the Regina Leader claims that this is the first case of union in the province.

At Winnipeg Presbytery, on behalf of the committee appointed at the last meeting in reference to prosecutions under the Lord's Day act, Principal Patrick reported that the committee had interviewed the attorney-general and the police commissioners, and that, after some negotiations and correspondence, H. W. Whittia had been appointed public prosecutor, his salary to be borne jointly by the province and the city. The Presbytery, on motion of Dr. Bryce, expressed its satisfaction that the local government and the city authorities have united in the appointment of a public prosecutor.

At the last meeting of Winnipeg Presbytery it was agreed to present an overture to the general assembly, asking that body to consider the advisability of issuing a uniform series of certificates of disjunction, certificates of baptism, marriage certificates and books for district elders. On the suggestion of Dr. DuVal, it was proposed also that the book of forms be republished and enlarged. The following committee was appointed to prepare the overture: Revs. Dr. Wilson, Dr. DuVal, Dr. Gordon, Dr. Bryce, Principal Patrick and Dr. Baird.

## BRANDON PRESBYTERY.

From Our Own Correspondent.

D. J. Townley, of Pierson, was licensed to preach the gospel.

The Rev. Wm. Meikle, evangelist, being present was asked to sit and correspond.

Ingelow asked leave to borrow with a view to building a church. Permission was given.

The report of the committee was adopted and great things are anticipated as the result of the meetings.

The Presbytery met in St. Paul's church, Brandon, on May 10th, 7.30 p.m., the moderator, Rev. J. G. Stephens, of Reston, presiding.

Carberry asked leave to sell its present church property with a view to building more suitably and commodiously. Leave was granted.

A Presbytery meeting in this busy west is as full of humming toil as a bee hive; speeches are short and to the point, and no one speaks unless he has something to contribute of vital importance.

A committee was appointed, Mr. Beckett of Carberry being convener of it, to take steps looking to church extension in Brandon. It is thought that in a city of 11,000—a city predominantly Presbyterian—there must be room for a flourishing cause in the east end, making the third Presbyterian church in the place.

Rev. J. G. Stevens reported to Presbytery his visit to the Pipestone Indian reserve. The Indians wanted an industrial school upon their own reserve instead of having to go to Regina or elsewhere for advanced education. Also, they were unanimous in desiring the ordination of their missionary, John Thunder.

A lengthy and animated discussion over the home mission work of the presbytery took place. The able and warm-hearted convener thereof, Rev. Peter Strang, of Virden, is evidently the right man in the right place, and his work in nursing missions to the standing of augmented charges and from that stage to independent and self-sustaining parishes is worthy of all praise.

Mr. Kellock reported for the evangelistic committee recommending a simultaneous course of revival services to be held in all charges within the bounds to take place in the latter part of November and the first part of December, and that sessions be asked to urge that prayer for the movement be offered in the various fields, both at the family altar and the church services.

Brandon had, however, been favored a few nights before the meeting with oratory of a very high and rare quality in the noble lecture of a Presbyterian from the United States, William Jennings Bryan. He was brought to Brandon by the Y.M.C.A., of which Alexander Shewan, Esq., an elder of St. Paul's church, is the generous, enthusiastic and popular president.

Reston and the associated preaching stations make a charge too large for one man to work satisfactorily. A resolution came from the session asking for a rearrangement of places so as to lessen the driving and make, with an outside point, two fields where there is now but one. A committee was appointed to safeguard all interests, make full arrangements and report at a later meeting of Presbytery.

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

## ROCK LAKE NOTES.

The Presbytery of Rock Lake met at Darlington Tuesday, May 4th, present eleven ministers and five elders. After the minutes of the last meeting were read, a letter of appeal was read from Mrs. Cardine re decision of Darlington session. She was instructed to approach the Presbytery properly.

Commissioners were appointed to the General Assembly which meets at Hamilton in June.

A committee was appointed to investigate the trouble at Ninga and report, also at Killarney in regard to the Roll and report.

At the evening meeting Rev. P. Scott spoke on the subject of Home Training; Rev. F. J. Hartley on Giving as Worship; Rev. J. A. Beattie gave an eloquent address on The Laymen's Missionary Movement; Rev. Hamilton on Some things I saw at the meeting of Laymen in Toronto. Rev. Clarkson, M. A., moderator, occupied the chair and the choir led the praise service.

On Wednesday morning the committee on Evangelism reported and proposed a simultaneous campaign beginning with the 14th of June led by Drs. Gordon and McKinnon and assisted by 20 others, who had promised. Several objections being heard it was decided to defer the matter till fall.

The convener of the Y. P. S. reported that the answers to questions sent out would indicate a desire for a Presbyterian Union. It was decided not to act until the fall meeting.

The next regular meeting will be held at Miami on the second Tuesday in September.

The Darlington people made the Presbytery very happy and comfortable in their homes and in their beautiful new church.

## EASTERN ONTARIO.

Rev. George Mingle, of North Lunenburg, has been preaching in the Methodist church Lunenburg.

Rev. Dr. McMillan, on his way from Winnipeg to Halifax, visited friends at Lindsay, and lectured on the "Life Story of Abraham Lincoln." Members of his old church, and citizens generally, were delighted to see him again.

Rev. N. D. Keith, B.D. of Prescott, was the preacher in the First Church, Brockville, last Sunday. The Rev. W. H. McInnes, of Port Perry, has resigned the pastoral charge of Port Perry. Rev. J. Abraham, D.D., of Whitby, is interim moderator of session. Rev. Mr. McLaren, of Bishop's Mills, took the services in St. Andrew's Church, Prescott, last Sunday.

Prior to leaving Kirkhill for Ottawa, Mrs. W. D. McLeod, a number of the ladies (members of the local auxiliary W.F.M.S.), gathered in the home of Mrs. McLeod and presented her with a certificate of life membership in the Woman's Foreign Missionary Society, accompanied by an address, which was read by Mrs. Nell McMillan. The presentation was made by Mrs. J. D. McMillan, Lochiel. Mrs. McLeod had been abundant in good works for both Church and society. Her removal to the Capital is greatly regretted.

A large number of the many friends of the Rev. Dr. and Mrs. Maclean assembled in the Avonmore Mansions recently to bid them farewell and wish them Godspeed in the new work to which Dr. Maclean has been called in the city of Ottawa. A very pleasant time was spent by both old and young. A short programme was rendered, Mr. W. J. McCart, M.P.P., occupying the chair. Mrs. (Dr.) Robb delighted the audience by favoring them with two solos. A number of the elders, deacons and others expressed their appreciation of Dr. Maclean's work in Avonmore for the past few years, and their regret at his leaving. The presentation of an appreciative address along with a well-filled purse voiced the kindly feelings of the congregation to their late pastor and his partner in life.

THE LIVING AGE for May 8 opens with a second paper by Miss Vida D. Scudder, upon "The Social Conscience of the Future," reprinted from the Hibbert Journal. The subject of this article is "The New Righteousness."

## HEALTH AND HOME HINTS.

**A Sure Snuff Cure for Catarrh.**—Equal parts gum arabic, gum myrrh, and blood root, pulverized.

**Cream Cake.**—Two eggs, one cup sugar, one cup sour cream, scant half teaspoonful soda, two cups of flour.

If, when cooking any dried fruit, boiling water is poured on and left the fruit simmer, it will be much nicer than to use cold water.

**Creamed Chicken.**—Cut up a cup of chicken in good-sized pieces; make a cup of rich white sauce by melting a tablespoonful of butter, rubbing it with a heaping one of flour, adding salt and a little pepper, with a cup of hot milk or cream. Cook till smooth; put in the chicken, heat well and serve. Creamed salmon or other fish, turkey, lobster, or any meat can be prepared in the same way.

**Rice Pudding.**—Put a half cup of rice in a cup and one-half of water and let it swell on the stove; then pour the water off and put in one pint of milk, and let it cook to a jelly. Beat the yolks of two eggs with five tablepoons of sugar, stir this into the rice with one cup of raisins, vanilla, salt, and when done beat the whites of the eggs with two tablepoons of sugar, and pour over the top, set in the oven to brown.

**Breakfast Dishes.**—An excellent dish is made of six eggs and three tablepoons of ham chopped very fine; beat the eggs, and after melting a lump of butter in the frying pan drop the eggs into it and stir the ham in; the ham has, of course, been cooked, either fried or boiled; season with pepper. This is a good way to use up pieces of meat that are left from dinner. A nice dish for breakfast or for tea is made of sweet potatoes boiled. Remove the skins, rub the potatoes through a coarse colander, make into flat cakes, dip into flour and fry in hot butter.

**Salting Paths.**—Everyone knows how difficult it is to remove weeds from the garden walk when they have once become rooted and grounded. Salt is one of the remedies most frequently employed, and the following is said to be the best way of applying it. Boil the salt in water, one pound to the gallon, and pour the mixture boiling hot out of a watering pot with spreading rose. This will keep weeds and worms away for two or three years. In subsequent applications the solution may be somewhat weaker. It will be as well to take care that none of the liquid falls on the garden mould.

## THE BENEFIT OF LAUGHING.

In his "Problem of Health," Dr. Green says that there is not the remotest corner or little inlet of the minute blood-vessels of the human body that does not feel some wavelet from the convulsion occasioned by good, hearty laughter. The life principle, or the central man, is shaken to its innermost depths, sending new tides of life and strength to the surface, thus materially tending to insure good health to the persons who indulge therein. The blood moves more rapidly, and conveys a different impression to all the organs of the body, as it visits them on that particular, mystic journey when the man is laughing, from what it does at other times. For this reason every good, hearty laugh in which a person indulges tends to lengthen his life, conveying, as it does, new and distinct stimulus to the vital forces. Doubtless the time will come when physicians, conceding more importance than they now do to the influence of the mind upon the vital forces of the body, will make their prescriptions more with reference to the mind and less to drugs for the body, and will, in so doing, find the best and most effective method of producing the required effect upon the patient.

## SPARKLES.

Willie: Don't the bluefish go about in schools, mother?

Mother: Yes, dear; why?

Willie: Oh, nothing; only I was just wondering what the school does if some fisherman happens to catch the teacher.

"And now," said the teacher, "we come to Germany, which is governed by the Kaiser. Tommy Jones, what is a kaiser?" "Please 'm," answered Tommy Jones, "a stream o' hot water springin' up an disturbin' the earth."—Christian Register.

"I'll be kind o' glad when Josh gets home from school," said Farmer Corn-tassel. "I have an idea he can be right useful."

"Are you going to put him to work?" "Maybe. I've exhausted all the language I know on that team of mules. But I haven't given up hope. I want to see whether Josh can't startle 'em some with his college yell."

Patrick Murphy was conspicuous for a very homely face. He used to say that it seemed like "an office to the landscape," a conclusion in which his acquaintances fully concurred; and he was as poor as he was homely. One day a neighbor met him and said: "And how are ye, Pat?" "Mighty bad," was the reply. "It is starvation that is starin' me in the face." "If that is so," said his neighbor, "sure and it can't be very pleasant for aither of ye!"

A country minister taking an early walk one morning came upon one of his Sunday school boys feeding poultry. "Are all these hens yours, Willie?" exclaimed the divine. "Yes, sir," replied Willie. The cock crowing just then, the minister said, "When the cock crows in the morning do you know what it is invariably the sign of, Willie?" "Ay, brawly," replied Willie, as he strode off, "it's a sign he's no sleepin'."

A Scottish "worthy," when he heard of anybody coming by misfortune, was in the habit of saying, "Oh, it might 'a been waur." A friend wagers to tell him something which he could not possibly cap in this way. "Ah," said this friend to him, "I've had an awful dream. I dreamt I was dead, an' worse, worse than that—I dreamt that I was in the ill place." "Ah, man," was the quiet comment, "but it might 'a been waur; ye micht 'a been there instead o' only dreamin' it."

Brave quiet is the thing for thee,  
Chiding thy scrupulous fears,  
Learn to be quiet from the thought  
Of the eternal years.

—F. W. Faber.

## SCIENTIFIC SINGING.

It is said that a gentleman from the country attended church one Sunday where they have scientific (quartet) singing, and was surprised at the difference between scientific singing, and that he had been accustomed to sing in the backwoods. He brought a specimen of the style, which he copied from the original:—

"Wa-kaw, swaw draw aw raw,  
Thaw saw thaw law aw waws,  
Wa-Kaw law thaw raw yaw braw,  
Aw thaw raw jaw sawaws."  
Which, when translated into plain English, reads as follows:—

"Welcome sweet day of rest,  
That saw the Lord arise,  
Welcome to this reviving breast,  
And these rejoicing eyes."

Our friend says that in the country they are green enough to think it necessary for good singing that the words of the hymn should be sung.

## A QUESTION OF HEALTH

## Without Rich, Red Blood you Cannot be Healthy—How to Obtain this Blessing.

If every woman and young girl would realize the danger of allowing blood to become thin and poor, would understand that the majority of common diseases are caused by an anæmic (or bloodless) condition, that persistent pallor means that the blood is not furnishing the organs with the required amount of nourishment, there would be awakened interest in the tonic treatment with Dr. Williams' Pink Pills. Thin blood means starved nerves, weakened digestion, functional disorders, headaches, frequently neuralgia, sciatica and even partial paralysis. Dr. Williams' Pink Pills build up the blood, repair waste and prevent and check disease. They fill the system with rich, red blood which means good health and life.

Miss Marie Dionne, St. Angele, Que., says:—"I am deeply grateful for what Dr. Williams' Pink Pills have done for me. My blood had almost turned to water. I was pale, had no appetite, suffered from pains in the back and side, and had a feeling of constant depression. The smallest exertion would leave me breathless, and I was reduced in flesh until I weighed only 98 pounds. I got nothing to help me until I began the use of Dr. Williams' Pink Pills. They began helping me after the first couple of weeks, and in a few weeks more I was again perfectly well. The color returned to my cheeks, the pains left me, and I gained in weight until now I weigh 130 pounds. I feel so happy for what Dr. Williams' Pink Pills have done for me that I hope some other ailing, miserable girl will profit by my experience and obtain new health. These 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.

## GIVE SIMPLY A CHANCE.

"Here, boy, let me have a paper."

"Can't."

"Why not? I heard you crying them loud enough to be heard at the city hall."

"Yes, but that was down t' other block, ye know, where I hollered."

"What does that matter? Come, now, no fooling, I'm in a hurry."

"Couldn't sell you a paper on this here block, mister, 'cause it b'longs to Limpy. He's just at the furdest end now. You'll meet him."

"And who is Limpy? And why does he have this block?"

"Ose us other kids agreed to let him have it. Ye see, it's a good run, 'count of the offices all along, and the poor chap is that lame he can't git around lively like the rest of us, so we agreed that the first one caught sellin' on his beat should be thrashed. See!"

"Yes, I see. You have a sort of brotherhood among yourselves."

"Well, we're goin' to look out for a little cove that's lame, anyhow."

"There comes Limpy, now. He's a fortunate boy to have such friends." The gentleman bought two papers of him and went on his way down town, wondering how many men in business would refuse to sell their wares in order to give a weak, halting brother a chance in the field.—The Watchman.

Never be angry because you cannot make others as you wish them to be, since you cannot make yourself as you wish to be.

Alas! it is a poor happiness that consists only in the ignorance or forgetfulness of approaching danger.—Richard Baxter.

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BETWEEN OTTAWA, ALMONTE  
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12.58 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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**MAIL CONTRACT**

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

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

G. C. ANDERSON,  
Superintendent,  
Post Office Department, Mail Service Branch, Ottawa, 26th March, 1909.



**MAIL CONTRACT**

SEALED TENDERS addressed to the Postmaster General, will be received at Ottawa until noon on Friday, the 7th of May, 1909, for the conveyance of His Majesty's mails on a proposed contract for four years, six times per week each way, between Bogor and Woodford from the 1st July next.

Printed notices containing further information as to conditions of proposed contract may be seen and blank forms of Tender may be obtained at the Post Office of Bogor and Woodford, and at the office of the Post Office Inspector at Toronto.

G. C. ANDERSON,  
Superintendent,  
Post Office Department, Mail Service Branch, Ottawa, 2nd March, 1909.



**MAIL CONTRACT**

SEALED TENDERS addressed to the Postmaster General will be received at Ottawa until noon on Friday, the 7th May, 1909, for the conveyance of His Majesty's mails on a proposed contract for four years, six times per week each way, between Rossau and Maple Lake Railway Station, from the 1st June next.

Printed notices containing further information as to conditions of proposed contract may be seen, and blank forms of Tender may be obtained at the Post Office of Rossau and route offices and at the office of the Post Office Inspector at Toronto.

G. C. ANDERSON,  
Superintendent,  
Post Office Department, Mail Service Branch, Ottawa, 23rd March, 1909.



**MAIL CONTRACT**

SEALED TENDERS addressed to the Postmaster General will be received at Ottawa until noon, on Friday, the 21st May, 1909, for the conveyance of His Majesty's mails, on a proposed contract for four years, six times per week each way, between Picton and Port Milford, from the Postmaster General's pleasure.

Printed notices containing further information as to condition of proposed contract may be seen and blank forms of Tender may be obtained at the Post Office of Picton, Port Milford and route offices and at the office of the Post Office Inspector at Kingston.

G. C. ANDERSON,  
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Post Office Department, Mail Service Branch, Ottawa, 5th April, 1909.

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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

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