

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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SORROW AND DUTY

BY DR. J. M. HARPER

Sorrow lingers near our gate,
Kneeling oft to pray;
Death is coming soon or late,
Crooning o'er his book of fate;
Perchance he's on the way.

Sorrow draweth near our door;
Our hearts repeat her sighs;
The one she loved has gone before;
What can she now, what can she more?
All hope within her dies.

Sorrow weepeth in despair,
Sobbing o'er her loss;
She heedeth not her tangled hair;
Her burden's more than she can bear;
She will not kiss her cross.

Quebec March 1908.

Sorrow soothes her aching brow,
When duty takes her hand;
'If fate's eternal, time is now;
'Tis not to ask the why, or how,
Despair you must withstand."

Sorrow lifteth up her head,
To wipe away her tears;
She reads the book wherein 'tis said—
"Hold fast the faith, be not afraid;
'Tis love o'ercometh fears."

So sorrow sanctifies her love,
Repeating duty's prayer;
The love below, the love above
Within the eternal are unrove,
To while away despair.

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BIRTHS.

At the Manse, Leeds Village, Que., on March 17, 1908, the wife of the Rev. P. D. Muir, of a son.

To Mr. and Mrs. T. Temple McMurich, a son, March 21st, 1908.

On March 22, 1908, at 155 Eccles St., Ottawa, to Mr. and Mrs. J. R. McGregor, a son. Both well.

In Perth, on March 13, 1908, to Mr. and Mrs. James Burns, a son.

On March 17, 1908, at 72 Selby Street, Westmount, to Mr. and Mrs. Robt. Lockhart, a son.

MARRIAGES.

At Crescent Street Church, by Rev. Professor Mackenzie, on March 15, 1908, Malcolm Thomson to Miss I. M. S. Reid, both of Montreal.

On March 18, in Sarnia, by the Rev. Mr. Patterson, Miss Jessie Alexandra Wanless to Peter T. McGibbon.

At the Manse, Chesterville, on March 19, 1908, by Rev. W. F. Crawford, Simon C. McMillan, of Edmonton, Alta., to Miss Edith G. McMillan, of Grantley.

DEATHS.

On March 23, 1908, at Toronto, Phyllis Marian, daughter of Mr. and Mrs. Avern Pardee, in her 30th year.

At Collingwood, March 22, Elizabeth Fair, aged 66 years, widow of the late Thos. Worthington Fair.

At Toronto, March 20, 1908, Mary, relict of William Durie Lyon, late Stipendiary Magistrate at Rat Portage, in her 86th year.

At Markham, on March 14, 1908, Phoebe Jane, beloved wife of Slias L. Beebe, aged 73.

At Adamsville, Que., on March 16, 1908, Thomas Ogilvy, aged 71, at one time merchant in Toronto.

On March 21st, at the residence of his son-in-law, Dr. Echlin, 196 Elgin St., Ottawa, Andrew McCormack, lumber merchant, at the age of 79 years.

At South Georgetown, Que., on March 17, 1908, John Anderson, sr., aged 82 years.

In the Fourth Concession of Lancaster Glengarry, on March 18, 1908, John McGillivray, aged 83 years.

At Scarborough Village, Janet Wilson, widow of the late Thomas Wilson, aged 83 years.

At Aldergrove, British Columbia, on March 5, 1908, Robert Shortreed, sen., in his 80th year.

At Meaford, on March 11, 1908, Mr. Jas. Cleland, ex-M.P.P., North Grey, in the 60th year of his age.

At Strathcona, Alberta, on March 16, 1908, Walter M. Colquhoun, aged 68 years.

At Cornwall, on March 17, 1908, Lena Irene, daughter of Lachlan Colquhoun, aged 8 years and 11 months.

At Lot 27, Ninth Concession of Kenyon, Glengarry, on March 6, 1908, Donald A. Cameron, aged 65 years.

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NOTE AND COMMENT

The Empress Dowager of China has lately issued a proclamation calling upon all viceroys, governors and men in power to treat justly the representatives from all the Western nations, and see that all are protected in their lawful callings. God's people have abundant cause to rejoice and give thanks for the wide-open door in China.

The jubilee of the erection of the present church occupied by Wallace Green congregation, Berwick-on-Tweed, made famous by the ministries of the late Principal Cairns, D.D., and the late Rev. Dr. John Smith, falls to be held next year. An effort is to be made to raise \$700 in commemoration of the event for necessary repairs and alterations in the building, and for the extinction of debt. It will be remembered that the late Dr. Smith was called to St. James Square church, Toronto, after the appointment of Rev. Dr. King to the principalship of Manitoba College. He declined the call, and shortly after removed to Edinburgh, where he remained until his death, two years ago.

As the outcome of the inquiries by the Scottish Churches Commission, an adjustment of the finances between the two sections of the Presbyterian Church has been agreed to. The total funds dealt with by the commissioners are as follows: Congregational funds, £160,214; funds for religious ordinances and other work in Scotland, £566,605; college, bursary and education funds, £433,516; foreign mission and similar funds, £388,400; miscellaneous, £27,721; ministers' widows' and orphans' fund, £447,918; ministers' sons' and daughters' society, £18,585. Total, £2,042,969. The last two schemes have been the subject of special arrangement. The Free Church share of the funds works out at £467,000.

A scheme was approved at an influential meeting at the Mansion House on Thursday for the erection in London of a memorial to be a world's tribute to Shakespeare. It is to be erected by the time of the tercentenary of the poet's death in 1916. A fund of £200,000 is to be raised, and it is hoped that all countries will co-operate in the movement. Park-crescent, at the top of Portland-place, has been decided upon as the site. It is considered to be a very fine one. There is at present standing there a statue of the Duke of Kent, but the King has assented to its transference to an adjoining spot of equal prominence. The competition for the design is to be open to English-speaking races all over the world.

The validity of the union of the Presbyterian and Cumberland Presbyterian churches has been finally established so far as Illinois is concerned. The Supreme Court of that state holds that the Cumberland General Assembly was fully empowered according to the constitution of the Church to consummate the union; that the question of faith was one that would have to be determined by an ecclesiastical court, and could not be determined by civil courts, and that all that the court could pass upon was the question of property interests. As to these no property was put in jeopardy by the union, for all the property interests were vested in the individual churches and in the trustees of the various institutions of the Cumberland Presbyterian Church.

The proposed boycott by Irishmen in the United States of Irish whiskey, because it pays a tax to England, leads the "Catholic Register" to suggest that the boycott be pushed farther, and extended to all brands of whiskey that pay a tax to any government. It says: "The difference in your health and wealth, after a few months, will surprise you." Yes, that would be a boycott followed by none but good results. Let it be tried, not alone in the United States, but in this fair Dominion as well.

Rev. Dr. Gordon ("Ralph O'Connor") sums up the general opinion of Premier Whitney in a few pithy words. In a Toronto interview the minister-author is thus quoted: "Mr. Whitney is looked upon as a man who has set himself to administering the laws well. From the outside he strikes one as an honest man doing his duty." It is only a few weeks ago that Dr. Gordon and the leader of the Conservative government in Manitoba were interchanging compliments in a very lively fashion. He evidently entertains a better opinion of Mr. Whitney than he does of the Premier of the prairie province.

The Presbyterians of Nova Scotia have asked the Lieutenant-Governor, says the Montreal Witness, to proclaim what marriage law prevails in that province, whether that of the province or that emanating from Trent. They seem to fear that there is danger that the proclamations of an ecclesiastic may prevail in the courts. Whether ecclesiastical pretension is superior to law is a matter about to be decided in this province by the attitude of the Bishop of Chicontimi, who has coolly pronounced himself superior to law, and has defied the summons of the court. The matter is, we presume, safe in the hands of the people most interested.

The people of Scotland are fully alive to the great danger of the secularisation of the Sabbath. All the leading Protestant Churches, through their representatives, are appealing to the Christian people of Scotland to do their utmost to stem the tide of Sabbath desecration, and to preserve the sanctity of the Lord's Day, which has proved such an inestimable boon to mankind. They greatly deplore the increase of amusements on the holy day; which had the effect, as well, of tempting others to take to work upon it. At the recent conference on the subject, held in Edinburgh, Lord Ardwell said the movement was a rational and patriotic one. If the people of the country were deprived to any great extent of their Sabbath rest, that would end in the moral, religious, and physical deterioration of the people.

Addressing the children at a recent presentation of Union Jacks to a school, Lord Rosebery explained the component parts of the flag and gave a short history of its growth. "It is because, we think, it stands for justice, good government, liberty and Christianity that we honor the flag. It is spread all over the world." After showing how the flag floated from one point of the world to another, Lord Rosebery continued: "It is not simply a thing to hang up and look at and consider as a symbol of good government, justice and all that—to watch languidly from an easy chair and say—that is a very interesting object on the school-house; it waves very nicely in the wind, but it has very little to do with you and

me. Why it has everything to do with you and me, without fighting, without struggling you can all serve the flag by being good citizens and good citizenesses, by allowing nothing in your conduct to disparage or lessen the character of the nation to which you belong. You can in a hundred ways promote the common good. There is nobody so small, no girl so small, but by their conduct cannot give credit and lustre to the flag. Well lastly, it represents to you a great honor and a great privilege. It reminds you that you are citizens of no mean city, and citizens of the greatest Empire, as I have said, that the world has ever witnessed. You know what an inspiration is, though it is a longer word than I meant to use; something that seems to come from above, higher and better than yourself, that tends to make you higher and better than you usually are, and I want you, when you see this flag waving in your school, to let it be an inspiration to you. If any of you at any time should be tempted, as we all are tempted, to do something mean or base, or vile or cowardly, look up to that flag and forbear."

In pursuance of his campaign against modernism, the Pope has decreed the severest form of excommunication against Abbe Loisy, who was lately condemned by the Archbishop of Paris for 'his synoptic gospels,' and his reply to the papal encyclical against modernism. He is not only expelled from the Church and deprived of all ecclesiastical privileges, but all Roman Catholics are forbidden to hold any communication with him.

Doukhobors who are discontented with Canada, and refuse to become Canadian citizens or obey Canadian laws, may find a home under the French flag where they can do as they please. The fanatical ninety at Fort William, who have broken away from the main body, and seem to be irreconcilable and opposed to all modern ideas, are anxious to leave Canada. M. de Struve, the Russian consul in Montreal, who has taken a deep interest in the Doukhobors, has made a suggestion, which is at present under consideration by the French Government, that the fanatical section of the Doukhobors should be permitted to settle on one of the small unoccupied islands under the French flag, near the French dependency of Tahiti in the Pacific ocean. Tahiti is surrounded by several hundred small islands, many of them little more than coral reefs, and it is on one of the larger of these, which is well wooded and watered, that it is suggested the Doukhobors should be quartered. As they do not use beasts of burden, and do not eat the flesh of animals, they would not suffer through the lack of fauna, which are scarce, and the mild, healthful climate, it is thought, would suit them admirably. The Fort William company are believed to be willing to emigrate. Their leaders state they only wish to be left alone, and if the French Government is agreeable, their wish would probably be gratified, as there are several islands of the society groups entirely uninhabited, and it is proposed that the community should be located on one of these. The scheme, of course, does not affect the main body of the Doukhobors, who are content to remain in western Canada, where they are leading industrious lives, and assisting in the development of the country.

SPECIAL
ARTICLES,

Our Contributors

BOOK
REVIEWS

THE KOREAN PENTECOST.*

Korea, so long known as the Hermit Kingdom, has during the past year evidenced wondrous signs of spiritual life. The outstanding feature has been the special outpouring of the Holy Spirit upon the Korean Churches. From nearly every mission station comes the cheering news that never before has the Holy Spirit manifested Himself in such power, raising the members to a much higher plane of Christian living, and causing them to walk in newness of life.

In Pyeong Yang the revival was first evidenced in the evangelistic services connected with the men's Bible training class. The members had turned from the old life and had been trying to follow Scripture teaching, some of them for years. They had experience of sorrow for sin, but had not fully comprehended its awfulness. In these meetings they realized the terrible consequences of sin, the suffering which it had brought upon the sinless Christ, His love in dying for them, and they agonized till relief came through assurance of complete forgiveness. The city churches, the advanced school for girls and women, and the primary schools, all passed through the experience of these days. When the college students returned from their vacation, they shared in the outpouring of the Spirit. The Women's Bible Institute and the women's normal class followed. Later the Men's Bible Institute and their normal class received an infilling that is already bearing rich fruit.

In Seoul, the capital of Korea, there was a similar experience, by which the whole Church was changed, and the spiritual tone to which it attained still continues. A sensitiveness to sin, a spirit of prayer, and an earnest desire to save others were marked characteristics. Many were stirred to make public confession of sin, accompanied by promises of restitution, where they had wronged others.

The attendances at the various churches, Bible, and other classes have increased so largely that in one case it has been necessary to hold separate services for men and women, the church not being able to contain all at one time. The numbers enrolled at the Bible Class and schools have rendered the question of accommodation very difficult; in one Bible Class nearly 1,000 men were enrolled. Many of the women who attend are widows, who desire to devote their lives to Christian work.

In some of the Korean churches it is customary to make offerings of time as well as of money, each member stating how many days during the year he will devote to evangelistic work. A Bible Class in Seoul, numbering 450, pledged themselves to give 2,200 days this year. In Pyeong Yang, men and women who had passed through the fire of experience and were filled with the Holy Ghost resolved to visit every house in the city. They not merely invited people to attend the meetings, but, in the power of God, told of the Saviour's love for the lost sinner. Many hundreds professed faith in Christ, and the ingathering in the various Churches continues. A missionary society has been formed, and five men have already been appointed native missionary evangelists.

The spirit of sacrifice and self-denial is manifest everywhere. Men and women travelled on foot, over rough roads

*Mr. Duncan M'Laren, in "the Women's Missionary Magazine" on the United Free Church of Scotland.

through mountainous country, distances of 120 miles, to study the Bible for two weeks so as to have the truths made clearer. How these Koreans do love to study the Bible! They put to shame many in our home churches. One woman sold some of her hair that she might come to Pyeong Yang to study in the Bible Institute. Parents deny themselves that their children may go to school, and they find great joy in their sacrifice.

Christian liberality is also a conspicuous virtue. In a picturesque village where for several years there has lived a solitary Christian, this year the Gospel has spread rapidly among the villagers. One convert, impressed with the necessity of having a place in which to worship, not wishing to wait till the converts were able to build a church, sold his fine big working ox, and with the proceeds purchased a meeting place. In another village, through the efforts of an old man who acted as teacher, and devoted his spare time to preaching and teaching women to read, the converts grew till they numbered fifty. They met for worship in the open porch of a house, but when the company increased, they decided to build. By doing all they could with their own hands and by other strenuous efforts, they succeeded in erecting a church to hold 120 people.

Such spirit-filled men and women exercise, as might be expected, an influence for good on those among whom they dwell. When groups of members from outside stations came to Seoul to attend the annual meetings of the Bible training class, the number was too large to be entertained by the Christians in that city, so the heathen neighbors were called upon to assist. Before the class meetings were over, all these neighbors were numbered among the Christians. That the converts have not entered the church for political reasons was markedly demonstrated recently, when the whole city of Pyeong Yang, aroused almost to riot by reports of events connected with the Emperor's abdication, was quieted by Christians going about urging the necessity for peace and order.

Amid the darkness and confusion prevailing in so many lands, it is a cause for profound thanksgiving to know that the Lord is working mightily in far-off Korea, that little kingdom so lightly esteemed by other nations, and which has suffered such grievous wrong from those to whom she looked for protection. God, Who commanded the light to shine out of darkness, hath shined in the hearts of His people there, to give the light of the knowledge of the glory of God in the face of Jesus Christ. May He in His abundant goodness pour out like showers of blessing on the mission field of our own Church. Sisters, pray for it!

The American Sunday School Union offers two thousand dollars in prizes for three books, as follows: 1—One thousand dollars to the author who presents the best original work on "Christian Principles in Our Rural Districts; How to Make Them a Controlling Influence." 2—Six hundred dollars for the best original work, and four hundred dollars for the next best original work to be written upon: "The Bible an Attractive Book." Each writer should give an appropriate, original title to his work, and will be allowed freedom in the form and style of treatment of the topic. The society desires books of a practical, instructive, popular and evangelical character, of convenient size, having about 40,000 to 70,000 words in each book.

CHRISTIAN SCIENCE AND REASON

The rise of Christian Science in the eastern portion of our country, and its rapid growth in all sections, furnish material for thought. One who has no bias for or against that faith, if there be such, can readily see that we have here an illustration of the capacity of the human mind in its power of believing. Christian Science has propositions about the most ordinary experiences of the which are in absolute contradiction of what have been supposed to be anxious of all kinds of faith and knowledge. Heretofore we have considered ourselves creatures of reason. Our culture, science and theology have been built upon the testimony of our senses, upon the reliability of experience and upon the accuracy of our thinking processes. We thought we were creatures of reason and that we had reliable data upon which to reason.

Whether Christian Science is true or false it denies nearly all the facts upon which we have been accustomed to rest our faith, and our view of life generally. Possibly we have been wrong and are only coming to our senses in this new way of treating things, but there are some of us who are still clinging to the idea that our sensations, our experiences and the evidence of our senses can be relied upon as a starting point for our thinking. And yet here are educated, apparently rational, excellent people who suddenly discard all these primary principles and reach conclusions entirely subversive of the old way of believing. Devotees of this new faith gladly avow their rejection of the old processes of thinking and justify their beliefs which they reach through contemplation abstract, separation from sensual things and their surmergence of the individual. Is there any theory or doctrine impossible of acceptance? It would seem not from the number of schools and cults there are in the world.

After all it may be that preference, prejudice, mental bias and heart yearnings have more to do with what man believes than all the syllogisms, philosophy and doctrines which we have cherished as our sole mental reliance. Personally we have no sympathy with the theories of Christian Science. We are only looking at it as a collection of mental phenomena which seem to contradict our proud boast that we are creatures of reason. Either we have been using that proud word in a wrong sense, or we shall have to discard it from the list of our boasts. The full grown Christian Scientist knows and admits that he rejects all the facts upon which our theories and philosophies have been founded; the tyro in that school may be deceived, still believing that he is acting from intelligent data. In either case there is reason for humiliation for those of us who have counted on saving the race from error by cultivating the reasoning faculty.—Central Baptist.

"Our Own and Other Worlds," is a book on astronomy, containing beautiful illustrations, and now in the seventh edition. A child can understand it, and by it will gain an uplifting influence that will stay with him his life long. At the same time it will be a revelation to those of mature age. The book is on sale in the United States, in Canada, and in England. Or, write the author, Rev. Joseph Hamilton, Lindsay, Ont., enclosing \$1, and it will be sent to any address.

THE WOUNDS OF CHRIST.

By Rev. J. Luther Sieber.

It is a generally accepted truth that every man carries with him the marks of his ownership. Sitting in his dungeon at Rome, the Apostle Paul saw about him the marks of ownership. The chains that bound his wrists without a cause had on them the marks of the king. The bricks of the floor had carved in them the initials of Caesar. The slaves who brought him his food had upon their foreheads the sign of the king whom they served. Musing on all these things, the scarred hero exclaims, "Let no man trouble me; for I bear in my body the marks of the Lord Jesus."

As we look to the cross on which the Christ hangs we see that he bears in his body certain marks or wounds. We can not fully understand the meaning of that death nor feel the power of it in our own lives until we know what ownership these wounds of Christ signify.

—We see first of all that there is upon the head of Christ a crown of thorns, pressed so tightly upon his brow that great wounds are opened up and the blood of his brain runs down. These are the wounds which show the ownership of God's will over his. The great temptation that came to Jesus was the continual appeal of the world to abandon his tasks and fling off his filial submission to God. Physical craving for food is not sin, but the devil tempted Jesus to make bread of the stones of the desert and so refuse to depend upon God for his physical existence. To hurl yourself into danger when duty calls is the highest courage, but the devil tempted Christ to hurl himself into unnecessary danger when God did not command, a thing that is not heroic, but self-will. To have the world for his own was the great ambition of the Christ, but the devil tempted him to win it in an easier way than the "via dolorosa" of the cross. So Christ was tempted in the beginning of his life, and the temptation was ever before him until in the agonies of the garden great drops of blood stood upon his brow, and with the words "not my will but thine be done," he bowed his will to the will of his Father. This same struggle has ever raged in the hearts of men. This struggle of man's will with the will of the Infinite is what John Newman means when he writes:

"I was not ever thou, nor prayed that thou

Shouldst lead me on:
I loved to choose and see my path, but now

Lead thou me on:
I loved the garish day, and, spite of fears,
Pride ruled my will. Remember not past years."

And, again as we look to the cross we see that the hands and feet of Christ are pierced with wounds. These wounds are the marks of service. "He came not to be ministered unto but to minister." Those hands that "blessed the little children, that healed the sick, opened the eyes of the blind, made the deaf to hear, raised the dead. Those feet that tramped across the land from one swift mission of service to another. Those hands and feet show the marks of service. I stood not long since by the casket of a dear friend. The thing that drew my attention most was not her face—it was hushed in silence, but my eyes were drawn to her hands. Those hands always so busy, always so ready to help bear the burden of life, were folded at last, and they carried with them to the throne of God a great testimony, for they bore the marks of service.

And once again we see in the side of Christ a great wound. This is the wound of a broken heart, and shows the ownership of a love that "beareth all things,

believeth all things, hopeth all things, endureth all things and never faileth." The thing that made Christ a man of sorrows and acquainted with grief was not the difficulty and hardships of life. It was because he was despised and rejected of men. That perfect purity of Christ must have been hurt by the sins of men as none else have ever been. That loving heart, yearning for the solace of an answering heart, must have felt a sharper pang of unrequited love than ever pained another. That spirit, to which the things that are seen are shadows, and the Father's house the ever present, only realities, must have felt itself parted from the men, whose portion was in this life, by a gulf wider than ever separated any other two souls that shared together human life. The more pure and lofty a nature, the keener its sensitiveness, the more exquisite its delights and the sharper its pains. The more loving and unselfish a heart the greater its longing for companionship, and the greater the aching void of loneliness. The wound in the side of Christ was a heart broken by the sinfulness and selfishness of the world, but so full of conquering love that it would not let men go, but cried out in the agonies of death: "Father, forgive them, for they know not what they do."

RAILWAYS VS. OTHER PUBLIC SERVICE CORPORATIONS.

The present business situation throws into clear relief one important difference between railways and most other public service corporations. Street railways, waterworks, lighting concerns, etc., feel more or less the effects of fluctuations in general business, but they do not suffer acutely from such changes because the number of people in a city does not decrease and the extent to which they must use street cars, water and light does not greatly diminish, even when industrial depression becomes pronounced. But railways bear such a relation to industrial and commercial enterprises of all kinds that every crop failure, every panic that shuts down factories and reduces the sales of wholesale merchants, reacts violently on traffic. The freight business of the railways of the United States has decreased enormously as compared with the corresponding period a year ago. The railway cannot, like the manufactory, reduce its operations in proportion to the decline in its business. To shut down entirely would be to sacrifice its franchises and railroad commissions and the public protest violently against reductions in service, especially passenger service, even when they are nowhere near in proportion to declines in earnings. Since railways are exposed to such violent fluctuations in business it is essential that in times of prosperity they should be permitted to earn much larger profits than most other concerns whose charges are subject to public regulation in order to make good the losses sustained in periods of depression. This consideration was advanced by transportation experts before almost every legislature and commission in the country last year as an argument against adjusting rates solely with regard to the traffic being handled at that time, but usually the argument was "autly dismissed with the gratuitous assurance that the country's prosperity was established on such a firm foundation that nothing could happen that would hurt the business of the carriers. Subsequent events show clearly who was right. It is to be hoped that the lesson will teach public authorities to adjust rates in future with more regard to theories formulated with a cheerful ignorance of or contempt for facts and probable developments.—Railway Age February 14, 1908.

SPARKS FROM OTHER ANVILS.

Presbyterian Witness: It becomes Christian people to insist more and more earnestly on holding forth the Law of God and the Gospel of Jesus Christ. Whoever tramples on law and justice and righteousness is so far from an ally of anarchism. Whoever flings defiance or dishonor on an ordinance of God is breeding confusion.

The West-Land: The Church is facing enterprises of proportions that are inspiring and of a kind that challenge both faith and nerve. If new life is longed for, it is hardly conceivable that it could be found better than in the path of service provided by these new opportunities. It is time, perhaps, that we longed less and worked more.

Canadian Baptist: The remembrance of home with its loved ones often proves to be a saving shelter when the soul is sore pressed. Will not the influence be even greater, the aid imparted surer if with the thought of home there is always joined the memory of the open Book, the prayer of father or mother, the praise in which all voices join.

Dominion Churchman: The vocation of every man is holiness. And holiness means a great deal more than rendering unto Caesar the things that are Caesar's. We must render a perfect obedience to the law, the will of God. Many of the laws and statutes of men are opposed to the spirit and letter of God's eternal law. God's requirement is the highest. It is that we walk as the Lord Jesus Christ walked.

British Weekly: It is well that so strong and earnest a desire for union should prevail among the churches of Christ, and it is significant that nearly all, if not all, the unions that have taken place have been of much advantage to the general Christian cause. Federation is not a substitution for union, but a step toward it. True Christian union can only be effected between Christians, between those who hold that the Church is the Body of Christ, the company of believers who profess faith in the Lord Jesus Christ.

Christian Guardian: Let us away forever with foolish pride, that lessens manhood and limits our development. If the world bows reverently before the altar of the golden calf, at least the church should refuse to bend. Freedom and safety alike point toward the simple life, where Poverty sits down to feast with Joy. And in the struggles of our day, as we bend our backs to the burden, let us be wise and bear our own, for in that burden will be found all of others' burdens that we can well carry; and as we carry that burden, let us follow Him whose light fails not, and whose strength and grace are still sufficient for men.

Lutheran Observer: Most of us are workers, and the hardest workers are not always those who labor with their hands. The frequency with which men who are at the head of our great commercial and industrial enterprises, or in the lead of their professions, break down in mid-career is evidence enough that there are more exhausting employments than physical labor.

Herald and Presbyter: The success of any man or of any church or of a Brotherhood or other society, depends on its persistent subordination of every other object to its chief end—the glory of God in the salvation of men.

It is announced that the King and Queen will not cruise in the Mediterranean this spring. After leaving Biarritz, the King will be joined by the Queen in Paris, and they will then proceed to Denmark and Norway. The Princess of Wales, it is said, will not accompany the Prince when he goes to Canada in July.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

JESUS THE GOOD SHEPHERD.*

By Rev. P. M. MacDonald, M.A., Toronto.
They know not the voice of strangers, v. 5. A man in India was arrested for sheep-stealing. When he was on trial, his accuser, who declared himself to be the owner of the sheep, was present in the court room. Each of the two claimants the sheep, and each had witnesses to support his claim, so that it was difficult for the judge to decide to which the sheep belonged. Knowing, however, the ways of shepherds and the habits of the sheep, he adopted the following means of getting at the facts. He had the sheep brought into the court room. Then he sent the accuser out of the room, while he told the prisoner to call the sheep and see if it would come to him. But the frightened animal, not knowing the voice of strangers, would not go to him. In the meantime the other man had grown impatient and, probably knowing the nature of the test that was being made, gave a kind of "cluck," at which the sheep bounded to the door of the room where he was, bleating in delight. The sheep was given to him, and the other man was punished for false accusation.

I am the door of the sheep, v. 7. The story is told of a widowed mother, whose daughter, an only child, left her home, and went into an evil life. The mother could only pray for her lost child, and this she did constantly. After a time, one dark night, at midnight, the girl came home. Creeping to the cottage in the storm, she found the door unlocked, and entered. At once she was lovingly welcomed by the overjoyed mother. When she heard again and again that she was forgiven, she asked how it came that the door had been left unlocked: "You were always careful to have it fastened, mother." The mother said, "Never, my child, since you left me, has that door been fastened day or night. I prayed God to send you back to me, and I left the door unlocked, that when you came, you might find entrance at once." Christ is the door to God's love. No one ever comes to it to find it shut. The door is always open, when we would come to God by Christ.

By me if any man enter in, he shall be saved, v. 9. There is a thrilling story of some Russians who were crossing the wide plains of their country one wintry day. The hungry wolves were hunting, and had scented the horses of the travellers. Before long the race for life had begun. Leaving the beaten track, the men turned aside to a house they saw, and had only time to cast off the locking of the horses and get them, with themselves, inside the house, when the pack overtook them. They tore at the door, leaped against the sides of the house, howling as only hungry wolves can. But the men were safe.

Life more abundantly, v. 10. Dr. Alexander MacLaren tells how, when he was in Australia, he saw wretched cattle trying to find grass on a yellow pasture, where there was nothing but here and there a brown stalk that crumbled to dust in their mouths as they tried to eat it. But six weeks later after the rains had come, he saw the same pasture covered with high, rich, juicy, satisfying grass. The cattle were now sleek and strong and full of life. Like that abundant pasturage, is the provision which

*S.S. Lesson, April 5, 1908. John 10:1-11. Commit to memory v. 9. Study John 10:1-18. Golden Text—The good shepherd giveth his life for the sheep.—John 10:11.

Jesus offers to us. It will put new energy and vigor into every fibre of the soul, sending us out to win glorious victories over all that would hinder us from doing His will.

Giveth his life for the sheep, v. 11. Dr. John G. Paton, the famous missionary of the New Hebrides, writes of one of the native preachers of Tanna that, at a time of great danger on that island, when this preacher's life was in danger, Paton tried to persuade him to remain on the neighboring island of Anioteum till quieter days. But he could not persuade the man, who said, "Misey (Missionary), when I see them thirsting for my blood, I just see myself, when the missionary first came to my islands. I wanted to murder him, as they now want to murder me. Had he stayed away for such danger, I should have remained a heathen; but he came, and kept coming to teach us, till by the grace of God I was changed to what I am. Now the same God that changed me can change these poor Tannese to love and serve Him. I cannot stay away from Tanna."

PRAYER.

O, great Keeper of the destinies of man, be near us upon this Sabbath Day. There are times when all seems dark, when life seems so much a part of death that our souls cower in the gloom of hopelessness and refuse to be comforted. At such seasons, we pray Thee, send us the blessed hope, and assurance which tells us that man's end is not death, but life, not defeat, but victory and life everlasting. And this we ask in His name who died that we might have this sure knowledge and comfort. Amen.

AN EASY WAY.

Wouldst thou be wretched?
'Tis an easy way:
Thinking of but self, and self alone, all day;
Thinking of thy pain, thy grief, thy loss, thy care,
All that thou hast to do, or feel, or bear;
Thinking of thy good, thy pleasure and thy gain,
Think only of thyself, 'twill not be vain.

Wouldst thou be happy?
Take an easy way:
Think of those round thee—live for them each day;
Think of their pain, their loss, their grief, their care;
All that they have to do, or feel, or bear;
Think of their pleasure, of their good, their gain;
Think of those round thee—'twill not be in vain. —Selected.

THE MEANING OF A TOUCH.

One of the most reliable methods of identifying a man is to take an imprint of his thumb and finger. Among all the unnumbered millions of people on earth there is no other touch just like his, and no other man can make an exact reproduction of the impress he left. His hand gives him away. What he touches carries with it his record and by that record he is forever known and judged. The touch is slight; it requires but a moment; it does not call the higher powers of mind and heart into exercise. Two important considerations suggest themselves: A man is forevermore imparting himself in what he does; personal accountability survives all attempts at evasion or escape. God knows us apart.—Central Baptist.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D., London.

Robber—From the days of Ishmael, the Bedouin has been a robber by trade, and his calling, so far from being disgraceful, has been thought most honorable. The weak character of the government of Palestine has served to encourage the lawless, and to render property very insecure. The roughness of the country also furnished these with the means of hiding and defence. They took refuge in caves in the face of steep cliffs, and could be dislodged only by the Romans lowering, by chains, great wooden boxes bound with iron and full of heavily armed soldiers, who pulled the robbers out of the caves with hooks on the end of long poles and dispatched them or hurled them over the precipices. In the larger caves, they smothered them by fire, of brushwood at the cave's mouth. All through the Middle Ages and down to very recent times, Palestine was exceedingly unsafe for solitary travellers, and even yet every party that visits the Jordan takes an armed Bedouin escort along. And on the east of the Jordan the Arab lurks like a wolf among the hills, jumps out and in a moment strips a traveller of everything valuable, and disappears as quickly as he came, whether it would be folly to try to follow him. The prevalence of robbers caused the villages to be built in strong positions on the hills.

READY FOR THE BLESSING.

Disappointment for which we are not responsible always brings with it a blessing. But gratitude for such disappointment does not count for much unless it is exercised while the blessing is yet unseen. It is easy to be thankful for disappointment after the blessing has appeared. Headwinds and heavy seas had delayed a party of pleasure-seekers on a coasting-steamer until they knew that they must lose a longed-for drive on shore. There were many complaints. But the last day of the voyage was on an unruffled, sunlit sea, and along a beautiful southern river. Then smiles replaced gloom. "Think what we would have lost if we had finished the voyage at night, according to our plan. Blessings on those headwinds!" was the exclamation of one passenger. "I knew it would be all right!" was the response of a friend who had not ceased to smile even when the seas were heaviest. That is the faith that gets out of life the joy that God has intended all should have. Its possessors are welcome wherever they go, because they act on the belief that disappointments are only God's appointments. "And headwinds right for royal sails." —Sunday School Times.

When you judge of the lawfulness or unlawfulness of pleasure, of the innocence or malignity of actions? Take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself.—Susanna Wesley.

When you have done that which gratifies you, slip away and be quiet. When you have said that which is pleasing to both hearer and speaker, forget it. When you have made sacrifices for others—well, that's no more than is expected of you, for we are here to help one another and pass this way but once.

SELF-MASTERY.

By Rev. J. B. Remensnyder, D.D., LL.D.

"But I keep under my body, and bring it into subjection." 1 Cor. ix. 27.

Every man is a king, and to him is given the scepter of a kingdom. His body is full of vital forces and his spirit of vast and turbulent powers. If he controls, masters, holds these well in hand, his will be a successful and happy life. But if he allows these powers to run wild, to know no firm rein, to riot at caprice, his life will be a failure and wreck.

The apostle here, first of all, calls attention to the need of bodily self-mastery. "I keep under my body." The body is our most excellent servant, but a tyrannous master. Its appetites and passions must be governed, subjected to discipline. That the body is largely the seat of temptation, and that, as our text says, "it must be kept under," is the secret of the value of the Church season of Lent. It means that it is better to deny the body than to lose the soul.

Again, keep under the heart, the affections and the temper. The heart feeds the engines of the soul and is the nursing fire that moves it to deeds. A real man will be master of his thoughts, feelings and desires. That the world does not see them does not concern him. He sees them, and he will not tolerate that which is not clean, just and noble.

Here it is, this inner secret chamber, that men and women are made or unmade. "As a man thinketh in his heart, so is he." He who keeps under discipline his impulses and affections will be master of his words. He will not be at the mercy of his temper. He will not speak hasty words. His outbreaks will not pain those who love him. He will be cool under public stress, judicious in speech, calm under trial, kind and gentle in his home. In any test he will illustrate the Scripture. "He that ruleth his spirit is better than he that taketh a city."

To a true self-mastery we must keep under the spirit of selfishness. This tendency is one of the most insidious and powerful in human nature. The great majority of people almost unconsciously lead selfish lives. Their hearts do not go out in true brotherhood. They do not enter into fellowship with need and suffering. They pass by "on the other side" of scenes of sorrow and woe.

Sir Philip Sidney, as writer, soldier and courtier, was the admiration of his age. But his noblest act was when, dying from a bullet wound on the field of battle, he instantly handed the water brought to quench his burning throat to a wounded soldier carried by, whom he saw looking eagerly at it, with the remark: "Thy necessity is yet greater than mine." Such fine self-repression can come alone from a discipline of obedience to the rule. "Thou shalt love thy neighbor as thyself."

The struggle for self-mastery is the secret of individual fate. Victory or defeat, salvation or ruin hangs on the issue. This is the temptation that puts every man, woman and youth to the test, to tell of what moral stuff they are made.

"It is ruin to any one," says Ruckin, "if he lets himself alone, does not keep himself under the curb and spur of discipline." So Virgil, in Dante's great poem, first takes the poet through all the experiences of hell and purgatory, and then leaves him to be his own guide, saying: "Master over thyself, I now crown and mitre thee."

To gain this self-control requires a sharp fight against our lower nature, and success can alone be won with the help of God. Here religion offers her supreme aids—prayer, the Bible and the Church, with her uplift to heaven's altar. A perilous and wonderful course is that before every soul—life on earth, with its dangers and triumphs, and then the spirit's flight amid the stars.

And the first requisite, reader, for this great venture is self-mastery, that thou hast thyself, body and spirit, all thy powers and forces, under wise and firm control.—Lutheran Observer.

JOHN B. GOUGH.

The temptations of the drunkard follow fast one upon another, like recurring waves (v. 17).

Alcohol is an enemy too strong for any man; only God can conquer it for him (v. 18).

God has large places ready for all that will allow Him to lift them out of small ones (v. 20.)

Our fortune takes its tone from our character; to the drunkard all the universe seems drunk (v. 27).

Gough's Life.

John B. Gough, perhaps the most eloquent and able temperance advocate that ever lived, was born at Sandgate, England, August 22, 1817. The castle, and other romantic surroundings greatly affected the boy. His father was a soldier and his mother a gentle schoolmistress.

His parents were poor, and to better the boy's prospects then sent him with a neighbor to America. His mother marked passages in his Bible for him to learn, especially the second, third, fourth, and fifth chapters of Proverbs.

He spent two years on a farm in New York, with no Sunday school or day school, but joining the Methodist church during a revival. Seeking advancement, he went to New York City with only half a dollar in the world.

Great poverty and many trials, together with the ability to sing well and tell funny stories, led Gough into a life of dissipation. He became a drunkard and an actor. His first appearance in Boston was in the play, "Departed Spirits, or the Temperance Hoax," in which Dr. Lyman Beecher and other temperance leaders were ridiculed.

Mr. Gough married, took up his trade of bookbinding, but fell to the most profound depths of intemperance, knowing all the horrors of delirium tremens. At one time he stood on the railroad track with a bottle of laudanum at his lips, and only the movings of the Holy Spirit kept him from a suicide's end.

The kind words of a stranger, Joel Stratton, a waiter in a temperance hotel, persuaded Mr. Gough to sign the pledge. The drink demon and the stratagems of saloon men caused him to fall twice, but he recovered each time through the kindness of friends.

He began to speak for temperance in a humble way, but his great ability was soon recognized, and he became a temperance lecturer, speaking to crowded audiences all over the United States and Great Britain. His speaking combined the richest humor, the tenderest pathos, the most powerful eloquence, the most convincing argument.

His autobiography and his "Platform Echoes" are among the strongest temperance books ever written. After winning many thousands to a life of sobriety, he died, honored by all the world, in 1886.

No one can read Gough's life without a deepened pity for the drunkard, and a deepened sense of responsibility for speaking the kind words that may save him from his awful fate.

DAILY BIBLE READINGS.

- M., Apr. 6. Living to the flesh. Gen. 25: 30-34.
 T., Apr. 7. Drunkenness forbidden. Luke 21: 34-35.
 W., Apr. 8. Shunning temptation. Prov. 6: 23-27.
 T., Apr. 9. Drink Debases. Isa. 28: 7-10.
 F., Apr. 10. Leads to poverty. Prov. 11: 16-18.
 S., Apr. 11. Excludes from heaven. 1 Cor. 8: 9-11.
 Sun., Apr. 12. Topic—Temperance meeting: Lessons from the life of John B. Gough. 2 Sam. 22: 17-27.

HEATHENISM UNDER THE SEARCHLIGHT.

In heathenism the inner religion of revelation is a lost art, and the outer ritual of their worship looks to a dead past. This has caused spiritual stagnation, and arrested development in all phases of the nation's life. Particularly in China, Manchuria, and Korea, there is an utter ignorance of Divine laws which keeps men in slavery, and causes millions to perish from famine, pestilence and rebellion; and that, too, in one of the richest countries of the earth. Twenty millions are lost per annum through epidemics.

There are no homes in heathendom. Women are merely toys to be used as sport. Motherhood is a negligible quality. There is no blossom in its child life; and it has produced more craven-hearted men and women than are to be found anywhere outside of pagan lands.

Heathenism must be defeated by displacement. In the study of natural philosophy, one of the earliest lessons demonstrated is that a medium cannot be poured into a receptacle so long as it is filled. There must first be the displacement of that which it contains, before it can contain anything else. When we enter the realm of the intellectual and the spiritual, the same rule applies. We shall as Missionaries, by the preaching of the pure and blessed Gospel of Salvation through Jesus Christ our Lord, counteract and supplant heathenism by truth and righteousness.

What an opportunity lies before us now! Soon it may be gone! Will the Church of Christ allow the last and mightiest of the heathen nations to be proselytized by materialistic teachers? There is a splendid opportunity for the Church to send Christian teachers, who might in a decade so influence this mighty nation that it would become one of the greatest forces for the evangelization of the world. It is the crisis-hour in the purpose and plan of missions. Would that thousands whose prayer power is turned off at the dynamo, could be caught in the grand swing of these Divine movements, and give of their wealth and sons and daughters to this most blessed of all enterprises, the fulfilling of the imperial Commission of the Christ, in bringing the glorious Gospel of Salvation to those who sit in darkness and in the shadow of death!—Condensed from The Christian.

FIDELITY.

Fidelity brings, to all who display it, power and success in the highest sense. All men in the time of need want the strong and dependable man. The most cynical of the daily papers in one of our great cities in a time of great political need closed a leading editorial with the words: "If only an inscrutable, but ever-benign Providence would raise up the figure of a man of faith; a man of integrity and of courage; a man of head and of heart; how might the black and cheerless prospect of the morrow be changed to radiant sunshine! Oh, for a man, a full-grown, adult man!" The world is always crying for such men. They are not made by compromise and unfaithfulness. The men of this type who are to do the country's work in the next generation are the boys who are flying their colors fearlessly, and holding fast to all that is true, and good in the past.—Selected.

Charles de Gruchy, who claims to be a descendant of Napoleon, was sentenced at Leeds for begging.

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C. BLACKETT ROBINSON,
 Manager and Editor.

OTTAWA, WEDNESDAY, APRIL 1, 1908

According to a list of Sunday services in last Saturday's Winnipeg Free Press there are now in the Capital of the Prairie Province, 19 Presbyterian congregations, including churches where the service is conducted in Dutch, Hungarian and Russian. In this progressive city Presbyterianism is growing rapidly.

"The daily papers inform us," says the Catholic Abstinence, "that certain Irish American societies in Boston are again protesting against the Lion and the Unicorn over the old State House. We hope they will soon protest against the custom of flying the Green Flag above the saloon. That is doing the Irish race far more harm in this country than the innocuous Lion and Unicorn." The Catholic Abstinence is the smallest journal of the kind reaching our table; it is also one of the most readable, and its usefulness is far in excess of its size. Published monthly, at 50c. per year. Philadelphia, Pa., 1328 Chestnut street.

One of the most welcome annuals published is the Studio Year-Book of Decorative Art, which is called A Guide to the Artistic Decoration and Furnishing of the House. The 1908 edition contains the following divisions: Under the heading Great Britain: On the Designing of Gardens; On Some Recent British Designs for Country Houses; Interior Decoration; British Furniture; British Fire-grates and Mantelpieces; British Wall and Ceiling Decoration; British Embroidery and Textile Fabrics; and British Stained Glass, Pottery and Metalwork. German and French Architecture and Decoration are also described, and all the articles are profusely illustrated. Altogether the book is an exceedingly valuable one. The price is five shillings and it is published by The Studio, 44 Leicester Square, London, England.

IMPOSSIBLE TO SOME PEOPLE.

A contemporary closed an article on Church Service both in Sermon and Song in this way:

"It is miserable to see so many in our churches so intently, it is to be presumed, singing with their hearts that they keep their lips hermetically sealed. Perhaps it is prudent on their parts, perhaps necessary. But on their own generally-recognized principle that religious worship cannot be managed by deputy—such silence is anything but seemly, and cannot be profitable."

All this has been said before, and a good deal more not so sensible. Congregations are lectured quite frequently for not singing, and the lecturer quietly assumes that every worshipper could sing if he would. This assumption is pure nonsense. The number of men in any average congregation who can sing fairly well is comparatively small. The number who can sing real well is much smaller, and most of them are usually found in the choir. The number of worshippers who might have learned to sing well had they begun to learn in time is probably considerable, but all could not have done even that. Probably the number of men in an average congregation who can sing fairly well is not any larger than the number who can rise and make a fairly good address. Singing and public speaking are both very difficult performances, and are impossible to some people. Many of the most pious and useful men in all congregations cannot sing. Supposing a man pays well and prays well and works well, and lives an exemplary Christian life, is he to be charged with worshipping God by proxy simply because he cannot sing? We have all seen people who could sing and did sing, but never worshipped by proxy or any other way. Where would Dr. Burns and Dr. Willis and Dr. Caven have been had their standing depended on their singing abilities? Those who remember their efforts can give the answer. By all means let us have the best congregational singing possible, but let it always be remembered that in every church there are good people who never did, and never can, learn to sing a single note.

For the third time Mr. William Drysdale has been elected president of the Montreal Burns Club, a position he fills with much ability. The Scotsmen of Montreal are raising a fund for the erection of a \$25,000 monument to Burns; and Mr. Drysdale, in acknowledging the honor of his re-election, said he hoped that after the monument was erected they would be able to get a building of their own as a club house, which would be a rallying point for young Scotsmen coming from the old land to a city where the people were too busy to have time to spend on strangers.

Perhaps the most interesting part of the Review of the World in April's Current Literature, to the general Canadian reader who is not specially interested in American politics, is the amusing description of the automobile race from New York to Paris. Some parts of the course changed the race into a contest in snow shovelling. In a Russian Poet's Conception of Judas Iscariot we are given a resume of the darsingly imaginative work by a young Russian writer, Leonid Andreyev, called Judas Iscariot and The Others. From a German writer, Georg Busse Palma, comes the artistic little story, "The Paik," which has been well translated for Current Literature. We mention only a few of the most striking features of this most highly useful and popular magazine.

HONOR TO WHOM HONOR IS DUE.

There is a strong tendency in the Church to seek after change. Such tendency is manifest in many ways and in many directions, but it is perhaps most directly visible in the desire for frequent change in the pastorate of congregations. Dulness and monotony are bad and indefensible, yet it is possible that much of the existing impatience of lengthened pastorates is due to the mere desire of change for its own sake. A minister may have steadily and quietly discharged the duties of his sacred office in a becoming and efficient manner, but in a few years restlessness and a desire for change become plainly visible. He is dispirited and discouraged. He can no longer continue his work with comfort and success. In due time the severance of the tie takes place, and with impaired energies he has to begin work anew in another sphere. That inseparable influence for good which can only come of earnest work, devotion of spirit and uprightness of personal character is a gradual growth. It cannot be imparted from without. Factitious methods for acquiring popularity cannot secure that personal influence, though they will inevitably retard its acquisition, if they do not render it impossible.

In Presbyterian churches in Britain and Australia they are beginning to consider how inefficient ministers may be dealt with, and how congregations may be delivered from the burden of an incapable ministry. There can be no wish on the part of any who desire the spiritual prosperity of congregations to force the continuance of an unsuitable minister, and there is no doubt an equally strong desire to do no injustice to a reputable and faithful pastor who may even by his fidelity have incurred the resentful displeasure of some parties in his congregation. Some are inquiring whether a term-service in the teaching as well as in the ruling eldership may not be a solution of existing difficulties, and a remedy for the discontent and unrest that too largely prevail for the Church's good. Even at an Anglican Synod, some time ago, several speakers expressed the opinion that the itinerant system might work beneficially in mission charges, though they expressly stipulated that rectorships should be exempted. The old theory of permanent tenure of the pastoral office, aut vitam aut culpam, in the same congregation is breaking down. Efficient and faithful work alone ought to condition continuance in a pastorate. Other Presbyterian churches are disposed to make more ministerial oversight. Regular visitation, carried out in a proper and honorable spirit, would not invite congregational discontent, and would, probably in nine cases out of ten, prevent little misunderstandings from smouldering, and then after long and persistent fanning bursting into destructive flame.

Attention is being directed to this subject, and careful consideration will evolve some practical scheme consistent with the principles on which Presbyterian polity is based. There are anomalies working serious mischief in congregations, and cruel injustice to individual ministers that ought to be provided against. Their existence is most injuri-

ous to the cause of vital religion. Bitter and rancorous congregational contentions do not emphasize the saying current in the first age of the Church's history, "See how these Christians love one another!"

Meanwhile is there so strong a desire as there should be in our churches generally to esteem the pastor very highly in love for his works' sake? By this is not meant making a pet of the parson for sentimental reasons, because of his elegance of manner in polite social circles, or because he makes a fine platform appearance on some public question, and thereby gratifies the vanity of the congregation to which he ministers. Let us seek to cherish a more profound respect for the pastor who patiently studies to edify his people in divine knowledge, true Christian feeling, pure morals and holy living; who self-denyingly seeks to minister comfort and help to the sorrowing and the unfortunate. The faithful ambassador of Christ is worthy of all true respect and affectionate esteem. Is there not too great an inclination in certain quarters to belittle and disparage those faithful men who are doing the solid work of the Christian Church, who are more intent on finishing their course with joy, hoping rather to receive the approving welcome of the Master than the unsatisfying plaudits of an evanescent popularity?

UNION IN SCOTLAND.

The decided movement in Scotland towards the union of Churches has received an impulse from the new proposal to combine the theological teaching of Presbyterian students for the Ministry. The General Council of Glasgow University has adopted a report by its committee on educational policy and methods dealing with the theological colleges and the universities. The conclusions of the committee were in the following terms—1. The faculty of Theology should be retained in the universities. 2. In order to promote the better organization of theological studies, the faculty should be enlarged, and this could be attained without legislation by the Churches immediately concerned securing the foundation of Chairs in the university, under conditions satisfactory to the University Court and to the Churches. 3. The patronage of all the Chairs in such enlarged faculty should be vested in a Board of Curators drawn from all the Churches in Scotland represented in the Faculty of Theology. 4. The professors in the enlarged faculty should not, on their appointment, be subjected to tests, whether doctrinal or ecclesiastical. We observe, remarks the Belfast Witness, that a United Free Church paper, while approving the reunion of the Churches, expresses an opinion that the union of theological teaching should not come first, but after the other. The reason given is that the students need not merely detached theological teaching (as in Germany), but teaching and training for the Ministry of their own Church.

The United Methodist Church at Grimsby, England, has an organist, Sidney Perri, who is but 16 years old and was selected after competing with scores of other players.

THE LORD'S DAY WEEK.

We have pleasure thus early in calling the attention of all our friends to "The Lord's Day Week," from April 26th to May 3rd. The call issued by the International Federation of Sunday Rest Associations of America is as follows:—

For more than thirty years the friends of the Lord's Day, all over the world, have set apart the week beginning with the Lord's Day following Easter as a week of prayer for the preservation of the sanctity of the Lord's Day.

There are many reasons why we should be earnest and united in observing this season of prayer. No more important question is engaging the attention of Christian people at the present time, than the preservation and greater sanctification of the Lord's Day.

It is virtually necessary to the physical, mental and moral well-being of the individual; to the social, religious and spiritual life of the home and church; and to the industrial, economic and political prosperity of the community and the nation.

The integrity of the Lord's Day is being threatened. The advancement of knowledge and skill and corresponding power, which have come in the trail of the gospel, has been prostituted to foster the selfish and baser instincts of human nature until man himself has become the god of many of the people and public and private morality in many places have been lowered.

The managers of too many corporations disregard the Lord's Day so they may pay larger dividends, some business men carry on Sunday trade for profit, godless pleasure seekers destroy the quiet of the day in their pursuit of sports, while in several quarters a constant assault is kept up on the sacredness of the day.

In such times we do well to turn to the Lord of the Sabbath. Let us remember to pray for the preservation of the Lord's Day in our private and family devotions and also to unite in our respective houses of worship in earnest prayer that in His gracious providence He will turn aside the evil tides antagonistic to the Christian Sabbath, and revive in His people and His Church a deep and earnest desire for a truer spiritual life and a greater love for the sacred associations and the sweet peace and quiet of His Day.

We earnestly ask that in every pulpit sermons be preached, on either April 26th or May 3rd, calling attention to the evil effects of Sunday sports, Sunday newspapers, Sunday business, and Sunday labor. We hope that the friends of the Lord's Day will unite in making this week of prayer for the Sabbath, in home and church and society, a season of great spiritual uplift.

In an interview by the Toronto News last week, Rev. Dr. Chas. Gordon ("Ralph Connor"), of Winnipeg, said: "The temperance wave is sweeping over Manitoba and the West. There has been a steady growth of temperance sentiment. This year the Government has introduced some very good legislation on the matter, the chief advance being the establishment of majority vote for local option and its repeal. Even with the three-fifths majority required the good work of the Royal Templars was winning way, and under the majority vote we expect a great sweep." Speaking of Ontario, as one from a distance, Dr. Gordon said: "I think Premier Whitney is making a mistake and doing an injustice in the three-fifths clause. He need not fear for enforcement. The enforcement falls not upon the majority of the people, but upon resolute men in the government. Law enforced by the people becomes mob law. The people legislate; the government enforces law."

LITERARY NOTES.

Blackwood's for March opens with a clever sketch of military manoeuvring in South Africa, by "Cle Luk-Oie." Then follows the second of a series of papers, by David Masson on "Memories of London in the 'Forties.'" Mrs. Thurston's serial story, "The Fly on the Wheel," increases in interest with each successive chapter. When it is published in book form this novel will probably be one of the most popular of the year. In our opinion it surpasses "The Masquerader," which was published a few years ago. Charles Whibley's criticism of American Literature is excellent.

The table of contents for the March Fortnightly gives promise of much interesting reading—a promise which is more than fulfilled. "Calchas" has the first place with one of his thoughtful articles, "The Future of Kingship." Sydney Brooks follows with "The Last Chance of the Irish Gentry." Alfred Stead discusses Great Britain and Turkey; a Plea for a Sane Policy. Other subjects are: "The significance of the Polish Question," by Sir Rowland Blenhasset; "The City of the Phoenix," by Herman Schaffauer; "Mendel and His Theory of Heredity," by G. Clarke Nuttall; and the usual readable "Chronique of Foreign Affairs." A very pleasing short story, by Howard Overing Sturgis, gives variety and lightness to the number.

Jean Finot's account in the March Contemporary of the tragic events of a recent day in Lisbon is most enlightening, giving as it does a concise sketch of the status quo when the assassination of the King and Crown Prince took place, and the feeling that prevailed after the events of that day. "Father Petroff's Profession of Faith" is also a most interesting article in this number. Father Petroff is one of the best known priests of the Orthodox Russian Church in the present day. He has recently been unfrocked for expressing his beliefs—which are not orthodox—too freely. Among the other articles in this number are: "The British Army of Today," by Major von Heydebreck; "Modernism," by Paul Sabatier; "The Charm of French Verse," by Edward Wright; and Sir Edward Grey on Capture at Sea, by Sir John Macdonell, C.B.

Women writers are well represented in the current number of The Nineteenth Century. Mrs. John Massie makes A Woman's Plea Against Woman Suffrage; Rose M. Bradley writes of Matty of Spitalfields; Mrs. Chas. Roundell gives extracts from the Journal of Lady Mary Coke; and Mrs. William Tyrrell discusses Fear in the Home and the Household. Among the articles by men writers we have The Gods of Greece, by the late Sir James Knowles; Lord Randolph Churchill as a Tariff Reformer, by Sir Roper Lethbridge; How to Make the Negro Work, by Sir Godfrey Lagden; and A British Two-Power Fleet, by Arch. S. Hurd.

The opening article in the March Studio is a beautifully illustrated one on Claude Monet, His Career and Work. The writer, Arsene Alexandre, introduces his subject by saying: "Were I asked to define, in the fewest words possible, the character, the nature, of Claude Monet's talent, and to give the reason why the place he holds in the history of art is so special and so considerable, I think I should content myself with just this formula—Monet is one of the greatest lovers of the Air that ever lived." Other articles are: Eastman Johnson, American genre painter; Norwegian Peasant Architecture; Pictures of Old Prague by Modern Artists; Spanish Mediaeval and Renaissance Ironwork; and Recent Designs in Domestic Architecture. A first-class number in every respect; satisfying to the artist and art lover everywhere.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

BUTTONS' FRIEND.

Hilda was cooking Buttons' dinner. Buttons was a beautiful black cat with lustrous golden eyes and a tiny dash of white upon his breast.

Just then Buttons saw a fly. His whiskers quivered. A fly in January was an unexpected luxury. Buttons sprang after it, followed it across the room, from a chair to a table, from the table to a shelf.

Oh, poor Buttons!—right into the kettle of molasses!

"Oh, he's spoiled! he's spoiled!" wailed Hilda.

"Before I'd have such a looking cat!" jeered Brother Ned.

"It will never come off," declared Ruth.

"Put him out in the yard," said mamma. "He'll never be fit to come into the house again."

"Someone must wash him," said Hilda.

"Oh, Josephus, Josephus!" she cried. "Come quick! Something dreadful has happened!"

Josephus dropped his wooden shovel and came as quickly as his wooden leg would let him.

"What's the matter, Miss Hilda?" he asked.

"It's Buttons, my dear, dear Buttons!" cried Hilda. "He fell into a kettle of molasses and, oh, Josephus, I want you to wash him!"

Josephus threw back his head and laughed uproariously.

"Then I'll have to do it myself," said Hilda.

She got a pail of water, captured the cat and placed him gently in the pail. There was a frantic struggle and a tremendous splash. Then over went the pail and away dashed Buttons!

Half an hour later Hilda, still grieving over the accident, looked out of the kitchen window.

Buttons was sitting forlornly upon a snowbank.

"Poor, poor Buttons!" sighed Hilda.

Then Buttons lifted his voice in lamentation. "Meow, meow, meow," he mournfully cried.

In a moment a large gray cat came slowly up the driveway, two tiger cats leaped the fence, closely followed by a small Maltese tabby, a yellow cat struggled around the snow-covered lawn, and a handsome black-and-white puss crept around the corner of the house.

"Mew, mew," said the little Maltese.

"Miaow, miaow," said the two tigers.

"Meow, meow, meow," chanted the whole six.

Then the big grey cat approached Buttons solemnly. "Pr-r-r," said he, and began to lick his molasses-drenched friend.

"Pr-r-r," said the yellow cat, following the grey cat's example.

"Oh!" exclaimed Hilda; "they're washing Buttons!"

"They certainly are," said mamma.

"Pr-r-r," said the black-and-white cat, the two tigers and the little Maltese all coming forward to assist.

Till dark Hilda watched the funny scene. And after supper in came Buttons, purring happily, his beautiful fur just as clean and shiny and velvety as ever.

"Those dear, good cats!" cried Hilda.

"They were friends in need," said mamma.

"Meow!" agreed Buttons.

While playing golf on the Brancaster links, Norfolk, a Mr. Fernie drove a ball which killed a lark.

GOAL OR GRAVE.

By Evelyn Orchard.

The two men met in Fleet street in the noontide rush. Whitney was the first to pause and turn round, when Rossmore took a step back.

"It can't be Dick Whitney!" he said with that smile of his, that had been his chief asset through life. It was a smile which won men's confidence and women's hearts, a valuable asset indeed, but which had undoubtedly some few serious things to answer for. Rossmore had never sought to exploit his looks, but they had served him in the place of the strenuous effort of other men, such effort as had drawn the lines on Dick Whitney's attractive face. Rossmore was tall and slim and finely proportioned. Whitney was short and inclined to squatness of figure, and his face, though showing strength and capability, was undeniably plain.

That was a fact which in no way troubled Whitney now; as a middle-aged bachelor it cost him nothing.

The time had been, however, when he had fiercely envied Rossmore's looks, and even cried out against the injustice of nature's distribution of her gifts. That was in the long ago time, when they both had striven after the same prize, the prize which, of course, Rossmore had won. That was to be expected, a foregone conclusion from the start to those who looked on. Then Whitney, unable to bear life bereft of the forlorn hope that had sweetened it, had gone abroad to fill a modest post in that cheerful climatic region known as the White Man's Grave.

Then he had not cared whether it should prove goal or grave, and when a man is in such mood, he sometimes, as if by sheer perversity of fate, strikes the goal. Whitney was now the official head of his whole district, and had come home by Government command. He had that very day been received in audience by his Sovereign, from whose hands he had received reward for distinguished service.

Rossmore was unaware of this interesting fact, though his wife knew it. Rossmore was a superficial person who seldom read newspapers, but received his political views for the day from the front page of the halfpenny sheet which he glanced over in the train. His wife had read the various paragraphs regarding Whitney, and the eulogistic notice of his work at his official post, his healing and beneficent work, which had subdued native prejudice, and created an extraordinary revulsion of feeling in favour of British rule.

But she had not mentioned it to her husband.

"When did you come, and where have you come from, old boy?" enquired Rossmore jovially, as he pressed the friendly hand. "And, by jove, don't you look fit! We've quite lost sight of you. Where are you stopping?"

When Whitney mentioned Claridge's, Rossmore elevated his brows.

"Struck ile, eh? Must have, unless you've cottoned to some millionaire who's doling out the oof."

Whitney laughed.

"It seemed advisable, but I'm shifting to-morrow—going down to Dartmoor to see how many of the old folks are left."

"Going away to-morrow again? Then can you come out to-night with me, six forty sharp at Cannon street, to see Enid and the kids?"

Whitney hesitated a moment. He had half accepted another invitation from one in a high official position, but it

would be possible to get out of it by telephone, and he hesitated. He had not intended to look up the Rossmores; they belonged to the old order of things, with which he had no further concern, but some whispered longing to look once more on the face of the woman he had loved, and for whose sake he had never been able to see beauty in any other woman's face, decided him. He would see whether all was well with her, and pass on. That was all.

"Six forty at Cannon street? All right, thanks. I'll be there."

"I'll telephone Enid that a man's coming, but I shan't say who. It isn't really necessary to phone, old chap. Enid's the sort of woman that you can always bring home a chap to dinner, sure there'll be something to eat, and that she won't make faces behind his back. It counts a good deal."

Whitney smiled, and admitted that it did. So they parted. Rossmore did not mention Whitney's name in his telephone message, but bade his wife prepare for a surprise. But she was not in the least surprised; she had known all day that Whitney would come.

Whence come these subtle intuitions of the spirit? Like the wind, whether they list, and we know not, nor can ever know.

She did not dress herself with more elaboration than usual, simply because it was natural to her to be always nicely dressed, and she would have paid the same attention to her toilet in the backwoods as in the fashionable London suburb where she lived. The Rossmores were well to do, not by reason of Rossmore's strenuous effort, but because he had inherited a comfortable income from his father. He was one of these extremely busy persons who talk much, but who achieved nothing. But Rossmore believed implicitly in himself.

Enid came out of the drawing-room when she heard her husband's key in the door. Her face was a little flushed, which gave to it a singular brightness and charm. Whitney was surprised to see her so little changed, so youthful after twenty years. She must be forty-five now, he calculated, yet she could have passed for thirty. She wore a black frock open a little at the neck, where there was a white tucker that did no shame to the bosom it caressed. A big red rose freshly culled from the garden diffused its sweetness about her bodice, and seemed to reflect the dusky light in her eyes.

"I'm so very glad to see you," she said in her frank, sincere voice. "I thought you would come."

"You thought he'd come, Enid!" cried Rossmore, disappointed that his surprise had failed. "How did you know he was back in town?"

"I saw his name in the newspapers. How did you get on to-day at Buckingham Palace?"

Whitney smiled, and put up a deprecating hand.

"What's he been at Buckingham Palace for, eh?" asked Rossmore banteringly. "Got anything to sell—rubber, by any chance? Better go across to Brussels."

Whitney laughed a little awkwardly.

"You ought to read your newspaper. Will. If you ever did, you would have known that you had invited Sir Richard Whitney to dinner."

"My stars!" cried Rossmore blankly. "I'd better make haste and change my top." He disappeared on the moment, and Enid and Whitney were left. They were still standing in the little square hall where a fire burned cheerfully. Enid stood by it, and put her hand up to the mantel-piece to steady her foot on the fender.

"I am sorry you won't see the children. They are in Surrey at present with

my mother. You look very well, and not at all as if you had been living all these years in the White Man's Grave."

"It has never affected me. I haven't even had a touch of fever. You look well, too; hardly changed at all. It is good to see you."

"Have you never been home in all these years?"

"Never. The man who stays is the man who scores, I suppose, and I had nothing to bring me back."

She was silent a moment; then he spoke again.

"Rosmore is marvellous; you've discovered between you the secret of eternal youth. See my grey hairs, and I'm a good five years younger than Will."

"I like them," she answered simply. "They always mean something in a man."

The words arrested Whitney, and regarding her more attentively he saw a little discontented line across her brow, also that her mouth drooped, and that her eyes filled with shadow.

"You've had a very happy life," he said gently. "It is written on your face, and I have always pictured you happy. It has helped me a lot."

The words came from his lips without his seeking. His soul claved to this woman yet, in a rare, unselfish devotion that has few parallels in this world. It was his one desire to be assured of her happiness before he returned to his post. At first sight, he had been certain; now he was not so sure.

"I am all right," she answered. "I have much to be thankful for. I do wish you could have seen my darling children, but you will come again, perhaps, when they are here."

"No," he answered gently but firmly. "I shall not come any more."

She did not ask why, and the minutes passed, she with her eyes bent on the dancing flames, the pucker in her brow still remaining.

"It is splendid, I think, to go out as you did, and to come back crowned by strenuous years. I don't refer to the honor you received to-day. You know I am not one to count on such things. But I feel very proud of you, all the same."

Whitney was at a loss for a moment in his reply. Her praise was sweet, but there was an under-current in it that wrung his heart. And because it wrung him he probed more deeply.

"I am glad to find you in such circumstances. Rosmore has prospered; has built up a good position for himself," he said a little eagerly.

"He hasn't built up anything," she answered. "His father gave us this house and all it contains, and he left us sufficient to live in it."

The sound of Rosmore's fine baritone voice, singing in the dressing-room above, came floating down the stairs.

"It's very pleasant; there isn't any care," she said with a half smile. "Will doesn't believe in care, in unpleasant things, in stress of any kind. We live in Lotus land. He picks a good many flowers as he goes along, but I—I am afraid I am horribly ungrateful, but I see only the weeds."

They heard the door bang, and presently Rosmore, smiling, handsome, fresh, and immaculately attired, came bounding down to them.

"Sir Richard Whitney, accept my humble apologies and my homage," he said, dropping lightly on one knee. "Isn't it great, Enid? Poor old Whitney! Who would have thought it, who would think it now, even, to look at him!"

Enid smiled, that detached smile, which had wonderful fathoms behind it, and turned to the dining-room door.

"They're ready for us, dear," she said gently "and the soup is getting cold."—British Weekly.

WHERE LINEN IS MADE.

There is nothing prettier than a field of Irish flax in full bloom. The stems are about thirty inches high says a writer in Truth. They are very slender and of a pale green.

On each stem is a flower in an exquisite tone of blue; something between a corn-flower and a forget-me-not. The little flower is not of a very robust constitution. The petals soon fall, and then a seed pod forms which, when given time to do so, produces quantities of what we call linseed ("lin," is the Celtic name for flax). But when the flax is grown for the manufacture of linen, it is pulled up before the seed has had time to mature.

After having been exposed to the air for a few days, the flax is laid in water, and during the fortnight that this process lasts the odious smell with which it fills the offended air is of a remarkably powerful character.

As the local guides say: "Shure, it's just the flax fermentin'. It's a powerful smell entirely, but there's no danger in it, glory be to God."

The soaking makes it easy to separate the straw from the fibre by bruising it between the rollers and then suspending it through an opening in the top of a machine in which a horizontal shaft with wooden blades revolves at the rate of 250 times a minute. Parted forever are the fibre, flax and the straw, now tow.

Next comes the spinning into yarn, done in immense mills, and after that the yarn is woven into the fabric itself. Finally comes the bleaching, when the linen is laid out on the green field to be whitened by rain and sun and wind.

These long strips of snowy whiteness on the green turf surprise the stranger. He thinks it some sort of top dressing, spread upon the land to fertilize it. Belfast is the centre of the linen trade.

A GOOD RULE.

Don't interrupt your father when he's telling funny jokes;

Don't interrupt your mother when she's entertaining folks;

Don't interrupt a visitor when he has come to call;

In fact, it is wiser not to interrupt at all.

—St. Nicholas.

FOSTERING SELFISHNESS.

A certain middle-aged woman has been spending the summer holiday season in visiting her three married sons; and yet, in spite of her cordial relations with them and their wives, her visits were not wholly happy.

"The trouble is," she said, to an old friend, "my boys are all selfish. Selfishness does not consist in being mean in money matters, or in wanting their own way all the time, but only in expecting other people to wait on them. Now they expect their wives to do it. The fault is wholly mine. I didn't bring them up right."

Many another mother, if she were as frank as this woman, could bring the same charge against her children. The selfishness of which she complains is the almost inevitable result of a parental solicitude which is unwise, however, deeply rooted, it may be in affection. John wants his slippers or a fresh collar, or his clothes need brushing; it is mother who waits on him. By and by John marries, and almost before he knows it, he is expecting of Mary, his wife, the same little personal services to which he has become so much accustomed that he takes them as a matter of course. Such sons and such husbands miss the finest flower of life, which is service, and not tribute.

DRUGGING CHILDREN A SOURCE OF DANGER.

When you give your child a so-called "soothing" medicine you are not curing its sickness. You are merely drugging it into temporary insensibility. Soothing medicines contain opiates and an overdose may kill the child. When you give your little one Baby's Own Tablets you have the guarantee of a government analyst that this medicine is safe. And you have the word of thousands of grateful mothers that this medicine will promptly cure all the minor ailments of childhood. Mrs. L. W. Smith, St. Giles, Que., says: "I have used Baby's Own Tablets for my little girl for constipation and other troubles and have found them the best medicine I have ever used." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

CHRONIC WEARINESS.

Robert J. Burdette.

You are "too tired to go to church"? That's sheer nonsense. There isn't a place on the continent so restful as the church. You are going to lie around the house all day; snooze in a hammock; lol in a rocking chair; go to sleep over a book. That isn't resting, that's loafing. Tell yourself honestly—you like to think you are honest—did you ever in all your life see a loafer who looked rested? Did you ever see a loafer who didn't look tired all the time? The people who try to rest are always tired. Resting is the hardest work in the world, when you make work out of it.

About a year ago, I stopped in a Boston street to watch a group of laborers. It was noon hour. They had been at work all the morning digging a sewer excavation. They had eaten their dinners from the little tin pails and now they were "resting." Some of them were pitching quoits, and others were putting the shot, with a great round boulder. They were workingmen "resting." And sitting on the curbstone watching them—too lazy to even stand up and look at them; their lazy chins resting on their lazy hands, and their lazy elbows supported on their lazy knees were the loafers who had been watching them work all the morning. These fellows were too tired even to join the games by which the workers rested themselves.

You have no need to loaf all day Sunday. Two hours in church; two hours of the quiet; the sermon; the reading; the uplift which comes from the new channels into which your thought, your mind is led, will rest you more, physically, morally, intellectually, than will all the day spent in trying to "rest."

The daily turning over is not the only necessary attention for the proper treatment of a mattress. This operation itself is liable to strain the ticking and pull the stuffing out of shape in course of time. To avoid this handles may be sewn to the sides, so that the unyielding surface of the mattress itself need not be grasped. These can be made from webbing or a cross piece of ticking, and sewn as firmly as possible to the sides, as the strain on them will be considerable.

Special evangelistic services of a successful encouraging nature were brought to a close on March 18th in St. Andrew's church Brantford. Brantford Methodist and St. Andrew's Presbyterian churches united in the movement and the pastors of these churches were ably assisted by Rev. Thos. Wilson of Walkerton. Mr. Wilson possesses special aptitude for this kind of work. He told the old, old story in a plain and fascinating way that appealed to the hearts of all who heard him and his two-weeks sojourn in Brantford will long be remembered by these two congregations.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

There was a record attendance at the Erskine Church Sunday school on the 22nd inst., when 688 members were present; and at the afternoon meeting for men there were 80 in attendance—the largest yet.

The "At Home" given by the Ladies' Aid Society of St. Paul's church last Friday evening was a decided success in every way. The attendance was large, the programme interesting and the social intercourse most enjoyable. It goes without saying that the refreshments served at the close of the programme were—as is the rule in St. Paul's—first-rate. Miss Bourne, Miss Dunnet, Mr. Brown and Mr. Sorley contributed songs, and Miss Chalmers and Miss de la Ronde gave recitations—all of which were well received. Dr. Armstrong presided and gave a reading by request.

Zeal in the cause of missions was the most prominent feature of the meeting of the general committee of the Presbyterian Laymen's Movement, held in St. Andrew's church parlors last week. Mr. J. A. Machado, the convener of the committee, presided. The report of the publicity committee, which it was decided should be a permanent body, showed that the amount given to missions by the Presbyterian churches of Ottawa in 1907 was:

Bank street	\$1,862.17
Billings' Bridge	160.25
Erskine	1,133.51
Glebe	497.00
Knox	2,090.00
Mackay street	581.86
St. Andrew's	3,451.50
St. Paul's	1,048.27
Stewart	382.42
St. Mark's (French)	15.00
Hintonburg	793.00
Zion	31.00
Total	\$12,043.78

As several of the churches were newly erected and there were heavy debts on them it could hardly be hoped that Ottawa could, like Toronto, treble its missionary gifts, but the amount of last year might be double. The members of the publicity committee, Messrs. James Hope, chairman, W. T. Macoun, John McKean and E. S. McPhail, showed much ardor in the work. Mr. Hope offered to print the first 1,000 copies of the leaflet which the committee will issue, and Mr. W. T. Macoun consented to collect the material for it and edit it. This leaflet shows the objects of the association and what is now being done in the Presbyterian churches in Ottawa for missions.

Of the visit of Dr. Ramsay to Mount Forest, the Confederate of last week says: Rev. Dr. Ramsay's lecture in the Presbyterian Church on Friday night was very largely attended. The doctor gave a very graphic account of his European trip, dwelling particularly on his visit to Paris, London, Oxford and Chester. The proceeds amounted to \$90. The reverend gentleman filled the pulpit yesterday, both morning and evening, and was greeted by large congregations. In another part of the same paper it is said: The visit of the Rev. Dr. Ramsay, of Ottawa, for a few days the past week, to his former congregation of Westminster Church, was one much enjoyed by large numbers in the community generally, and more particularly by the members of his former congregations here and at Bethel, who remember his faithful ministries with gratitude and affection, and greeted him with a warmth which must have been very cheering to him. The attendance was large, both at the lecture and reception on Friday evening and at the Sabbath services.

EASTERN ONTARIO.

Rev. D. Currie, M.A., of Knox Church, Perth, declines the call to Buckingham.

The next ordinary meeting at Kingston Presbytery will be held at Kingston in Cooke's church, on 1st July next.

Rev. Wm. Thos. Wilkins, M.A., the capable clerk of Kingston Presbytery, is nominated by that Presbytery for the moderatorship of the Montreal and Ottawa Synod.

Rev. R. McKay, of Maxville, visited Toronto last week for the purpose of joining Mrs. McKay, who had been confined to the hospital there for some three weeks.

The Rev. W. C. McIntyre, B.A., formerly of Woodlands, now of Barre, Vt., has received a call to the Presbyterian church at Ogdensburg, N.Y., and has it under consideration. Mr. McIntyre is an old Stormont boy.

A Men's Bible Class has been organized in St. Andrew's Church, Almonte, with the following officers: President, Mr. R. L. McDonald; vice-president, Mr. Apinall, and secretary-treasurer, Mr. Bert Gunn. The pastor, Rev. Orr Bennett, was in the chair.

The annual report of the Dalhousie and Cote St. George Churches has just been issued and cannot fail to be deeply gratifying to the pastor, Rev. W. A. Morrison, and his devoted corps of workers. The total amount collected during the year for all purposes was \$3,151, of which amount \$752 was expended for missionary and benevolent purposes.

The following were appointed commissioners to next General Assembly, by Kingston Presbytery, viz.: Ministers, by rotation, Prof. Ross, Principal Gordon and W. T. Wilkins; by ballot, Mr. Drumm, Mr. Smith and Dr. McTavish. Elders, Messrs. Chas. Hay, S. Russell, Alex. MacDonald, R. J. Craig, R. Montgomery, W. H. Little and D. A. Mitchell alternate for any of the others.

It has been the custom for the members of the China Inland Mission to wear exclusively native dress, so that the sight has not been uncommon, on the streets of Shanghai, of a man in Chinese dress with a red pig-tail! Owing to the progress of Western civilization among the Chinese, this rule has now been modified and the wearing of native dress is optional with the missionaries.

The anniversary services of the Presbyterian church, Spencerville, were held on Sunday, March 15th. Owing to the extremely bad weather the attendance was not as large as it would otherwise have been. The pulpit was occupied at both morning and evening services by Rev. T. A. Sadler, the newly inducted pastor at Cardinal. He delivered very earnest and forceful addresses on both occasions. Special music was rendered by the choir, the soloists being Mrs. F. P. Smith, and Mr. J. V. Jarrel, of Prescott. A platform meeting was held on Monday evening at which addresses were delivered by Rev. Hicks, of the Methodist church, Rev. Sadler, Rev. A. Woods, Metcalfe, and the pastor Rev. J. Macdougall.

The report of the committee on Y.P.S. contained, among others, the following recommendations, which were adopted by the Presbyterian Kingston: That pastors and sessions be earnestly requested to take a live, practical interest in the work carried on by the Y.P.S. in their congregations; that as pastors discover young men of ability they encourage such to consider the advisability of entering upon a missionary or ministerial career; that wherever possible mission study classes should be organized and maintained.

At the recent meeting of Kingston Presbytery Prof. Laird submitted the report on Supt. and Exam. of Students, as follows: Messrs. A. T. Barnard, M.A., Robt. Brydon, M.A., Wm. H. Hay, B.A., John M. MacDonald, B.A., Fred Miller, B.A., and A. O. Todd, B.A., having fulfilled the General Assembly's requirements of candidates for the ministry, desire to be taken on trial for license, and your committee recommends that application be made to the Synod for leave to take them on trial as requested. Messrs. W. T. Carruthers, C. T. Colter, J. A. McLeish, W. L. B. Penfound, W. W. Wernock, and D. M. Young appeared before your committee on 14th Feb. last and were examined with a view to their being recommended for employment in the H. M. field, and your committee recommends that they be certified to the Assembly's Committee as approved by this Presbytery. In addition to the foregoing, 26 students of Queen's formerly employed in the Home Mission work, have sent their names to the committee requesting that they be certified to the Assembly's Committee for work in the H.M. field this summer. Your committee, having considered their several applications, recommend that they be certified for employment.

Rev. J. Steele, M.A., has resigned the charge of Callender.

Rev. S. Childerhose has been elected moderator of North P. y Presbytery.

Guthrie Church, Harriston, will soon have a pipe organ. The sum of \$1,500 has been raised for this purpose.

The Presbyterian Church in Cobalt has increased its membership by nearly four hundred per cent during the past year. Rev. J. O. Byrnes is the pastor, and the congregation is paying him \$1,200.

Rev. W. G. Brown, of New Denver, B. C., has been called to Red Deer, Sask., in succession to Rev. W. G. Fortune, appointed field secretary of the Temperance and Moral Reform League of Alberta.

Recently at Bethune, Sask., Rev. Mr. Patterson, of Lumsden, gave an interesting lecture on the Flag of the Empire. He handled his subject with great ability and skill and was rewarded by frequent and hearty applause.

Rev. J. W. Anderson, who for some time has been conducting services at West Fort, Fort William, has received word of his removal to Stony Mountain, Man. Mr. Anderson will leave shortly for the west, and his removal will be a matter of regret to all who have had the pleasure of coming in contact with him.

The Galt Reporter says: Rev. Dr. McQueen, of Edmonton, is one of the picturesque figures of the West. He is an old Kirkwall boy, a member of the well-known family of that name, and a brother of Mrs. Robert Elliott, of Galt. Dr. McQueen has been twenty years in Edmonton, making his first trip in a buckboard, and has seen the stragling village grow into a metropolitan city. Dr. McQueen was offered some years ago, but declined, the superintendency of missions in Alberta. At a meeting in Toronto the other day, Dr. McQueen made the statement that he knew every white man between Calgary and the North Pole.

The congregation of St. Andrew's Church, Westmount, are about to build a new church at an estimated cost of \$60,000.

WESTERN ONTARIO.

Walter I. MacLean, M. A., of Goderich, has declined the call to Lucan.

Knox church, Fingal, calls Rev. A. L. Burch, of Orangeville.

Orillia Presbyterians expect to resume services in their renovated and beautified church on Easter Day, April 19th.

The induction of Rev. D. C. MacGregor, as colleague to Rev. Dr. Grant, of Orillia, took place on the 31st inst.

The Presbyterians of Sturgeon Falls are about to build a manse, and a recent social netted \$125.00 which will be devoted to aid in its erection.

On a recent Sunday Rev. H. Dickie, D. D., of Chalmers church, Woodstock, and Rev. J. A. McConnell, Norwich, exchanged pulpits.

In a recent sermon, Rev. Grey, of Dundas, denounced the barrooms in very strong terms, and advocated their abolition in the interests of homes and country.

The Bible readings in St. Andrew's church, Thamesford, by Miss Alice Chapman, of Boston, were wellattended, and highly appreciated by those who were privileged to hear her.

Rev. W. G. Wilson, of Guelph, and Rev. R. J. Wilson, of Vancouver, passed through Bradford last week on their way to Newton Robinson to visit their aged father.

Rev. Dr. Somerville occupied his former pulpit at Division street church on Sunday evening. He was also present at the morning service at which Rev. Dr. McKay was the preacher.

It is said that Rev. W. H. Broken shire, at present in charge of Mill Street Church, Port Hope, but who has received several calls elsewhere, will remain in Port Hope.

The recent resignation of Rev. M. C. Cameron of Knox Church, Harrison, is deeply regretted, as he was greatly esteemed by his own people and the citizens generally.

Another Presbytery has elected a ruling elder as Moderator—Chatham; Mr. Andrew Denholm, of the Blenheim session, and editor of the local newspaper, being chosen.

The Foreign Mission Committee has appealed against the decision of the Divisional Court in the Jos. Madill will case, and the matter will therefore come before the Supreme Court of Ontario about the 26th of April.

The Bradford Presbyterian church offers the Rev. C. H. Cooke, B.A., recently of Smith's Falls, but at present supplying for Rev. Dr. Gordon, of Winnipeg, \$1,000 a year, a manse, and three weeks holidays.

At the fifth anniversary of the induction of Rev. James Rollins as pastor of King street church, London, the handsome sum of \$800 was realized. By special request of the congregation, the pastor conducted the services.

Commissioners from Barrie Presbytery were appointed as follows: Messrs. Carr, Cranston, Amos, McLeod, and McKay, ministers; and Messrs. Clemas, Cooke, Garrett, Brown, Bell, New Lowell and Bell, Stayer, elders.

The Rev. Donald Guthrie, D.D., the well-known divine of Baltimore, Maryland, a graduate of McGill and the Presbyterian College, and nephew of the late Dr. MacVicar, will preach in Crescent Street Presbyterian Church, corner of Dorchester and Crescent streets, to-morrow, at both services.

Rev. F. W. Anderson, of Sydney, C.B., has been called to the General Secretaryship of the Young People's Missionary Movement in Canada, and has accepted the appointment. His first charge was in Brantford, from which he was called to his present charge. His headquarters will be in Toronto.

MONTREAL.

The Rev. J. L. and Mrs. George, who have been spending the past ten months in New Glasgow, for the benefit of Mr. George's health, left for Bermuda at the beginning of March. They are expected to return to Montreal about the end of April.

The first concert in connection with the Rockfield Church proved highly enjoyable. A good miscellaneous programme was provided by the children and proved one of the events of the evening. A first rate illustrated lecture on "The Dangers of a Lake Trip" was given by the Rev. E. T. Capel. The Rev. Mr. Ross, of Montreal West, was the chairman.

Rev. A. Ormiston, of Shawville, Que., has been called to St. Lambert, Que.

The Montreal Witness, a few days ago, had the following item:—Mrs. R. F. Burns of London, widow of the late Rev. Dr. R. F. Burns, formerly of this city and later of Halifax, N.S., and her sister, Miss M. Holden, of Belleville, Ont., are visiting their brother, Mr. J. C. Holden, at his home, 377 Mountain street.

Owing to the movement westward of the English-speaking residents in the city, Chalmers Church, situated near the corner of St. Lawrence and Prince Arthur streets is being offered for sale. It is found that the site is no longer central; the street is noisy, and altogether the situation is unsuitable for a place of worship. The congregation is on the outlook for a more central site, but nothing has been decided yet as to the locality of the new church. The minister is Rev. G. Colborne Heine.

A Presbyterian Church partly built by Roman Catholic subscriptions is a unique demonstration of the kindly feelings existing between the two creeds.

The church is a new one, at Laprairie, built to replace a smaller church that was pulled down, and it is now the only Protestant Church in the district. The new church was dedicated on Tuesday evening, when about fifty people travelled from Montreal. Including the Rev. W. R. Cruikshank, secretary of the Presbyterian Union, and treasurer of the Presbyterian College; the Rev. Dr. Barclay, the Rev. W. T. Walker, and Mrs. Walker, Judge and Mrs. Archibald, Dr. and Mrs. Byers, Mr. William Drysdale, Mrs. Naegle, Mr. J. A. Stuart, Mrs. Stuart and Miss Stuart, Mr. John Murphy, Mr. A. C. Hutchison, and Mr. J. H. Cayford. The dedication sermon was preached by the Rev. Dr. Barclay, who afterwards baptized several infants, assisted by the Rev. W. T. Walker. Over \$40 was taken in the collection. The new church is a result of the extension movement by the Presbyterian Union. At present the pastorate is vacant, and the services are being conducted by the Rev. W. R. Cruikshank.

At a meeting of the men of St. Paul's Church in connection with the Laymen's Missionary Movement, the following gentlemen, called the Missionary and Benevolent Committee, were appointed to further the object of the movement in the congregation:—The Rev. James Barclay, D.D., LL.D., A. A. Brown, Thos. Tate, Wellington Dixon, S. P. Stearns, T. H. Newman, James G. Roes, T. D. Watson, E. B. Busted, Geo. Eadie, F. S. Macleannan, K.C., Fred S. Macfarlane, A. F. C. Roes, A. A. Robertson, James Croil, Jr., Hugh Graham, A. Haig Sims, Alex. McFee, the Hon. Justice J. S. Archibald, Dr. Gordon M. Byers, Fred M. Learmonth, J. Hollister Wilson, B. Hal Brown, Geo. P. Walker, A. R. Creelman, Robert Reid, J. Alex. Cameron, John McDonald, R. H. Barron, W. A. Doig, R. L. Ewing, Alex. McD. Drummond, R. S. Kinghorn, Thos. F. How, S. Dale Harris. Mr. Justice Archibald was elected chairman, Mr. J. Alex. Cameron, secretary treasurer, and Mr. John McDonald, assistant secretary-treasurer.

SUPPLY OF MISSION STATIONS.

The Knox College Students' Missionary Society made the following appointments to mission fields last week. To meet the increasing demands, especially of the West, five fields have been added to the number supplied last year, making a total of forty.

British Columbia: Fort Steele, J. Richardson, B.A.; Rock Creek, H. R. Pickup, B.A.; Illicilliwaet, T. A. Symington, B.A.

Alberta: Mountain View, H. Dickson, B.A.; Rosebud, J. McEwen; Passburg, W. E. Aitken; Stand Off, P. W. Spence, B.A.; Moose Hills, A. S. Orton; Meridan, G. A. Macdonald; Hardisty East, C. V. McLeat; Grassy Lake, G. W. Oliver; Leduc West, K. M. Eason; Trochu. (man to be appointed later.)

Saskatchewan: Glenhurst, C. McQuestin, B.A.; Kelvington, W. J. Christie; Long Creek, W. J. Malcolm; Wiggins, J. R. Sanderson, B.A.; Orangeville, W. J. Taylor; Crane Lake, R. B. Ferris; Little Manitou Lake, R. D. Finlayson; Rumbord, J. Menzies, B.A., Sc.; Turtle River, R. A. Campbell; English River, W. L. Newton; Morse, H. McFarlane.

Manitoba: Beausale, J. Mundell.

Ontario: Charlton, W. Scott, B.A.; Katrine, R. B. Duncanson, B.A.; Hanbury, P. F. Gardiner, B.A.; Markstay, C. H. Best; Milberta, C. A. Malcolm, B.A.; Tomika, C. D. Farquharson, B. A.; Temagami, C. A. Mustard; Barrie Island, A. D. Watson; Chelmsford, E. J. Mothersill; Sprague, H. A. Martin, B.A.; Creighton, J. Mutch; Mills, A. B. Irwin; Watford, I. W. Dickson; Southwood, T. A. Arthurs; Sombra, H. A. Boyd.

BRITISH AND FOREIGN.

Syen Chun, Corea, was first visited by two native evangelists in 1887. There was one Christian there then. Now there is a Presbyterian Church with 1,500 members and ten congregations in the neighborhood, a third of the population being Christian.

Mulai Hafid, so-called Sultan of the south of Morocco, has asked for a cessation of hostilities, pending arrangements for peace.

The excess of births over deaths registered in Scotland last year was 51,522.

There are now 555,000 boys on the roll of the Boys' Brigade in the United Kingdom.

Rev. J. D. Lindsay, Chalmers, Territorial church, Edinburgh, has accepted a unanimous call from Morebottle Free church.

Another appeal has been issued to members of the U. F. church for contributions to the building fund for dispossessed congregations.

The British postal authorities have estimated that the value of the post card mailed and delivered by them during 1906 was in excess of \$5,000,000.

Instead of \$2,500 Mr. Andrew Carnegie now offers \$5,000 towards an organ for Burntisland parish church. The session are puzzled where to put the organ.

Rev. James Sandes Gibbins, late rector of Ballingarry, County Tipperary, was committed at Cashel for trial charged with shooting the Rev. James White on Christmas day.

Chief Secretary Birrell says that the retention in the hands of landlords of vast grazing untenanted lands is a "daily declaration of the futility and impotence of the hopes of the Irish people."

Andrew Munn, Port Glasgow's oldest inhabitant, died on Feb. 21st at 48 Bay street, where he resided for the past 71 years. Deceased was 100 years and eight months old, and was a native of the town.

A MEDICINE FOR SPRING

Do Not Dose With Purgatives
A Tonic is All People Need.

Not exactly sick—but not feeling quite well. That's the way most people feel in the spring. Easily tired, appetite variable, sometimes headaches and a feeling of depression. Perhaps pimples or eruptions appear, or there may be twinges of rheumatism or neuralgia. Any of these indicate that the blood is out of order; that in-door life of winter has left its mark upon you and may easily develop into more serious trouble. Don't dose yourself as many people foolishly do with purgatives in the hope that you can put your blood right. Purgatives gallop through the system and weaken instead of giving strength. What you need in spring is a tonic medicine that will make new, rich blood, build up the weakened nerves, and thus give you new health and strength. Dr. Williams' Pink Pills is the one medicine that can do this speedily, safely and surely. Every dose of this medicine makes new, rich, red blood, strengthens the appetite, clears the skin, and makes tired depressed men and women, bright, active and strong. Mr. Harry Huggins, Oshawa, Ont., says: "I don't think there is anything equal to Dr. Williams' Pink Pills as a cure for nervousness, indigestion and a run down condition of the blood. For some time I was a sufferer from these troubles. I tried several remedies but nothing helped me until I began taking Dr. Williams' Pink Pills. Before taking them I felt like an old man, but by the time I had taken four boxes my strength had returned, my appetite improved, my nerves were steady and I was feeling a renewed man."

If you need a medicine this spring—and most people do—try Dr. Williams' Pink Pills and see how speedily they will make you feel like a new person. Sold by all the medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

ORIGIN OF "ROBIN ADAIR."

Those who have a leaning to the sentimental side of history will accept the version that the hero of the ballad was a young and handsome Irish surgeon who, finding his way into London society about the middle of the eighteenth century, was fortunate enough to secure the affections of Lady Caroline Keppel, daughter of William, second earl of Albemarle, and his wife, Lady Anne Lennox, daughter of Charles, first duke of Richmond. The match was naturally looked on with disfavor by the family of the young lady, and it was during a period of temporary separation that Lady Caroline is said to have written the words of "Robin Adair," and set them to the old Irish tune of "Eileen Aroon," which she had learned from her lover. At length however, love triumphed, and the pair were united on Feb. 22, 1758. Within a few days Adair was appointed inspector general of the military hospitals, and, subsequently becoming a favorite of the king, was made surgeon general, king's sergeant surgeon and surgeon of Chelsea hospital. He died in 1790, leaving an only son, who entered the diplomatic service and became the Right Hon. Sir Robert Adair, G.C.B.—London Notes and Queries.

The Marconi Telegraph Company is now accepting messages for Canada at a rate of 16 cents per word.

SPARKLES.

Little Willie (reading)—'Say, pa, what is a franchise grab? Pa—'A franchise grab, my son, is something that occurs when the guardians of the people's interests keep their hands open and their eyes closed.'

'If you please, ma'am,' said the servant from Dublin, 'the cat's had chickens.'

'Nonsense, Gertrude!' returned the mistress of the house, 'You mean kittens. Cats don't have chickens.'

'Was them chickens or kittens that master brought home last night?'

'Chickens, of course.'

'Well, man, them's what the cat has had.'

"Madame, your husband does not seem to have any organic trouble," said the physician. "Land sakes, no!" exclaimed Mrs. Pneuritch, "Not in this neighborhood. But the folks that live next door to us have a graphophone that worries him nearly to death."

Dr. Stubbs had a high opinion of the value of Butler's "Analogy" and hardly ever forgot to impress its importance on young students. This was once testified in a comical manner after a luncheon given to ordination candidates at the close of their examination.

Among the number there happened to be a very simple and exceedingly nervous young country curate.

"Good-by, Mr.—," said the Bishop, with his genial smile; "don't forget Butler, you know; don't forget Butler!"

"O, no, my lord," replied the young man, nervously fumbling in his pocket.

"I've given him half a crown already."

"No intelligent person pays any attention to ghosts," said the dogmatic person.

"Perhaps not," answered Miss Cayenne, "unless the ghost has been able to secure an introduction from some psychic research society."

"Mr. B—is making a great speech," said a countryman to the bored counsel.

"Oh, yes; Mr. B—always makes a great speech. If you or I had occasion to announce that two and two are four, we'd be just fools enough to blurt it out. Not so Mr. B—. He would say: 'If by that particular rule known as addition, we desire to arrive at the sum of two integers, we would find—I say it boldly, sir, and without the fear of successful contradiction—we, I repeat, should find by the particular arithmetical formula before mentioned—and, sir, I hold myself perfectly responsible for the assertion I am about to make—that the sum of the two given integers added to the other two integers would be four.'"

PERFECTLY SAFE.

Amelia's always playing dolls
When I am playing horse;
Because I don't play dolls with her
She calls me mean and cross!

I think that I'll give up my horse,
And make a motor-car
Of those old stuffy easy chairs,
And then we'll travel far.

Amelia shall sit in behind,
Surrounded by her dolls;
Now I'll become a trained chauffeur,
While she is making calls.

Ah! now we're off! toot-toot, toot-toot!
Just see me whirl the wheel!
I really think there never was
A safer automobile!

HEALTH AND HOME HINTS.

High-heeled boots are known to cause spinal complaints.

Glycerine and lemon juice in equal proportions whitens the hands.

A dirty sponge is easily cleaned by soaking it in a pint of hot water in which has been dissolved a teaspoon of salts of lemon.

White zephyr articles may be nicely cleaned by using flowers of magnesia; when clean shake thoroughly and hang out-of-doors.

It is claimed by a medical journal that milk taken as hot as it can be sipped has a wonderfully reviving effect after over-exertion.

One of the chief offices of a good nurse is to think for her patient. An invalid should never be teased with the exertion of making a decision.

When burning vegetable refuse in a stove or furnace, put a handful of salt into the fire with it and there will be no unpleasant odor.

The pulverized washing powders last much longer if used from a salcum powder shaker. A baking powder can with holes punched through the lid may be utilized for the purpose.

If when you are baking anything the oven gets too hot, put in a basin of cold water instead of leaving the door open. This cools the oven, and the steam rising from the water prevents the contents burning. When cooking in a gas oven a basin or tin of water should always be kept in the oven.

A Pineapple Dainty:—Ingredients—One small tin of pineapple chunks, one pint of pineapple or lemon jelly, and one pint of custard. Cut the pineapple up into small squares and place in the bottom of a deep glass dish; then make the jelly, and pour over this, and let it set; then make a pint of custard, rather thick, so that it will set; then, when the jelly is quite firm, spread the custard over the top. Let the custard be almost cold, or it will melt the jelly and get mixed up. This is sufficient for seven or eight persons.

Potato Biscuit:—Pare and boil six white potatoes. While hot put through a ricer, then add gradually one pint of scalded milk, one-half of a cupful of butter, one teaspoonful each of salt and sugar and one-half of a cupful of flour. Let stand until lukewarm, then add one yeast cake dissolved in a little warm water and sifted flour to make a soft dough. Knead lightly, using no more flour than is needed to keep from sticking to the board. Cover and let stand again until very light, then form into small rolls, handling most carefully and greasing the hands if the dough is inclined to stick. Place in greased pans, let stand until fully doubled in bulk, then bake about twenty minutes in a quick oven.

Indian Sandwiches:—From a loaf of stale bread cut thin slices, then stamp out in two-inch circles with a biscuit cutter. Melt one teaspoonful of butter in a saucepan, stir in one tablespoonful of flour and cook slowly for a moment, then add gradually one-half cupful of thin cream or rich milk, stirring until smoothly thickened. Add about one-half of a teaspoonful of curry powder, the exact amount depending upon the kind used and the family taste, one teaspoonful of scraped raw sour apple, one teaspoonful lemon juice and salt and paprika to taste. Stir into this one-half cupful each of finely chopped cold cooked chicken and boiled ham, beat for a moment, then stand over boiling water. Sauté the bread circles in a little hot butter. Make into sandwiches with a thick layer of the filling and send at once to the table.

The "light affliction" is, to many people, a heavy burden and a cross! To others it is an "eternal weight of glory." It all depends on the character of the one who is under the weight.

Grand Trunk Railway System

8.30 a.m. (daily) 3.30 p.m. (Week days)
4.45 p.m. (daily)

MONTREAL 3 HOUR TRAINS

4.45 p.m. (daily)
New York and Boston
Through Sleeping Cars.

8.35 a.m., 11.50 a.m., 5.00 p.m.
(Week days)

Pembroke, Renfrew, Arnprior
and Intermediate Points.

11.50 a.m. (Week days)

**Algonquin Park,
Parry Sound
North Bay**

Through Cafe Sleeping Cars to
New York Daily.

PERCY M. BUTTLER,
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CANADIAN PACIFIC

TRAIN SERVICE BETWEEN
OTTAWA AND MONTREAL, VIA
NORTH SHORE FROM UNION
STATION.

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

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

BETWEEN OTTAWA, ALMONTE, ARNPRIOR, RENFREW, AND PEMBROKE FROM UNION STATION:

a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.; b 5.00 p.m.
a Daily; b Daily except Sunday;
c Sunday only.

GEO. DUNCAN,

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

New York and Ottawa Line

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

And arrive at the following Stations Daily except Sunday:—

8.50 a.m.	Finch	5.47 p.m.
9.33 a.m.	Cornwall	6.24 p.m.
12.58 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.80 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station
11.30 a.m. and 8.35 p.m. Mixed
train from Ann and Nicholas St.,
daily except Sunday. Leaves 6.00
a.m., arrives 1.05 p.m.

Ticket Office, 25 Sparks St., and
Central Station. Phone 13 or 1180.

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Compare our prices with the prices elsewhere and do not forget to consider the quality, workmanship and style. On all lines of Shirts we can save you from fifteen to twenty-five per cent. Fine quality. Tailor Made Shirts \$1.00.

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MONTREAL

PRESBYTERIAN BROTHERHOOD

Report of the First Convention at Indianapolis, November 13th to 15th. A complete Handbook for the Brotherhood and its Work.

Paper Cover, 25 Cents, Postpaid, Cloth, 40 Cents, Postpaid.

"The keynote of the convention was loyalty to God and the Church. Its most noticeable feature was not size, though it was larger than the General Assembly; nor was it eloquence, though the speeches, both prepared and extempore, were fine. It was the spirit of earnest determination to do, and find out how to do better the work of the Church."

Herald and Presbyter.

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PRESBYTERY MEETINGS

Synod of Montreal and Ottawa.

Quebec, Quebec.
Montreal, Montreal, 5th March.
Glengarry, Lancaster, 5th Nov.
Ottawa, Ottawa.
Lan. and Renfrew, Smith's Falls,
17th Feb., 2.30.
Brockville, Prescott.

Synod of Toronto and Kingston.
Kingston.

Peterboro', Colborne, 20th Dec,
Lindsay.
Toronto, Toronto, Monthly, 1st
Tues.

Whitby, Brooklyn, 15th Jan, 10 a.m.
Orangeville.
North Bay, Magnetawan.
Algoma, S., Richard's Bldg.
Owen Sound, O. Bd., 3rd Dec., 10
a.m.

Sauguen, Drayton.
Guelph, Knox Ch., Guelph, 21st
Jan., 10.30 a.m.

Synod of Hamilton and London.

Hamilton, Knox Ch., Hamilton,
7th Jan., 10 a.m.
Paris, Brantford, 14th Jan., 10.30.
London, First Ch., London, 3rd
Dec., 10.30.

Chatham, Chatham.
Huron, Clinton.
Maitland, Teeswater.
Bruce, Paisley.

Synod of the Maritime Provinces

Sydney, Sydney.
Inverness.
P. E. Island, Charlottetown.
Pictou, New Glasgow.
Wallace.
Truro, Truro, 18th Dec., 10 a.m.
Halifax.
Lun. and Yar.
St. John.
Miramichi, Bathurst.

Synod of Manitoba.

Superior.
Winnipeg, College, 2nd Tues., 6.10
Rock Lake.
Glenboro', Cyprus River.
Portage-la-P.
Dauphin.
Brandon.
Melita.
Minnedosa.

Synod of Saskatchewan.

Yorkton.
Regina.
Qu'Appelle, Abernethy, Sept.
Prince Albert, at Saskatoon.
Battlesford.

Synod of Alberta.

Arcola, Arcola, Sept.
Calgary.
Edmonton.
Red Deer.
MacLeod, March.

Synod of British Columbia.

Kamloops.
Kootenay.
Westminster.
Victoria, Victoria.

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Auction Sale of Buildings

THERE will be offered by public auction, at 12 o'clock noon on Thursday, the 2nd day of April, 1908, by R. St. George, Auctioneer, for purchase and removal, the following buildings situated in the City of Ottawa:—

1. Dwelling, No. 330 Sussex Street, situated on the North $\frac{1}{2}$ of Lot 12, West side of Sussex Street.
2. Three Dwellings in a single block, Nos. 332, 334, and 336 Sussex Street, situated on the South $\frac{1}{2}$ of Lot 12, and the North $\frac{1}{2}$ of Lot 11, West side of Sussex Street.
3. Dwelling, No. 338 Sussex Street, situated on the South $\frac{1}{2}$ of Lot 11, West side of Sussex Street.
4. Dwelling, No. 340 Sussex Street, situated on the North $\frac{1}{2}$ of Lot 10, West side of Sussex Street.

Each of these buildings will be sold separately and at the premises.

Purchasers must bind themselves to remove whatever buildings they acquire from the premises within 30 days of the date of sale.

Fences and outbuildings appertaining to these buildings go with them. The buildings down to a level of two feet below ground line must be completely removed excepting whatever resultant debris the party in charge may decide to be suitable for filling.

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

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

By Order,

FRED. GELINAS,
Secretary.

Department of Public Works,
Ottawa, March 13, 1908.

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

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Synopsis of Canadian North-West.

HOMESTEAD REGULATIONS

ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 3 and 28, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

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

The homesteader is required to perform the homestead duties under one of the following plans:—

(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. Joint ownership in land will not meet this requirement.

(3) If the father (or mother, if the father is deceased) of a homesteader has permanent residence on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of the homestead, or upon a homestead entered for by him in the vicinity, such homesteader may perform his own residence duties by living with the father (or mother).

(4) The term "vicinity" in the two preceding paragraphs is defined as meaning not more than nine miles in a direct line, exclusive of the width of road allowances crossed in the measurement.

(5) 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.

Six months' notice in writing must be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

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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