

Dominion Presbyterian

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NOTE AND COMMENT

More than one-quarter of the population of the United States is Roman Catholic, if the estimate of the official Catholic directory is to be credited. Its figures are 22,857,079.

The Seventh Day Adventists have a following in certain parts of the Canadian West and evidently are planning for more. A conference for the four provinces has been called, to meet at Lacombe, Alta., where the body has the nucleus of a training school and college.

The Montreal Witness cites an interesting case where a rather novel means is being used to promote total abstinence in a local organization. It says:—"The Young Men's Society of St. Finnan's Cathedral, Alexandria, have a very good skating rink adjoining Alexander Hall. The membership fee for young men is \$3 for the season; but those young men who take the pledge to abstain from intoxicating liquor receive the season ticket for \$1."

It is reported that both Italy and Switzerland are fortifying the entrances of the great Simplon tunnel, while in the tunnel itself engineers are engaged in constructing mines and strengthening those already in place, in order to blow up the tunnel at a moment's notice in the event of war.

Japan is taking another step in line with the policy that seeks to conform with the customs of the Western nations. A bill has been presented in the Diet, by Foreign Minister Komura, which he says it is the desire of the government to see passed, by which foreigners shall be permitted to own land without restriction—except that it extends the privilege to citizens or subjects of such countries only as permit the same privileges to Japanese. The change in the law, so Minister Komura states, is made necessary by treaties about to be made.

The loss of population in France is not due to emigration. On the contrary migration increases the population of the country. There is in France at present one foreigner to every thirty-eight native French. The average mortality rates are lower than those of Germany, Austria or Italy; yet the three last named countries grow in population while France decreases owing to her low birth-rate. To give a few examples, the births during the last six months in the Cote d'Or Department were 2,843, and the Cote de Saone in the Yonne Department 3,959. In the Yonne Department the figures were respectively 2,382 and 3,627. These numbers tell their own tale of depopulation.

Marvelous progress in the Christian conquest of Africa is being made but great as the progress is, it is only a tithe of the work that must be done before the continent is finally evangelized. The Christian Express brings together some facts in regard to Africa which are quite impressive. According to this article, 104 Protestant missionary organizations are at work in the continent and are using the Word of God, which has been translated in whole or in part into 117 languages or dialects. In the line of education there are 8 colleges, 59 theological training schools, 83 boarding and high schools, 63 industrial institutions, 2 medical schools for training nurses, several kindergarten and some thousands of primary and village schools. In the line of medical missions there are 43 hospitals and 107 dispensaries, where on an average 150,000 patients are treated each year. There are 3 leper hospitals, 28 homes for rescued slaves and 13 orphanages; there are 33 mission presses and 31 mission magazines.

"In choosing his men," said the Sabbath school superintendent, "Gideon did not select those who laid aside their arms and threw themselves down to drink; he took those who watched with one eye and drank with the other."

"The first necessity of a Christian church," says H. Arnold Thomas, "is not that it should have a building to worship in, or a minister to preach to it, or an organ to lead its singing. These things may all be dispensed with. The one thing needful is that it should have such a vision of the glory of God as will make peace and joy impossible unless it is doing its best to declare to others the things which it has seen and heard."

The congregation of St. George's United Free Church, Edinburgh, have approved of a recommendation of the Kirk Session and Deacons' Court that an additional colleague should be appointed to Dr. Whyte and Dr. Kelman. Dr. Whyte's health has not been so good of late, and he has reduced his activities in obedience to medical advice. He preaches three times a month and is allowed to finish his Bible-class course for this year since the lectures were already prepared. Some time ago a report from the session was submitted to the Deacon's Court, who approved of the following financial arrangements:—Dr. Whyte to receive £380; Dr. Kelman £800, with manse and taxes paid; and the junior colleague £650.

France is to adopt an old-age pension system, a bill having already passed both chambers. It will affect about 17,000,000 persons. It follows the German rather than the English plan. The employers and employees both contribute in yearly payments, and the state gives one-half the total. Pensions begin at the age of 65. The highest possible pension is \$250 a year; but this, with the economical methods of living in France, the lower wages, and cost of service, will enable one to live. The three great nations of Europe have thus adopted the plan of old-age pensions. Although the cost is large, the working of the system is comparatively easy, because each is a small, compact territory, with very little foreign immigration. Each has the task only of providing for its own people.

Says the "Interior" — "When the Japanese commercial commissioners were in New York last autumn one of the dinners tendered them was given in the name of the Christian business men of the city. The principal response on behalf of the guests was made by the chairman of the commission, Baron Shibusawa, who speaks no English and therefore required the service of an interpreter. Whether by intent or misunderstanding, this interpreter quite failed to transfer to the Americans present the sense of what was probably the baron's most significant and emphatic utterance. But a missionary at the table caught the sentence, took it down, translated it and verified his translation by submitting the same to a member of the Japanese party familiar with English. The baron's declaration, as thus rendered and verified, was as follows: 'Japan in the future must base her morality on religion. It must be a religion that does not rest on an empty or superstitious faith like that of some of the Buddhist sects in our land, but must be like the one that prevails in your own country, which manifests its power over men by filling them with good works.' Coming from the lips of Japan's pre-eminent business leader, not himself a Christian, the meaning of this utterance can hardly be overrated."

Official figures now available show that the amount of whiskey consumed within the United Kingdom last year amounted to 25,459,566 proof gallons, a decrease of 5,953,831 gallons on the previous year, and of 7,214,825 gallons as compared with 1907. There seems to be some difference of opinion as to whether the decreased consumption is the result of improved habits and better purposes on the part of the people, or of the higher duty on spirits imposed by the Government. Whatever may be the cause, the result is a matter for congratulation. There has been a falling off in liquor consumption; there has been a falling off in drunkenness; and notwithstanding the increased duty, there has been a falling off in the liquor revenue.

Says the Presbyterian Standard: The relative numerical strength of Christianity in the world, according to the figures of M. Emmanuel de Flaix, is 475,080,158. Mohammedanism has 175,000,000; Taoism, 43,000,000; Buddhism, 147,000,000; Hinduism, 190,000,000; Shintoism, 24,000,000 and Polytheistic systems, 117,000,000. The population of the globe is set down as 1,420,000,000. In ratio Christian adherents outnumber those of any other nearly two to one. A century ago there were only one hundred and fifty missionaries in the world. In 1895 the number had increased to 11,000, with forty thousand native co-laborers. Within less than a hundred years about three hundred of the islands of the seas have been wholly evangelized. In some of the islands not a heathen remains. In Japan, it is interesting to know that of the nearly four hundred members of its parliament, four per cent are Christians, and about forty-five per cent of its population is actually under positive Christian influence. The effect of the growth of Christianity in this empire upon Korea and China will be far-reaching.

The Dalai Lama, whose triumphant journey to Peking was duly chronicled some time ago, and who proved such a very unwelcome guest to the Peking government, seems to have entered on the last chapter of his career. After his return to Lhasa he roused the suspicion of the Chinese government, with the result that a force of 2,000 men was sent against him. A decree deposing him and depriving him of all rank and orders, and accusing him of disobedience, intrigue and refusal to pay tribute, was made public in his "holy" city. The Dalai Lama himself fled at the approach of the troops, and narrowly escaped capture. His objective point is India, and Lord Morley, Secretary of State for India, has announced that he will be invited to occupy the Warren Hastings house in Calcutta, and that he will be "treated with the courtesy and respect due to a ruler of high spiritual authority." The deposition and flight are of deep religious significance. China not only reasserts its sovereignty of Tibet, but has shattered the spiritual authority and influence of the spiritual ruler of 200,000,000 human beings. To the Buddha of Northeastern Asia the Dalai Lama is the representative of Buddha on earth, and the incarnation of the divine, infallible, inspired ruler of the spiritual forces known to man. Lhasa has been the Mecca of the Buddhists for thousands of miles, and the Lama the holy being whom blessing they sought. The Buddhism of Siam and Ceylon is of a different cult, but Siberia, China, Japan and the islands of southeastern Asia look Lhasaward, and the effect of this desecration of the Lama cannot but hasten the already-begun disintegration of the faith even though it changes no rite of the worship, and though a successor be shortly chosen. For this reason the event is of significance and importance to us of the Christian world.

A DISTINGUISHED VISITOR.

His Grace, the Archbishop of Westminster, head of the Roman Catholic Church in Great Britain and suite, have signified their intention of attending the Eucharistic Congress that will be held in Montreal next September. It is probable that His Grace will be accompanied by the Duke of Norfolk, the leading lay head of the Roman Catholic Church in England.

While in Canada, this distinguished party will visit Ottawa, Toronto, Hamilton, Niagara Falls and other important places.

His Grace has accepted the invitation extended by President Chas. M. Hays, for himself and suite to be the guest of the Grand Trunk on their Canadian tour.

FROM "CLANG" TO "CHIME."

A pleasant recreation for spare moments is to change words from one to another by altering one letter at a time. If you have never tried it you will be surprised to see how interesting and, often, how difficult this is. Making "clang" into "chime" is not easy by any means; but more wonderful still is the change effected by transforming the "clang" of steel into the sweet "chime" of bells.

For almost as many years as bells have been made they consisted of an alloy of tin and copper, and this combination has become known as "bell metal." The advancing cost of these metals to a point where they are now spoken of as "semi-precious," meant increased prices until bells, except for rich churches, were almost out of the question.

Right when such a condition seemed certain, American ingenuity made a discovery—that steel, made into an alloy with certain metals, formed a perfect "bell metal." How this combination of metals is made is a trade secret; but the joyous fact is sufficient that church bells of unexcelled tone may now be had at reasonable cost. These bells are now made in peals and singles, and are adapted to all uses. Perhaps the day will come when we will be using steel in the same proportions for church bells as we are now making it into cannons.

The story of this new bell metal discovery is told in a beautiful book issued by the Cincinnati Bell Foundry Co., manufacturers of the historic Blymyer church bells, Cincinnati, O. A request will bring you a copy.

An hour of solitude passed in silence and earnest prayer in conflict with and conquest over a single passion or subtle bosom sin will teach us more of thought will more effectually awaken the faculty and form the habit of reflection than a year's study in the schools without them.

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It will quickly show its power once you use it, so I think you had better see what it is without delay. I will send you a copy free—you can use it and cure yourself at home.

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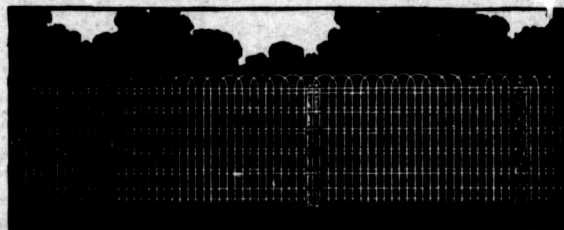
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THE DOMINION PRESBYTERIAN

THE LORD OF LIFE.

By Professor James Stalker, D.D.
Our four specimens of our Lord's ministry of miracle, bringing to a close, for the present, the examples accumulated by this Evangelist's method of grouping the acts of the Messiah. In order to bring the four under a single point of view, we should require to think of them as illustrations of such a text as, "I am the life," or "I am come that they might have life, and that they might have it more abundantly." From the inexhaustible fountain of his virtues we see streaming to one life, to another sight, to a third hearing, and so on.

Christ and the Home.—The man who required the assistance of the Lord in this case was "a ruler"—that is to say, a ruler of the synagogue. Not many of this class were to be found amongst those who acknowledged indebtedness to the Saviour. But this man was driven to Christ by the imperative necessity, the illness of his little daughter, who was the apple of his eye and the light of his home. By his affection he was released from the prejudices of his class, and by the sharp agony of bereavement obliged to go where his steps were not otherwise likely to be bent. Thus does domestic sorrow often furnish errands to the Saviour; the danger of one beloved forces the reluctant to their knees; and surely domestic sorrow that leads to God is better than the greatest immunity from misfortune without him. The delicate appreciation for the domestic sanctities felt by Jesus was manifested by his driving all forth except those most entitled to be there, before he advanced into the sanctuary of maiden purity; and one cannot but believe that he disliked the conventional grief of the hired mourners, whose wailing was so ready to turn into loud laughter, unseemly in the abode of death. This is the only case of raising the dead detailed by this Evangelist; and there have been those who have denied that this was a case of raising the dead at all, accepting the words, "The maid is not dead, but sleepeth," literally. But this takes all the poetry out of these words and out of the scene. The intention of the Evangelist can hardly be mistaken. Besides, the other scenes of the same kind in the record have to be borne in mind. The mood of minimizing everything done by him and, wherever possible, taking it in a non-miraculous sense is certainly not according to the spirit of any of the Evangelists.

A Miracle within a Miracle.—Mighty, however, as was the miracle performed on the ruler's daughter, it is exceeded in interest by another which took place on the way to the ruler's house. The delay may have tried the patience of the ruler, but the remarkable issue must have strengthened his faith. These two miracles stand related to each other as picture and frame; and the one which is thus the picture is certainly one of the gems of the evangelical record. It is an example of how Jesus trimmed the lamp of faith. At first the faith of the woman was not only small but so mixed with superstition that Jesus might have been expected to rebuke instead of praising it. The hem of his garment was a mark worn by every Jew in token of his connection with the holy people; and the woman may have thought that there was something sacred in this part of his clothing. She intended to steal the blessing, supposing that she might be cured by contact with his raiment, without his being aware of it. But virtue does not so easily go out of the Saviour. He was conscious that that faint and trembling touch was different from the rude contact of the many who were thronging him; and the scene is an everlasting reminder of the difference between thronging and touching. When the multitude throng to the church or the communion table, only those derive real benefit who are in the Spirit and are in quest not of the ordinance but the Saviour. A single word of real prayer can touch him through all the distance between earth and heaven. The woman would have escaped among the crowd; but, if Jesus had allowed her to do so, she would have missed the best of the blessing. By being called back, she was introduced to her Benefactor face to face and made one of his confessor.

Unauthorized Confession.—The variety in the operations of Jesus is shown by the contrast between his thus summoning forth a reluctant confessor in one case and his repression of too exuberant confession in the next miracle. Indeed, the whole behavior of Jesus in the latter case suggests that he divined something false in the two blind men. They were too loud in appealing to him; and so he did not respond till they had followed him into the house. Then he questioned them sharply whether they really believed in him; and, when they were cured, he charged them roughly, as the word implies, not to make him known. Still they at once went on and did it. Much, as the Saviour prizes confession, he severely suppresses it in certain cases, because it is dangerous to certain natures. These men seem to have been thinking more of their own importance than of his honor and glory; and this is the test: confession must be distasteful to him when those who make it are magnifying themselves instead of him.

The Praising Multitude.—The concluding number of this series of miracles evoked a remarkable outburst of praise to God on the part of those who witnessed it, though there is nothing very remarkable in the written account. Both it and the preceding miracle are narrated by the First Evangelist alone; and their preservation may be due to the fact that they happened so soon after his call and came under his personal observation. There is in us all sometimes a dumb devil of silliness, which requires to be exorcised; and there is also a silence from witness-bearing which requires to be counteracted by a deeper sense of redeeming love.

SPARKS FROM OTHER ANVILS.

Canadian Baptist: The teaching of Jesus was always directed to the securing of conduct—"do ye even so to them." This is not a gospel of works, it is a gospel of grace, for the gospel of grace is that which ever manifests itself in gracious conduct. But there are a great many of our difficulties that entirely vanish when we do what Jesus tells us. He who will follow the guidance of this lamp will ever find that somehow his steps will discover the right path, as he keeps moving forward. The only difficulty lies in converting this into a working principle in our actual life.

Cumberland Presbyterian: The Roman Catholics complain that the Methodists in Rome "take every advantage of the poverty of the poor of Rome" but the facts seem to be that these Protestant workers bring real light and help to an ignorant and poverty-stricken people who are denied both light and help from the Roman Catholic church. These poor people find something in Protestant Christianity that they do not find in the Roman church. The incident is an interesting sidelight on the whole question of missions in papal lands.

The child who knows the Father should live in glad thanksgiving,
Should keep a Sabbath always—a
festival of praise,
And sing as do the angels for very
joy of living.
For all the unasked blessings with
which God crowns our days.

However rich we may once have been in earthly love, and however poor we may be to-day, we may be a hundred times richer if only the heart is open for the entrance of the Infinite and Living Love. No alienation, no estrangement, no bereavement can leave us poor if we but know the love of Christ that passeth knowledge.—Robertson Nicoll.

"I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to bear."

CHRIST THE TEACHER.*

By Robert E. Speer.

One of the words by which Christ was constantly described or addressed was the word "Teacher." Often in our old versions of the Bible the word is translated "Master," but literally it is "Teacher." This was the aspect of Jesus' mission which most impressed people at the beginning of his ministry. He seemed to them to be a wonderful new teacher, so fresh, so true, so authoritative, so sincere, so practical. All the world through which he walked served to suggest lessons, and even the simplest and lowest-witted among the people could understand him. So they crowded to him and followed him about, listening eagerly to his wonderful parables and the lessons which went straight to their hearts and fitted their everyday lives.

For this eternal freshness of the teaching of Jesus is one of its wonderful characteristics. Thousands of teachers have come and gone since he was here and only those of them are remembered who have interpreted more clearly his teaching or have discovered some truth which supported him. We are each of us finding principles in them that we had not been before fitting to new conditions of our own day. Other teaching grows old. It was tied up to one age and passed with its age. But Christ's teaching is immortal.

The greatest of all his lessons was his teaching about God. The world never knew what he told it about God. It has never fully believed it, but it is coming to believe it more and more. He lived himself in the peace and strength of an absolute trust in the fatherly love of God. All the evil of the world which he knew better than any one else who has ever come in the world and which was the constant anguish of his soul, could not shake his confidence in God's fatherly government of the world. We can learn no greater lesson from his teaching than this trust in God the Father.

But Jesus did not teach this lesson by the words which he spoke alone. You must put new truth into life to make it apprehensible. Jesus did this. At first men thought of him only as a teacher, but soon they saw his miracles which did indeed illustrate his doctrine, but which also showed that he was not like other teachers. And as time went on his disciples realized that the great lesson was not what he said but what he was and was doing. They saw that he was indeed teaching them the principles of the true life, but they saw also that he was doing something for man. He was himself by his life and death making it possible for them to live this life by means of a divine life which he would be in them, as they could never live it by simply trying in their own will to imitate his counsels. The Teacher was also the Son of man and Son of God. If he had not been, his teaching might not have been forgotten, but if remembered it would have had no more transforming force in its measure than the teachings of Confucius or Buddha.

Stalker's "Imago Christi" will help us to realize what lessons Jesus teaches by his character and ways with men. Jenks' "The Social Teaching of Jesus" will show us his teachings about social duty and relations, and Wendt's "Teaching of Jesus" will help those who wish to study more deeply his teaching about God and men and all things.

DAILY BIBLE READINGS.

Mon.—A lesson on the Kingdom (Matt. 5: 1-12).
Tues.—On righteousness (Matt. 5:20-30).
Wed.—On prayer (Matt. 6:5-15).
Thurs.—On fear-thought (Matt. 6: 25-34).
Fri.—On service (John 13:1-17).
Sat.—On obedience (John 14:15-24).

*Y. P. Topic, Sunday, April 3, 1910—Christ Our Teacher, John 13:44-50.

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C. BLACKETT ROBINSON,
Manager and Editor.

The illness of the editor will account
for the small-sized issue of the Do-
minion Presbyterian this week. Before
the end of the year we shall be able
to more than make up for what our
readers miss on this occasion.

There is never a shadow unless there
be somewhere a shining sun. Nor ever
a sin unless there be a God to sin
against.

You may overwhelm an enemy with
enmity; you may change him into a
friend with love.

Being good will not make a man a
Christian, but being a Christian will
make a man good.

West Land says: Rev. W. D. Reid,
Alberta's new Superintendent of
Home Missions, has begun work and
is now making the acquaintance of
the presbyteries. His first introduc-
tion was at Calgary in the last week
of February, where he was welcomed
warmly and fittingly; then at the
Red Deer and Lacombe presbyteries,
and at Edmonton on March 2. Mr.
Reid has a big work ahead of him,
but he is equal to it. Alberta has
waited long and, it is needless to say,
is now rejoiced that its waiting is
over and that so strong a helper as
W. D. Reid has come to its aid.

The secular press in the United
States is devoting generous space to
the discussion of the Rockefeller Foun-
dation. This is an institution which
John D. Rockefeller is seeking to have
established by congressional enact-
ment. The purpose is to provide a
permanent body which shall administer
the millions which Mr. Rockefeller pro-
poses to devote to the relief of human-
ity. It is interesting that his son
John D. Rockefeller, Jr., is likely to
be chairman of the commission when
it shall have been established. Mr.
Rockefeller wisely determines that
the ability to accumulate money carries
with it the obligation to distribute it
with fidelity. The stewardship of
ownership is accompanied by the stew-
ardship of beneficence.

FAITH IN THE FAMILY.

One of the most intelligent women
we have ever known, the Christian
mother of a large family of children,
used to say that the education of chil-
dren was eminently one of faith. She
never heard the tramping of her boys'
feet in the house, or listened to their
noisy shouting in their play, or watch-
ed their unconscious slumbers, with-
out an inward, earnest prayer to God
for wisdom to train them, and for the
spirit of the Highest to guide them.
She mingled prayer with counsel and
restraint; and the counsel was the
wiser, and the restraint was the
stronger for this alliance of the hu-
man and divine elements in her in-
struction and discipline.

And at length, when her children be-
came men and women, accustomed to
the hard strife of the world, her name
was the dearest one they could speak;
and she who "had fed their bodies
from her own spirit's life," who had
taught their feet to walk, their ton-
gues to speak and pray, and illumined
their consciences with the great lights
of righteousness and duty, held their
reverence and love increased a thou-
sand fold by the remembrance of an
early education that had its inspira-
tion in faith in God, and its fruit in the
noble lives of upright, faithful men.

HONAN'S APPEAL.

The Presbytery of Honan this year
asks an addition of twenty-six to their
staff. It seems large, but the work is
large. The present staff is able to
touch but a fraction of the field. A
single county would give abundant
scope for the energies of one man for
a lifetime, yet at the present one man
seeks to cover several counties. They
need the men and they need them now.
They have had an interesting last year,
and it has resulted in a higher stan-
dard of living, both amongst preach-
ers and people. Several Christians who
have passed through severe persecu-
tion have endured joyfully. One of the
wealthiest men in the Church was
wrongfully imprisoned for a month;
but during his imprisonment preached
Christ daily to his thirty fellow pris-
oners, and several of them became be-
lievers. Another holding a humbler
appointment was rudely seized and
bound and accused before the official
on a purely false charge. It was man-
ifestly persecution for Christ's sake.
He was beaten and imprisoned; but
on being liberated was as zealous as
ever in witnessing for Christ. He af-
terwards provided a preaching-hall for
Christian service in his own village.
It is good to know that numbers are
increasing, but better, that they are
the kind that for Christ's sake take
joyfully the spilling of their goods and,
if need be, of their lives.

The conclusion of the whole matter
is that China is ready and calls for
more workers. Who will go? And
who will send? How many scores of
congregations and individuals could, if
they would, send a man at their own
charges.

R. P. MacKAY.

The crowning grace of the Christian
life is obedience. Nothing can displace
it in the heart. To learn the will of
God, and then to be willing to do his
commands will lead the soul out into
peace, joy and satisfaction. The lofty-
est attainment to which any child of
redeeming grace can aspire this side
of heaven, is to do the will of the
Master.

REMEMBER CHINA, NOW.

The following from Dr. R. P. Mac-
Kay, F. M. secretary, should receive
prompt and earnest attention:

We all remember the anxious days
of the Boxer rising in China and the
terrible roll of martyrs. The clouds
were for a long time gathering, and
whilst gathering some feared and
others were confident. But at length
the cloud burst with terrible violence.
Conditions to-day are not anything
like so threatening as they were then;
but there are ugly rumors. Placards
are posted secretly calling the people
to arms to repel foreign invasion—no
doubt the Russian and Japanese spirit
of aggression being ascribed to all for-
eigners. The failure of crops last year,
and consequent distress, is, they think,
due to the anger of the gods, because
Christianity is tolerated. Even the ex-
pected comet is an evil omen charged
to the foreigner. There is much un-
rest, as must be expected, in such a
country as China.

Mission work goes on apace, and its
success is its danger.

There are thousands in Canada who
remember China at the Throne of
Grace. It is to such that this note is
written. Whilst praying for other
things, pray that there may be peace,
that the lives of Chinese Christians
and missionaries may be protected,
that even disquiet may be overruled
in the interests of the kingdom of
Christ.

THE BIBLE IN THE SABBATH SCHOOL.

It is a mistake to complain that
"the Bible is not used in the Sabbath
school," it is as if one complained that
figs do not grow of thistles. Teachers
and scholars who have no use for the
Bible there will not bring it, of course,
and to force it into their hands is to
do nothing towards its use. The evil
is in the thistle. Let us have such
teachers, and such scholars, and such
a use of the lesson leaf, as that we
shall not be able to get along without
the Bible. Let us quit pleading for the
shell of the virtue when we may have
the virtue itself by a little effort in
that direction:

(1) Supply no Bibles in the Sabbath
school; let them be owned and brought;
present them if they cannot be af-
forded by the scholars. Ownership of
a Bible is almost a prerequisite to its
use. (2) Expect and promote the use
of the references, both to verses and
to incidents, as of chief importance in
the study of the lesson out of school
and in it. The best questions on the
lesson arise out of a study of the text
itself, and the best illustrations of
our lessons are found in the Bible.
Besides, a single lesson should pro-
mote a study of the Bible as a whole,
to which each lesson ought to be
made a sort of a key. (3) Let a lesson
of Scripture elsewhere in the Bible be
always read for opening, either relat-
ing to the lesson or of a devotional
character, thus bringing all Bibles into
use regularly.

Toronto is to have a Temperance
Hotel on a large scale; after the style,
so it is said, of the popular "Waver-
leys," of Glasgow, Edinburgh and Lon-
don. The site of Oak Hill, King street
east, has been purchased; and the
building about to be erected will give
accommodation to 150 guests. Mr. John
Lucas, who so successfully carried on
the Lucas Temperance House for more
than twenty years, will rejoice to see
his smaller hotel scheme of years ago
(which he was able to carry to a suc-
cessful conclusion) taken up and made
a permanency by the enterprising peo-
ple at the back of this new movement.

AN OTTAWA MINISTER ON UNION.

On Monday evening Rev. J. H. Turnbull gave a thoughtful address on Church Union before the Young People's Association of Bank Street Church. After explaining the movement for union from its inception at a General Assembly meeting in 1899, through its various stages, the speaker outlined the documents which settled the doctrine, polity, administration, ministry and laws under which the united church would be governed, going on to say that he was in favor of the union thus proposed, and giving reasons for his position. With the large element of foreigners of different civilization to Canadians in Canada, it was necessary that there be a strong united church to overbalance their effect. He pointed out that in Montreal 40 per cent. of the public school attendance was Hebrew and in a few years at the present rate of growth, this race would hold power in the public schools in that city. He spoke of the large foreign element in other cities and emphasized that the troubles arising from this needed the united action of a powerful and united church. He pointed out great loss sustained in the past in the West by denominations overlapping in home mission work. He said that sooner or later it would be for each congregation in the Presbyterian church to vote on the question of church union, because the Presbyterian church is a democratic church and everything of this nature must be submitted to the congregations before definite action can be taken. It would be a few years hence perhaps, but the members of the congregation should study the question carefully in order to be able to vote wisely when the time comes. If there were union to-morrow, the members would hardly notice it as the change would be in the order of things, he made gradually, and it would take a generation to entirely blend the different denominations into the one proposed. He spoke of the unions among the Methodist denominations in the past and the unions in the Presbyterian church with the Old Kirk. For years it was impossible to discern where the old division lines had been. Yet they had great obstacles, as great as now separate the Presbyterian, Congregational and Methodist denominations to overcome. He therefore was confident that slowly but surely union would be arrived at between these denominations.

THE PRIEST IN POLITICS.

The much vaunted union between priests and people seems in a rather perilous condition in Mayo, Ireland. On Sunday, January 23rd, the people rushed the doors of the Roman Catholic chapel at Claremorris, overthrew the tables of the money-changers, and scattered the coppers in all directions. Archdeacon Kilkenny, the parish priest, as we learn from the "Irish Independent" of January 28, guarded by police day and night. The local reading room, which was, of course, under clerical control, was burned to the ground. There has also been much revolver shooting at night. Then the United Irish League and some of the local councils are beginning to question the divine right of the priest in politics.

DEATH OF PRESIDENT DICKSON.

Of St. Margaret's College.

(From the Globe of 22nd March.)

Yesterday morning Mr. George Dickson, president of St. Margaret's College, passed away after a short illness, at the age of sixty-four. There was no more widely known educationist in this province, for he had labored at his chosen vocation in places far apart and in positions widely varied. Born in Markham township in 1846, he received his early training in the ordinary public school of his native place and in the grammar schools of Richmond Hill and Whitby. Bent on taking up teaching as a profession he qualified for its higher opportunities by securing a university education and status, taking his degrees of B. A. and M. A. in Victoria University, Cobourg, in 1872 and 1878, respectively.

Mr. Dickson's first work as a teacher was done in 1868 in the capacity of assistant master of the Chatham High school. Two years later he joined the staff of Woodstock College, and after another two years he was transferred to Hamilton Collegiate Institute, of which he became principal in 1873, in succession to the late Principal Buchan, when he was appointed Inspector of High schools. After thirteen years of exceptionally effective administration he again succeeded Mr. Buchan, this time as principal of Upper Canada College, which position he retained till 1897. During his regime the constitution and organization of the college were greatly changed, and it was transferred to College Heights from King street west. While he occupied that position Principal Dickson gave much time and attention to chemical investigations, toward which he had a decided bias, and at which he became a facile adept.

In 1897 Mr. and Mrs. Dickson established St. Margaret's College as a secondary school for residential female pupils and also as a school for day pupils from Toronto. It was successful from its inauguration, and a few years ago it was transferred to its present commodious edifice on Bloor street east. Mr. Dickson retained till his death the position of President of the college, while Mrs. Dickson held the office of Director and Secretary. Much of the strict educational reputation of the institution was due to Mr. Dickson's personal work in the class-room in science and English, and in this way he not only built up a flourishing school, but did much to raise the character of the work done in private secondary schools generally.

In other fields than that of formally educational activity Mr. Dickson's versatility displayed itself. He conducted a private correspondence school, took a deep interest and an active part in the foundation and management of St. Andrew's College, and was for many years connected with higher education as a member of the Senates of Knox College and the University of Toronto, respectively.

Self-conceited men must generally be poor judges of human nature or they would get some idea of what people really think of them.

God's blessings are a mighty reservoir; if we would have our souls irrigated from on high, we must raise the sluice gates of prayer and let the blessings in.

The most deluded man on earth is the one who imagines that respectability is a suit of clothes.

WOMEN'S HOME MISSIONS.

London, Ont., Mar. 23.—The Women's Home Missionary Society of the Presbyterian Church began its seventh annual meeting to-day in St. Andrew's Church. The President, Mrs. John Somerville, presided, and there was an attendance of about 300 delegates. After devotional exercises, followed by warm words of welcome from Mrs. (Rev.) James Rollins, president of the London branch, reports of twenty-two branch societies were presented; also reports from a number of auxiliaries and mission bands not in the presbyteries. These outlined the work that had been done by the different organizations, and showed the energetic and progressive spirit that characterized all the organizations.

The report of the Board of Managers was presented by Mrs. Donald Macdonald. The report of the Life Membership Secretary, Miss Margaret Gardner, showed that during the year 75 new life members had been added since the first of April, 1909. The report also spoke of the improvements and gifts to the various hospitals in the West, the most important of which was the building of a nurses' home at Vegreville, installing an electric lighting and hot water plant in the hospital at the same place, enlarging and improving the Mission House at Ethelbert, and the installing of furnaces and other permanent improvements at Atlin. A paid secretary for publications, the report stated, had been appointed with very beneficial results. Realizing the advantage of educational work in dealing with the incoming foreigners in the West, the board had set aside \$2,250 for that work, \$800 of which was being spent in helping Galician students studying at Manitoba University.

The treasurer's report was presented by Miss Helen Macdonald, and showed a most gratifying financial standing. The receipts for the past year totalled \$23,632.48. The expenditures were:—To the hospital at Atlin, Tuelon, \$1,320; Teulon, \$2,480; Vegreville, \$1,800; Wakaw, \$1,570; Sifton, \$1,680; Ethelbert, \$938; and general expenses totalling \$14,230.

The hospital reports were presented by Mrs. H. M. Kipp, corresponding secretary, who reported for the six different hospitals at Atlin, Tuelon, Vegreville, Wakaw, Sifton, Ethelbert. The report dealt in detail with the work being done at these institutions and showed the very gratifying results that were following the efforts of the devoted workers in these difficult fields.

The organization report which was presented by Mrs. J. A. Macdonald, of Toronto, showed that during the year 108 new organizations had been added to the Woman's Home Missionary Society. Of these 5 are Presbyterian societies, 59 are auxiliaries, 35 are mission bands, and 9 are affiliated societies.

The report showed 22 Presbyteries in the general society. The five new Presbyteries are:—Chatham, Kingston and Barrie, in Ontario; Portage la Prairie, in Manitoba; and Lacombe, in Alberta. Red Deer, Alberta, was reported organized as a Presbytery society in 1906, but as no meeting was held, it was asked to drop its name from the list of Presbyteries. The new Presbyteries of Kingston and Portage la Prairie show the largest increase of auxiliaries during the year, ten being added to each. Among the older Presbyteries, Hamilton leads with an addition of nine. Of the 22 Presbytery societies, 18 give a total increase of 69 auxiliaries. Chatham remains the same as last year, and Paris, Stratford, and Westminster show a total decrease of 8.

The report of Miss Margaret Gardner, the Life Membership Secretary, showed that during the year 75 members had been added to the roll, and since the close of the year six more, making 81 in all since the last report was given.

The Library Committee reported that many mission fields and hospitals have been supplied with books and reading matter.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

EASTERN ONTARIO.

Rev. W. D. McDonald, of Waldemar, is called to Warkworth, Peterboro Presbytery.

Rev. A. J. and Mrs. Mann, Woodville, entertained the Bible class at the manse last week, when a very pleasant evening was enjoyed.

Rev. Mr. Beckstead, of Athens, has accepted a call to Chalmers' Church, Lansdowne. He will not enter upon his duties for two or three weeks, and the services in the meantime will be taken by Rev. J. Fairlie, of Kingston.

At the congregational meeting of St. Paul's Church, Kemptville, on Monday afternoon of last week, Mr. C. C. Sallsbury, a final year student in theology of Queen's University, was extended a very hearty and unanimous invitation to become minister of that important charge upon the completion of his work next spring. He will succeed Rev. Dr. Howard, who has accepted an important charge in Peoria, Ill.

The first milestone in the Knox church (Lancaster) pastorate of Rev. John Pate having been reached on March 12, the congregation thought it an opportune time to mark the event by a social gathering at the manse, which took place last Friday evening. An important and pleasing feature of the night was the presentation to the pastor of a well-filled purse, accompanied by an appropriate address, which referred in enthusiastic terms to Mr. and Mrs. Pate in the work of the past year. The address was read by D. M. Macpherson and presentation was made by R. T. Nicholson. In his reply Mr. Pate spoke very feelingly, thanking each and all for this much appreciated token of esteem to the occupants of Knox manse. Rev. J. U. Tanner, pastor of St. Andrew's, spoke in his usual happy way, appreciative of both recipients and donors. A. A. McLennan, Session clerk, also spoke briefly. During the evening hours a choice supper was served and a programme of instrumental music was furnished by Mrs. (Dr.) A. D. Falkner, Miss E. McIntosh and Alexander Watt.

MONTREAL.

Mr. Win. Drysdale has most efficiently discharged the duties pertaining to the presidency of the Montreal Burns club for four successive terms, and is now succeeded by Mr. R. D. Clark, who is described by "The Witness" as a "Burns Enthusiast." He will do well if he keeps up the pace set by his immediate predecessor.

"The Witness" of a recent date contains an appreciative notice of Dr. James H. Smith, who on the 1st of April will assume the duties of organist of Crescent street church. Dr. Smith is a Welshman, having been born at Hawarden Castle, Flintshire, where his father was private organist to the late Hon. W. E. Gladstone. He obtained the degree of Fellow of the Guild of Church Musicians in 1895. The degree of Doctor of Music was conferred on him by the University of the State of New York. The Crescent St. people appear to have been fortunate in their selection of an organist, as Mr. Smith has had a varied experience on both sides of the Atlantic, and is highly recommended.

There is no man but hath blessings enough in present possession to outweigh the evils of a great affliction. Tell the joints of thy body, and do not accuse the universal Providence for a lame leg or the want of a finger, when all the rest is perfect, and you have a noble soul, particle of Divinity, the image of God himself; and by the want of a finger you may the better know how to estimate the remaining parts, and to account for every degree of the surviving blessings.—Jeremy Taylor.

WESTERN ONTARIO.

Rev. David S. Dix, Ph.D., of Dartmouth, N.S., is called to Chalmers' Church, Guelph.

The first anniversary of Dr. McNair's pastorate in Petr tea was marked by the presentation to him by the Young Women's Presbyterian Association of a beautiful Geneva gown and cassock. The gown is of rich corded silk, and is the work of Harcourt Bros., Toronto. Dr. McNair wore the gown for the first time on Easter Sunday, when he preached to crowded congregations.

Says the Orillia Packet:—In the Presbyterian Church last Sunday the Rev. Dr. Murray, now of Toronto, preached two vigorous and stirring sermons. During the years of his ministry at Woodville Dr. Murray was known to many Orillians, and he was a candidate for a call to the Presbyterian Church here at the time the Rev. Dr. Grant was chosen. Of late years Dr. Murray has ministered to the Presbyterian Church at Kincardine, and is now living in retirement at Toronto. His friends here were glad to see him looking so hale and well.

On Friday afternoon last the Rev. S. D. Jamieson was inducted into the pastorate of the Thornbury and Heathcote Presbyterian Churches. The Rev. T. A. Rodger, of Knox Church, Owen Sound, preached the sermon; Dr. McLaren, of Temple Hill, addressed the minister, and Rev. S. H. Eastman, of Meaford, addressed the congregation. A large number were in attendance from both congregations, in addition to a number from other churches. The services were very interesting, especially the excellent sermon given by Rev. Mr. Rodger.

After the service tea was served, and a very hearty welcome was extended to Mr. Jamieson.

Jesse Ketchum Harris, a grandson of the late Jesse Ketchum, one of the early settlers of Toronto, died on Saturday at his home, 1377 West King St., Toronto, of pneumonia, following a stroke of paralysis. He had been ill about two months. The late Mr. Harris was born 77 years ago in a house at the corner of Queen and Bay streets, his father being the first minister in Canada of the old Irish Presbyterian Church. With the exception of about seven years, from 1866 to 1872, when he lived at Fulton, N.Y., the late Mr. Harris spent all his life in Toronto. He is survived by his widow, who was a Miss Boyd; two sons, H. J., and Rev. F. W. K. Harris, pastor of Chalmers Presbyterian Church, Hamilton; and one daughter, Miss L. F., at home.

Not to be outdone by the rest of the world, China is to have a "World's Fair." Preparations are going forward rapidly at Nanking for the opening of the Nan-Yang exposition, or national industrial exposition, as it is variously called. It is to be opened on May 9, and to continue for six months. Hsi-Chen Hwang, director of works for the exposition, says that there are to be sixteen large buildings, most of which are already well on toward completion. Most of them are in English and French styles of architecture. The exhibition grounds cover an area of about 150 acres, and are being laid out artistically.

Not simply the righteousness of our Savior, nor simply the beauty of his holiness, nor the graces of his character, are we to put on as a garment. The Lord himself is our vesture. Every Christian is not only a Christ-bearer, but a Christ-wearer. We are so to be embued with his presence and embued with his Spirit that so to enter into him by communion, men shall see him when they behold us, as they see our garments when they look upon our bodies.

ST. ANDREW'S CHURCH, MARTINTOWN, DEDICATED.

The dedication of the new St. Andrew's church at Martintown was celebrated with appropriate ceremony on Sunday and Monday last. The opening services were held on Sunday, with very large congregations, both morning and evening. Many friends and visitors from a distance joined with the people of the congregation in the services, and the capacity of the church was taxed to its utmost. St. Andrew's Church, Williamstown, was closed for the day and a number of the people of that congregation attended the new church with their pastor, Rev. Arpad Govan, B. A., who assisted at the dedication services. The services were of a most impressive character and the large congregations entered into the spirit of the occasion with earnest devoutness.

Rev. Prof. D. J. Fraser, D.D., LL.D., of the Presbyterian College, Montreal, was the preacher, and he delivered two able and eloquent sermons. Some of the people have expressed an earnest desire to have the evening sermon, which was on "The Vision of the Spiritual," in printed form as a permanent possession.

The choir, under the leadership of Mr. A. C. McArthur, with Miss Cresswell as organist, rendered valuable service, the music being splendidly rendered. Solos were given by Mrs. Moffatt, Mr. Kinloch and Master Donald Hazell, of Smith's Falls. They were highly appreciated and Master Donald won all hearts with his beautiful voice and expressive singing.

A meeting was held in the church on Monday afternoon, the pastor, Rev. J. B. Macdonald, B.A., B.D., presiding. After devotional exercises, interesting addresses were given by visiting clergymen. Rev. Arpad Govan, who has been intimately acquainted with the congregation for over twenty years, spoke in a kindly and pleasing manner of his association with the pastors of Burns' and St. Andrew's during that period. Rev. J. Matheson, B.A., of Summerstown, and Rev. A. G. Cameron, Brockville, highly esteemed and beloved former pastors of Burns' church, gave appropriate and encouraging addresses. A brief and bright address was also given by Rev. N. Waddell, of Williamstown. Messages of regret from Rev. A. H. Scott, of Perth, and several members of Presbytery were announced. Special regret was expressed at the absence of Rev. P. F. Langill, of Carp, Ont., a recent pastor of St. Andrew's church, whose whole-hearted energy and industry will long be remembered. Deeply appreciative references were also made to the faithful work and abiding influence of the late Rev. J. S. Burnet, of St. Andrew's Church, of Rev. H. McKellar, of Burns' Church, now of Red Deer, Alberta, and of Rev. D. McCallum, of the Congregational Church, now retired at Kingston, Ont. The chairman remarked that "the fragrant memories of these devoted servants of the Master are enshrined in the hearts of the people of Martintown." The speakers reminded the congregation of many of the good and true men who were elders and leaders in the days gone by, and urged them to be worthy followers in the noble succession.

At the close of an exceedingly interesting and profitable meeting, the large congregation assembled was invited to St. Andrew's Hall, near by, where supper was served. It was an excellent repast, quite in keeping with the reputation of the ladies of Martintown for good taste and hospitality.

After a very enjoyable social hour, the people returned to the church, where a sacred concert was given. Master Donald Hazell, Mrs. Moffatt and the choir gave a number of beau-

tiful selections, which were very much appreciated. The principal part of the program was taken by Mr. Charles A. Cooke, the Indian basso, of Ottawa, who, with Miss Norris as accompanist, was heard in Martintown for the first time, and fulfilled the highest expectations. An admirable address was delivered by Rev. N. H. McGillivray, of St. John's church, Cornwall, who had the audience in merry mood with his bright wit and genial humor.

After the pastor, on behalf of the congregation, had expressed their pleasure with the entertainers and their gratitude to the speakers and friends who had come at such inconvenience to themselves, the meeting was closed and the large audience dispersed, feeling that the opening of St. Andrew's church was a decided success.

The Union of St. Andrew's and Burns' Churches.

Four years ago the old St. Andrew's Church, built in 1836, but afterwards thoroughly renovated, a building of which the people were justly proud, was accidentally burned. The occasion seemed favorable for a union of the two Presbyterian churches, long known as the Old Kirk and the Free. The union was effected and a call was extended to the present pastor, Rev. J. B. McLeod, who was inducted on October 6th, 1906. During the past four years the congregation worshipped in Burns' church (built in 1858) but it was decided to build a church more proportionate to the size of the united congregation. The present beautiful and substantial stone edifice, designed by Mr. J. P. McLaren, architect, of Ottawa, valued at \$20,000, and ranking among the finest churches in Eastern Ontario, is the result. At the same time the contributions to the missionary and benevolent schemes of the church have shown an increase year by year. There now remains a debt of a few thousand dollars, which, it is hoped, will soon be wiped out.

A wave of delighted gratitude passed over the people when it was known that a friend of the congregation, Mr. Duncan McMartin, of Montreal, had on Sunday last placed on the plate a cheque for one thousand dollars.

Pastor and people, standing together, look forward to the future with the hope that by the blessing of God a great work will be done for the Kingdom of our Lord and Master, Jesus Christ.—Cornwall Standard.

TABLE MANNERS.

Certain men appear to splendid advantage everywhere except at the dinner table. They are easy on the street, neat in the office, dignified in the public place, graceful on the platform at home in the parlor, and commanding in a crowd, but what a mess they do make of it when they sit down to dine. No man is a perfect gentleman who is not gentlemanly at the table. You may be a philosopher and a scholar and not be a gentleman—at the table. The following paragraph concerning Doctor Samuel Johnson is to the point: "It is easy for us to see him, as he has been described to us at table. He was totally absorbed in the business of the moment; his looks seemed riveted to his plate; nor would he, unless in very high company, say one word, or even pay the least attention to what was said by others, till he had satisfied his appetite, which was so fierce, and indulged with such intemperance, that while in the act of eating the veins of his forehead swelled, and generally a strong perspiration was visible. In eating and drinking he could refrain, but he could not use moderation. Everything about his character and manners, it is stated, was forcible and violent; there never was any moderation; many a day did he fast, many a year did he refrain from wine; but when he did eat it was voraciously; when he did drink wine it was copiously. He could practice abstinence, but not temperance. He told Boswell that he had fasted two days without inconvenience, and that he had never been hungry but once."

HEALTH AND HOME HINTS.

To ascertain if cake is done press lightly with the finger. If the surface rebounds without making a hissing sound, and if a toothpick comes out clean if inserted in centre of cake, it is done.

VEAL CHOPS.—A good way to prepare veal chops for breakfast is to dip them in beaten egg, then in fine cracker crumbs, seasoned with pepper and salt, and a little sifted sage; a few thin slices of onion add to the flavor. Fry the chops in hot lard; they need cooking at least twenty minutes, and should be brown when done.

ONE-EGG TEA CAKE.—A little more than half a cup of butter, one cup and a half of sugar, one cup of sweet milk, one egg, three cups of flour, one teaspoonful of soda dissolved in a very little hot water, and two teaspoonfuls of cream of tartar sifted with the flour; one cup of raisins chopped very fine.

PEA SOUP.—Take a quart of shelled peas; boil the pods in a gallon of cold water until all the substance is boiled out of them; then skim them out and put two pounds of beef into the pot. After the meat is boiled to shreds, skin the soup well, strain and return it to the pot; add the peas, with a little parsley, and let it simmer until the peas are quite tender; season with pepper and salt; thicken with a little butter and flour, let it boil up once and serve.

In sick room where there is diphtheria, measles, scarlet fever, etc., the air should be impregnated with the odour of equal parts of turpentine and carbolic acid. Half a teaspoonful in a kettle of boiling water from time to time will be sufficient. It will be found to relieve the sufferer and prevent the spread of the malady.

One of the most reliable recipes for a white layer cake is this: One cup of butter beaten to a cream, with two cups of sugar; add one cup of sweet milk, three cups of flour, with two teaspoonfuls of baking powder mixed with it and the well-beaten whites of five eggs. This is also delicious if baked in a loaf, with a large cup of chopped raisins in it; put them in, reserving a little of the flour to sprinkle over them.

THE TRUE TEST OF PIETY.

What is the true test of piety? Plain, matter-of-fact, unostentatious obedience of a child to a father; that is the test. The only true joy is born of such obedience. Ecstasies that come from any other source do not belong to the legitimate family circle of heavenly joys: They are the result of that which it does not take heaven to explain. They can be produced at any time and on any occasion by a combination of earthly forces. Stinging can produce them. A sympathetic voice can charge the mystic thrill along the nerves till they tingle. Eloquence can produce them. How often under the orator's power men and women weep, groan, and shout in loud acclaim! The mesmerist influence which hovers over a vast audience, as electric lights hover over marsh-lands during a summer heat, can communicate by subtle and untraceable potency its deceptive and transitory excitement so that the vast multitude shall be charged full of the zurrent whose expression might describe the very elect. Many suppose that this kind of feeling is legitimate; spiritual and represents the real power of God. Yea, many gauge their piety by the presence or absence of these feelings; which are feelings that reach no farther than the muscles, and have their home in nothing more divine than the nervous tissues.

The piety of Jesus consisted in obedience. His great aim was to do the will of God. He loved God perfectly, and he loved man perfectly, and so perfectly fulfilled the law; and so had perfect happiness. Obedience to God lies in natural duties as truly as what are known as technically spiritual. The perfect life stands parent to the perfect joy.

A GOOD MEDICINE FOR THE SPRING

Do Not Dose With Purgatives—A Tonic is All You Need.

Not exactly sick—but not feeling quite well. That's the way most people feel in the spring. Easily tired, appetite fickle, sometimes headaches and a feeling of depression. Pimples or eruptions may appear on the skin, or there may be twinges of rheumatism or neuralgia. Any of these indicate that the blood is out of order; that the indoor life of winter has left its mark upon you, and may easily develop into more serious trouble. Don't dose yourself with purgatives as many people do. In the hope that you can put your blood right. Purgatives gallop through the system and weaken instead of giving strength. Any doctor will tell you this is true. What you need in the spring is a tonic that will make new blood and build up the nerves. Dr. Williams' Pink Pills is the only medicine that can do this speedily, safely and surely. Every dose of this medicine helps make new blood, which clears the skin, strengthens the appetite, and makes tired, depressed men and women, bright, active and strong. Miss Mary Baker, Tanook, N.S., says: "Dr. Williams' Pink Pills have been a great blessing to me. Last year while I was attending school I became so weak and completely run down that I thought I would have to give up going to school. I was affected with dizzy spells and would fall down at any time. I got half a dozen boxes of Dr. Williams' Pink Pills and before they were half gone I felt my strength returning. By the time I had used them all, the dizzy spells were completely gone, and I was again enjoying good health."

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

HOMESEEKERS' EXCURSION.

The Grand Trunk Railway has issued a circular authorizing all agents in Canada to sell Homeseekers' Excursion tickets to points in Western Canada. This is interesting information for those desiring to take advantage of these Excursions on certain dates from April to September, 1910. The Grand Trunk route is the most interesting, taking a passenger through the populated centres of Canada, through the metropolis of Chicago, thence via Duluth or through Chicago, and the twin cities of Minneapolis and St. Paul. Ask Grand Trunk agents for further particulars.

PLEASE MENTION THIS PAPER.

Mrs. E. deFONTENY

DRY CLEANING WORKS and
OSTRICH FEATHER DYER

DRAPERIES LADIES' DRESSES GENT'S SUITS

Upholstered Furniture beautifully
Dry Cleaned a specialty

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Phone 1378

W. H. THICKE

EMBOSSER AND ENGRAVER
42 Bank Street, Ottawa

VISITING CARDS PROMPTLY PRINTED

Important to Form Good Habits!

GET THE HABIT OF GOING TO THE **Standard Drug Store**

RIDEAU STREET, OTTAWA
FOR YOUR DRUGS

Quality is sure to be of High Standard.



SEALED TENDERS addressed to the Postmaster General will be received at Ottawa until noon on Friday, the 6th of May, 1910, for the conveyance of His Majesty's Mails, on proposed contracts for four years, six and six times per week each way, between Hillier and Rosehall, Rosehall and Wellington, from the Postmaster General's pleasure.

Printed notices containing further information as to conditions of proposed contracts may be seen and blank forms of tender may be obtained at the Post Offices of Hillier, Rosehall and Wellington, and at the Office of the Post Office Inspector at Kingston.

Post Office Department, Mail Service Branch, Ottawa, March 19th, 1910.

G. C. ANDERSON, Superintendent.

39-M-3.

WHY A TRUST COMPANY

is the most desirable Executor, Administrator, Guardian and Trustee:

"It is perpetual and responsible and saves the trouble, risk and expense of frequent changes in administration."



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for restoration of, and additional storey to Military Stores Building, Ottawa, Ont.," will be received at this office until 5.00 p.m., on Friday, April 15, 1910, for the work mentioned.

Plans, specification and form of contract can be seen and forms of tender obtained at this Department.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures, with their occupations and places of residence. In the case of firms, the actual signature, the nature of the occupation and place of residence of each member of the firm must be given.

Each tender must be accompanied by an accepted cheque on a chartered bank, payable to the order of the Honorable the Minister of Public Works, equal to ten per cent. (10 p.c.) of the amount of the tender, which will be forfeited if the person tendering declines to enter into a contract when called upon to do so. If the tender be not accepted the cheque will be returned.

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

By order,

NAPOLEON TESSIER, Secretary.

Department of Public Works, Ottawa, March 24, 1910.

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

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

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

THE INTEREST IS COMPOUNDED QUARTERLY

The Union Trust Co., Limited.

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

Money to Loan **4%**
Safety Deposit Vaults for Rent **4%**

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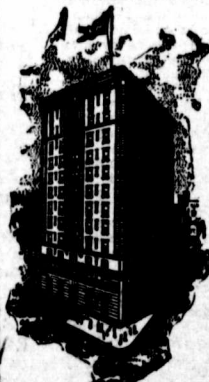
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New and Fireproof.

RATES REASONABLE

\$2 50 with Bath and Up.

All Outside Rooms.

10 MINUTES WALK TO 20 THEATRES

Send for Booklet.

HARRY P. STINSON, formerly with Hotel Imperial.
R. J. BINGHAM, formerly of Canada.



TENDERS FOR DREDGING.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Dredging," will be received until Tuesday, April 12th, 1910, at 5.00 p.m., for dredging required at the following places in the Province of Ontario:

Byng Inlet, Cobourg, Goderich, Kincardine, (Lion's Head and Port Elgin), Owen Sound, Picnic Island, Port Burwell, (Port Hope and Whitby), Rainy River, River Thames, Rondeau, Sault Ste. Marie.

Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of tenderers.

Combined specification and form of tender can be obtained on application to the Secretary, Department of Public Works, Ottawa.

Tenders must include the towing of the plant to and from the works. Only dredges can be employed which are registered in Canada at the time of the filling of tenders. Contractors must be ready to begin work within thirty days after the date they have been notified of the acceptance of their tender.

An accepted cheque on a chartered bank, payable to the order of the Honorable the Minister of Public Works, for six thousand dollars (\$6,000.00), must accompany the tender. The cheque will be returned in case of non-acceptance of tender.

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

By order,

NAPOLEON TESSIER, Secretary.
Department of Public Works, Ottawa, March 21, 1910.

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

39-M-2

G. E. Kingsbury

PURE ICE

FROM ABOVE

CHAUDIÈRE FALLS

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

Prompt delivery. Phone 935



MAIL CONTRACT.

SEALED TENDERS addressed to the Postmaster General will be received at Ottawa until Noon on Friday, 16th April, 1910, for the conveyance of His Majesty's Mails, on a proposed Contract for four years, six times per week each way between DANISTON and OTTAWA, from the Postmaster General's pleasure.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Offices of Orleans, Ottawa, Daniston, Quarries, and at the office of the Post Office Inspector at Ottawa.

G. C. ANDERSON, Superintendent.

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