

Dominion Presbyterian

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OTTAWA, MONTREAL, WINNIPEG

WEDNESDAY, MAY 13, 1908.

Single Copies, 5 cents.

WORLD-STRANGENESS

BY WILLIAM WATSON

Strange the world about me lies,
Never yet familiar grown—
Still disturbs me with surprise,
Haunts me like a face half-known.

In this house with starry dome,
Floored with gemlike plains and seas,
Shall I never feel at home,
Never wholly be at ease?

On from room to room I stray,
Yet my Host can ne'er espy,
And I know not to this day
Whether guest or captive I.

So, between the starry dome
And the floor of plains and seas,
I have never felt at home,
Never wholly been at ease.

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BIRTHS.

At the Mansie Lvn, Ont., on Sunday, April 26, 1908, a son to the Rev. C. E. A. and Mrs. Poock.

At "Helmsdale," Winnipeg, on 2nd May, to Mr. and Mrs. R. Ross Sutherland, a daughter.

At Cornwall, on April 18th, 1908, to Mr. and Mrs. Chas. G. Jamieson a daughter.

In Kingston, Ont., on April 27, 1908, to Mr. and Mrs. E. W. Skinner, 198 University Avenue, a daughter.

At Brandon, Manitoba, on April 26, 1908, to Rev. R. W. and Mrs. Dickie, a daughter.

At 670 Sherbrooke West, Montreal, on April 23rd, 1908, to Mr. and Mrs. John A. Gunn, a daughter.

On May 2, 1908, to Mr. and Mrs. John R. Campbell, 54 Second Avenue, Ottawa, a daughter.

On May 1, 1908, to Mr. and Mrs. W. J. McPherson, 217 Kent Street, Ottawa, a son.

DEATHS.

At Pembroke, Ont., on April 29, 1908, Lindsay Adam, youngest son of the late Hon. Peter White, aged 21 years 1 month and 23 days.

At the residence of his mother, Columbus, April 27th, Rev. Albert Ormiston, Shawville, Que., aged 39 years 6 months.

At St. George, Ont., on Friday, May 1, 1908, David Reid, in his 64th year.

At her home, Lochiel, Ont., on April 15, 1908, Mary Oswald Robertson, relict of the late Finlay Ross, in her 96th year.

At her residence, 148 Berkeley Street, Toronto, on Thursday, April 30, 1908, Margaret C. Cooper (mother of Mrs. M. P. Talling), relict of the late Wm. Cooper, in her 82nd year.

At Vancouver, B.C., Thos. Andrews, merchant miller, of Thornbury, Ont., on Saturday, 2nd inst., aged 77 years 8 months.

At Irlis, Ont., on Saturday, May 2nd, 1908, Agnes Craig, widow of the late Rev. John James, D.D., in her 81st year.

At Brampton, Ont., on April 26, 1908, Elizabeth Wilson, beloved wife of W. S. Wilson, and mother of H. W. Wilson, of Ottawa.

At Belleville, on April 27, 1908, James Gallagher, father of Mrs. D. G. McDonell, of Cornwall, aged 92 years.

At the residence of her son-in-law, John Dorsey, 126 Birge Street, on Wednesday, April 25th, 1908, Mary, widow of Alexander Wilson, of Beeton, in her 80th year.

At his residence, "Arlo House," Hamilton, on April 19, 1908, Alexander Murray, in the 86th year of his age.

At her late residence, Vittoria, Ont., on April 8, 1908, Elsbeth Shand, widow of the late Archibald Reid, aged 85 years and 11 months.

On Tuesday, April 21, 1908, at his late residence, 124 Third Avenue, Glebe, Alexander Douglas, in his 77th year.

At 501 Rideau Street, April 23, 1908, James Muray, florist, government greenhouses.

At Burnside Cottage Sandringham, Catherine McKechar, wife of James McGregor, aged 74 years and 6 months.

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NOTE AND COMMENT

In the United States many of the Methodists are petitioning the General Conference to remove the clause of the discipline prohibiting dancing, theatre attendance and card playing.

Dr. Charles M. Sheldon's stories "In His Steps" and "Philip Strong" have been dramatized and have been successfully presented at Whitefields, London. This is an institutional church of which Rev. Silvester Horne is pastor.

The city of Paris has prohibited the use of hand-organs within the city limits. The organ grinders, there as there, are mainly Italians, and the Paris administration believes in protecting the people from their annoyance. Neither does it wish the children of Paris educated to like this poor sort of music.

Zion's Herald is responsible for the statement that four millions of people in Sweden live under prohibition, and average about eleven convictions for drunkenness per ten thousand inhabitants, while a million people, under the Gothenburg system, average about 370 similar convictions per ten thousand. Again we have figures that surely mean something.

Mr. David Lloyd George, of the British Cabinet, has been promoted to the Treasury, and will thus become the chief lieutenant of the new Premier, Mr. Asquith, with the possibility of succession to the premiership. Mr. George is an eminent Baptist, and has stood for the freedom of the public school, and for the repeal of the legislation of Mr. Balfour which increased the power of the State Church.

The profits of the publishing business of the Methodist Episcopal Church in the United States last year amounted to \$390,268.55. The Book Concerns pay this year to the veteran ministers and the widows and children of deceased ministers \$160,000, which is equal to five per cent interest on an investment of \$3,200,000. The Methodist Book House in Canada is also a money making concern, bringing large profits every year.

One marked advantage possessed by the Canadian farmer over his brother agriculturist from Britain is, that he has had during his working years the special training that a new country gives. A training that calls for a large measure of adaptation to natural and commercial conditions that measurably vary with the progress and development of the country. This power of adaptation, when guided by sound discretion, is one of our best agricultural assets.

As the natural beauties of Italy increase towards the South, so do the beggars, in numbers and persistence, says Julian Street in The Travel Magazine. The lame, the halt and the blind confront one everywhere in Naples; mothers exhibit the allings of pitiable children, and strong, well children follow the foreigner about, begging for soldi. They stick like leeches to the traveler unaccustomed to the country's ways, sometimes even laying hands on him to call his attention to their needs.

Miss Christina Rainy, daughter of the late Professor Harry Rainy, of Glasgow University, and sister of the late Principal Rainy, died at Edinburgh, on Monday, in the eighty-first year of her age. Miss Rainy was a leading Free Church woman, in full sympathy with all her brother's hopes and labors. She was a keen supporter of Foreign Missions, and in 1886 went to India for the Women's Committee to report on the state of missions there. On her return she published a volume, entitled "Our Indian Mission Field." Miss Rainy also took an active part in promoting religious work in the Highlands and islands of Scotland.

An interesting instance of the constant change in earthly things is noted by the Scottish Chronicle. A few years after the battle of Bannockburn (in this characteristic way our contemporary fixes the date) the Scots' College, of Paris, was founded. Many leading Scotsmen, among them George Buchanan, Mair and Robert Barclay studied there. When Louis XVIII. was restored after Napoleon's fall, the college passed into the hands of the Roman Catholic Church. In consequence of the recent quarrel with the Vatican it has come into the possession of the French Government. The St. Andrew's University Court have prayed the King to accept an offer made by the Government to restore the college to its original uses. Were this offer generally known, we are sure that all Scots both at home and abroad would support St. Andrew's.

In the Tyrol, when a girl is going to be married, her mother gives her a handkerchief, which is called tearkerchief. It is made of newly-spun linen, and with it the girl dries the natural tears she sheds on leaving home. The tearkerchief is never used again, but is put away until its owner's death, when it is taken from its place and spread over her face.

Liquor-dealers and friends of the traffic are certainly a queer sort of folk. Their own figures and statements, which, of course, they claim are altogether reliable, prove that prohibition, municipal, provincial, or any kind, only increases the consumption of liquor, and yet prohibition is the one thing they are frightened at and fight against. Is it possible that the traffic would not like to see itself spread? Strange that we have never seen any indication of this in any other than this one matter.

The World Council of Congregationalists will be held at Edinburgh, June 30. The program has been prepared by the British Committee. The first day is to be given to the consideration of Christian doctrines as the foundation of the church and the motive of her activities, concluding with a sermon by Dr. George A. Gordon. The second day is devoted to the influence of modern tendencies on organized Christianity, the third to the meaning and mission of the church and closes with the Lord's Supper. On the fourth day Congregationalism is to be examined historically, Biblically, philosophically, educationally and politically. The fifth day is to be given to the Bible, the Sunday school and the Sabbath being grouped together with the historical, critical and devotional study of the Bible. The sixth is given to social reform, education and temperance. The climax being a day on home, and for eign missions.

Count Leo Tolstoy has written to the St. Petersburg committee which has been making arrangements for celebrating his eightieth birthday, expressing deep appreciation of the honor, but declining it.

Three hundred and fifty killed, 1,200 injured, several thousand homeless in 46 towns, 2,500 homes and business houses ruined, is part of the record of the recent tornadoes in the States of Louisiana, Georgia, Alabama and Mississippi. Aside from this is the vast amount of damage and the possible loss of life in the country districts from which no reports have yet been made. The number of dead will never be known accurately for the reason that about 300 of them were negroes, who were buried without records being made. While some of the first reports giving apparently reliable death lists have since proved untrue, nevertheless the remote places which were late in reporting their dead have served to hold the total death list uniformly around 350.

Another gap, says the Belfast Witness, has been made in the little band of Free Church ministers, this time by the hand of death. The death is announced from apoplexy of the Rev. Malcolm Macleod, Free Church minister at Kinloch, Lewis. Mr. Macleod, who was about seventy years of age, was a native of Kinloch, but the greater part of his ministerial work was done in Canada. He received part of his education in Edinburgh and completed his studies in Canada, where he was ordained in 1877. He returned to this country a few years ago, and in 1905 was inducted to the Free Church in his native parish. Of the eleven charges in the Free Church Presbytery of Lewis eight are now vacant. In the Presbytery of Syke and Uist eleven charges out of thirteen are vacant. The Presbytery of Lorn is in an even sadder plight with eighteen charges and only one minister. A gap in the ranks is a sore loss to the Free Church in such a situation.

Nineteen students received certificates and diplomas and were addressed by the principal, Rev. John McNichol, at the recent closing of the Toronto Bible Training School. The school, it is stated, stands for Biblical teaching. No time was wasted in arguing about the Bible, nor was there any question as to its inspiration. Their students came together in the deep fundamentals of the gospel; the spiritual atmosphere of the school was immediately felt; its spirit was a missionary spirit. One of the graduating classes gave an interesting and useful address on "Tithing." The law of the tithe was not abrogated by Jesus, but upheld by Him; for He commended the tithing of the Pharisees, while rebuking them for their non-observance of the weightier matters of justice and the love of God. Moreover the principle of systematic, proportionate, regular giving was enunciated by Paul, when he said, "Upon the first day of the week let each one of you lay by him in store as God hath prospered him." That mission fields should lack men and women trained and willing to go was strange; that they should, in view of the wealth of the Christian church, lack funds, was appalling. It would be impossible to estimate the impetus which the adoption of this system would give to the cause of Christ. It would supply the much-needed fund, and would lead to an ever-increasing interest on the part of the giver. "We who cannot go," concluded the speaker earnestly, "must give."

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWS

THE SCHOOLS OF JERUSALEM.

Jerusalem, the sacred city of the three great monotheistic religions of the world, Christianity, Judaism and Mohammedanism, has through the agency of these religions become in recent years a noteworthy educational centre. In the middle-ages it was well supplied with prominent Mohammedan schools. They were found chiefly in the immediate surroundings of the old Temple Place, the present Haram, and attracted pupils and students from the entire Mohammedan world. When in 1517 the Turks gained possession of the Holy Land these schools fell into decay. There was no revival of the educational interests in the city until the second half of the last century when various societies and churches of Protestantism went vigorously to work to establish schools. In a spirit of rivalry and imitation the other religious communions followed their example. As a result, an exceptionally large number of schools have in recent years been established in Jerusalem, and are exercising great influence over the intellectual and spiritual status of the city.

Mohammedans, while at present the dominant power in Palestine, are not in the majority in Jerusalem, where they number only about 6,000 souls and have only four schools. Three of these are of the common grade, and one is a higher institution of learning. In the last mentioned there is an enrolment of 120 boys and youths, who, through the medium of the Arabic language, are taught the Koran, and in addition study the Turkish and the French languages, mathematics, geography and history. One of the common schools is for girls, with 350 in attendance, and the other two for boys, with an enrolment of 480. In these elementary schools, too, the Koran is the basis for work done in reading, writing and memorizing. Compulsory attendance is the rule for the boys.

Historically, the Greek Orthodox Church takes the precedence among the different Christian communions represented in Jerusalem. In Palestine as a whole this church reports some 900 schools with 4,500 pupils. The Greeks in Jerusalem number about 5,000 souls, and have established five schools—two higher academies preparing boys for entrance into a priest's seminary—two day-schools of an elementary character, and a school for small children. The seminary itself is near Jerusalem with 70 students enrolled. The two day schools are attended by 250 boys and 120 girls.

The Roman Catholic Church has been established in the Holy Land since the crusades and its adherents are generally known as the Latin Christians. They report one theological seminary with 30 students and three elementary schools for boys and four for girls, each in charge of some special order or organization of the church.

The best results have undoubtedly been accomplished by Protestants, and are closely identified with the reverend name of Bishop Gobat, of Jerusalem. The Protestants have a normal school in connection with a Syrian orphan home, with 16 male students, and a newly established girls' Normal School managed by the Kaiserswert Deaconesses. The boys' school of the Orphans' Home has an enrolment of 230, and the girls' school of 123. Among these 15 are blind. In addition there are four other Protestant day-schools and a school for small children. English Protestantism is very active in educational work. The

Church Mission Society has a high school and an elementary school for boys and one for girls, the last mentioned with an enrolment of 300. The London Jewish Mission Society also controls two such schools; and the strict Episcopalians in the American colony, support religious schools of their own.

Of the other Christian sects, only the Armenians and the Russians have schools of their own in the sacred city. The former maintain a theological seminary with 75 students, and boys' and girls' schools with 130 pupils; while the Russians have only a single school, for small children. The inactivity of the latter in this regard is remarkable, especially in view of the fact that the Orthodox Church is doing so much for schools in other portions of Palestine.

Jerusalem is rapidly again becoming a Jewish city, and the Jews are doing much for the education of their children, although it is almost impossible to secure reliable statistics on the subject. Most of the Jewish schools are of the Talmud type, and several prepare young men for rabbinical positions. The best are those controlled by the "Alliance Israelite," with which manual training is often connected.

Statistics show that about one out of every six or seven of the inhabitants of Jerusalem is attending school. Not a few of the pupils come from outside the city or from abroad. In Jerusalem itself, however, there are about 9,000 children between six and fourteen years, and of a proper age to attend school. On this basis the population of the city is doubtless about 60,000.

LONDON PRESBYTERY.

The regular May meeting of the London Presbytery held in Chalmers church on Tuesday and Wednesday of last week was closed in the afternoon, after a great deal of important business had been discussed. Rev. T. A. Watson, of Thamesford, presided.

Rev. James Rollins reported in regard to Egerton Street and Hamilton Road Missions that they are being supplied by a student from Queen's University, who also looks after Chelsea Green. The work is progressing most favorably.

Rev. Thomas Mitchell, of the New St. James' church, asked permission to build a new mission on the corner of Quebec and Oxford streets. This was sanctioned by the Presbytery, and a committee consisting of Mr. Walter Bell, Dr. Merchant and W. T. Brown, were appointed as trustees to hold the property for the Presbyterian church.

Rev. J. G. Stuart moved that in future one-third of the committee to the General Assembly be elected by ballot and that two-thirds be elected by rotation from the roll. In the past all have been elected by rotation. This motion did not carry.

It was reported that the Dorchester congregation had decided to increase the salary of their minister, Rev. J. G. Orr, by \$50 a year, and also that the congregation of Ivan would grant Rev. J. Argo an increase of \$50 a year.

On motion of Rev. James Rollins, it was decided to instruct the clerk to have prepared for the moderator a docket of business for the beginning of each session in the Presbytery. This motion carried.

It was decided to hold a special meeting of the Presbytery in the First Presbyterian church on May 27. The next regular meeting will be held in St. Andrew's church on the second Tuesday in July. Rev. Dr. McCrae was appointed convener of the home missions committee.

CHINA AND CHRISTIAN EDUCATION.

In an editorial in the North China Herald of recent date it is stated that the Chinese mind is deeply saturated with "li" or reason. It is declared that all that is necessary to win proper approval of any action or course of action is to show that it has "li," and that ordinarily this is the end of the argument. This characteristic of the Chinese mind is fully appreciated by the rulers of the Empire. The several remarkable imperial edicts issued in September and October of 1907 are cited as examples of the way in which edicts are so promulgated as to win the approval of the Chinese mind. Preceding the promulgation of the edict, preliminary statements are made as to the object, the corrections to be made, and then what is necessary to be done to accomplish certain ends, closing the edict itself. An edict relating to local self-government for the people forcibly suggests the necessity of Christian education. This last edict went on to say there was to be an "Imperial Assembly" to discuss affairs of state. Attention is called to the fact that there is a vast chasm between the present ignorance of the people and the time when they shall be able to intelligently enter into public discussions. "The people must first be educated and taught that they must cultivate loyalty to Sovereign and love for country as the ground-work for knowledge; for without education, how can the people obtain knowledge, and without being given the opportunity for local self-government how can they obtain the requisite experience to govern the whole country? They must moreover, eschew all evil thoughts that may lead the country into trouble and unrest." Another decree of the same fruitful day was designed "to prepare for the Constitution."

It is almost unnecessary to call attention to the absolute necessity of providing facilities for immediate education for the Chinese that may, from a Christian standpoint, be compared, in time, to receive the right of self-government to such degree as the Imperial Government if we consider the present edict as issued in sincerity. It is true that all missionary agencies operating in China need a largely increased force of missionaries, but it is not less true that the great need of China is adequate equipment and well supported preparatory schools and a few institutions of higher learning.

It is estimated that as many as fifteen thousand selected young men of China will, in a very large majority, be either sent or go of their own accord to colleges or universities outside of China in the immediate future. A great missionary work can be done, in addition to the moral effect, if a very large number of these young men could be sent for education in institutions of learning in Canada, Britain and the United States under Christian management.

A public meeting in connection with Lindsay Presbytery will be held at Woodville next Monday evening, when two important addresses will be delivered covering two aspects of the present Missionary Movement. One by Rev. Dr. Mackay, covering the work as carried on in distant lands, and the other by Rev. Dr. Gandier, on the Missionary Movement in the church at home.

A MAN WHO WOULD NOT STAY IDLE.

The pre-eminence of Montreal as the great manufacturing centre and commercial metropolis is due in great part to the energy of its first citizens. The geographical situation is in part accountable, but there are half-a-dozen other cities along the St. Lawrence river with a like advantage. The firm of H. A. Nelson & Sons was established in Montreal in the early part of last century by Horatio Nelson, who was a direct descendant of the family which produced England's greatest admiral. At the beginning of the twentieth century the business was discontinued, and the members of the firm retired with a handsome

competency. But a life of inactivity did not suit Mr. Charles H. Nelson, who was one of the younger of the four brothers who constituted the firm at the time of its dissolution. After a few years of experience as a retired merchant, Mr. C. H. Nelson and another gentleman purchased a controlling interest in the Semi-ready Company in Montreal. With renewed vigor and energy, Mr. Nelson soon succeeded in building up a huge business, extending the agencies from half a hundred to nearly two hundred in less than two years. To-day, under the active superintendence of President C. H. Nelson, assisted by a number of able colleagues, the Semi-ready concern is looked upon as one of the leading industries of Montreal.

SUMMER HOTELS HIGHLANDS OF ONTARIO.

The Grand Trunk Railway System announces that arrangements have been completed for two handsome additions to the chain of hotels throughout the Highlands of Ontario.

The Wawa Hotel on Lake of Bays, one of the finest summer hotels in the Northern Resorts of Canada, is nearing completion and work is under way on the new Highland Inn situated overlooking Cache Lake at Algonquin Park station. The Highland Inn will be of the cottage type, cosy and comfortable in its appointments, all modern conveniences, colonial fireplaces in the dining and living rooms, spacious piazza and most charming outlook over lake, mountain and virgin forests; in fact all the comforts of civilization are transported into this virgin wilderness. Double daily mail service, telegraph and express facilities at this point with excellent train service will make this hotel unique and attractive for a restful sojourn so remote from the turmoil of the cities, but yet with all necessary facilities for communication with the outside world. The Highland Inn is situated about 1,500 feet above sea level, giving it by far the highest elevation of any summer hotel in Eastern Canada. A good boat livery and corps of guides will be maintained and tourists who desire to make extended trips through the waterways of the Park will be outfitted and provided for in every respect without rendering it necessary to bring any baggage excepting wearing apparel according to length of sojourn. These new hotels will provide every comfort and facility for the enjoyment of guests and the cost of accommodation will be so reasonable that it will not deter any one of moderate means from patronizing them. In addition to this they will cater to tourist trade from Great Britain where the Grand Trunk is organizing trips of parties and individuals for a lump sum of expense including hotels from the time tourists leave home until they return. Such trips need not occupy more than the average holiday, say one month, and will embrace the ocean trip, an opportunity of becoming acquainted with Canadians and Canadian affairs and the entire cost will not exceed that of the usual summer holiday in Switzerland or other European Resorts.



CHARLES H. NELSON, MONTREAL.

OUR HIGHEST IDEALS

To desire and strive to be of some service to the world, to aim at doing something which shall really increase the happiness and welfare and virtue of mankind—this is a choice which is possible for all of us; and surely it is a good haven to sail for.

The more we think of it the more attractive and desirable it seems. To do some work that is needed, and to do it thoroughly well; to make our toll count for something in adding to the sum total of what is actually profitable for humanity; to make two blades of grass grow where one grew before, or, better still, to make one wholesome idea take root in a mind that was bare and fallow; to make our example count for something on the side of honesty, and cheerfulness, and courage, and good faith and love—this is an aim for life which is very wide, as wide as the world, and yet very definite, as clear as light.—Henry van Dyke.

Implicit trust in God as ready and able to fulfil this promise gives support and comfort in sore bereavement. We are safe, as the disciples in the storm on the lake when they heard the Saviour's voice saying to them: "It is I, be not afraid." This promise gives a peace flowing "as rivers of water in a dry place, or the shadow of a great rock in a weary land."—Selected.

ABOLITION OF THE BAR.

Setting forth that the abolition of the barroom is a political question, and calling on the electors throughout the province to put the cause of right before the cause of party, and to secure thereby the abolition of the barroom, the Ontario branch of the Dominion Alliance has issued a manifesto to the voters of the province. In this they point out that "the most important issue before the electors of the province of Ontario at the present time is the temperance question. The problem," it says, "with which the temperance reform deals lies at the root of our national life and permeates the whole social organism. It must be dealt with politically.

"We again affirm that the legislation which the situation demands, which public opinion will warrant, and which the Legislature should enact, is the abolition of the barroom and the treating system, drinking in clubs, and the imposition of such other restrictions upon the liquor traffic as would most effectually curtail its operation and remedy its evils.

"The present Legislature has not only failed to promote such legislation, but has taken away from the people the right, so long enjoyed and never misused, to abolish barrooms locally by a majority vote of the electors. The result has been the entrenching more securely than ever, so far as legislation is con-

cerned, of the barroom system, with all its concomitant evils.

"We would call upon the electors of the province to work and vote only for the nomination and election of such candidates as can be depended upon to do all in their power to secure at the earliest possible opportunity the enactment of effective legislation against the barroom evil, and who will hold themselves absolutely free from party dictation in relation to such legislation.

"To this end we suggest to friends of our cause the duty of attending the preliminary meetings and conventions of the political parties and their doing their utmost to secure the nomination of men who will fairly represent the people upon this supreme question. We further urge all right-thinking citizens to put their temperance principles before any mere party preferences in the approaching contest."

The circular bears the signatures of Ben. H. Spence, secretary, and Joseph Gigeon, president of the Alliance.

Existence was given us for action, rather than indolent and aimless contemplation; our worth is determined by the good deeds we do, rather than by the fine emotions we feel. They greatly mistake who suppose that God cares for no other pursuit than devotion.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

JESUS BETRAYED AND DENIED.*

By Rev. P. M. Macdonald, B.D.

Judas knew the place, v. 2. In the long line of portraits of the Doges, or chief magistrates of Venice, one space is empty. It is the place of a Doge who proved to be a traitor. In the list of the apostles, there came one day a bank. Judas had filled it, but his treachery dragged him out of it. The meanest thing about Judas was the way he used his knowledge to betray his Lord. He stands as a real light to warn against the misuse of the opportunity that knowledge gives. A little knowledge is never a dangerous thing, if it be used aright; but much knowledge may be a curse, unless it be the servant of pure love and deep devotion. Judas knew enough to have done right. But his head became the servant of his covetous heart.

For Jesus oftentimes resorted thither, v. 2. In a country district in Nova Scotia, fifty years ago, there lived a man into whose life had come many sore sorrows. In his personal life, in his home, and in his relations with his neighbors trouble walked constantly for years. But he seemed encased in an armor that could not be pierced. He was quiet and controlled and even joyous. It was a mystery to his friends that he could be so patient, until one day a visitor to his home came upon him in the forest, where he was in prayer. Here, in one spot, the ground was hard from his kneeling, and from that sanctuary half a dozen paths ran in different directions. When asked what the place was meant for, he said that he went thither when his troubles were heavy, and there he gave them to God.

I am He, v. 6. A group of lads were discussing an absent companion, saying things about him that were unkind and untrue. Suddenly he appeared among them, and heard his name spoken. With calm dignity he said, "Here I am, what have you to say?" Nobody answered a word: in the presence of his fearlessness, they were all afraid. His courage made cowards of them all, and their own wrong-doing helped to confirm their cowardice. Wrong-doers are always cowards. That is why the soldiers fell back, when Jesus courageously stepped forward and said, "I am He." An old scripture says, "The righteous are bold as a lion." The root of courage is integrity. From sin springs cowardice.

If therefore ye seek me, let these go their way, v. 8. A Christian nurse was caring for a helpless invalid on the fifth floor of a city hotel, when a storm of fire raged through the building. The stairway became impassable with smoke. Every occupant of the floor rushed to safety, except the nurse and her charge. For a moment the nurse thought of her widowed mother, and her duty to seek her own safety for that mother's sake, but the silent pleading of her patient, who was utterly helpless, was too much to be put aside. Stooping down, she lifted the heavy woman, and through the smoke and heat staggered to the spiral fire-escape with her burden. Cautiously, and with heaven-given strength, she descended the ladder, and at the foot, with her patient saved, she fainted into an unconsciousness that seemed

* S. S. Lesson, May 17, 1908.—John 18: 19, 24-27. Commit to memory vs. 2, 3. Study John 18: 1-27. Golden Text.—Jesus said unto them, The Son of man shall be betrayed into the hands of men. Matthew 17: 22.

death. When asked how she did such a feat, she said, "God used me."

Of those whom thou hast given me I lost not one (Rev. Ver.), v. 9. A unique record. At Thermopylae, the Grecian commander sacrificed his whole company of three hundred men; at Balaclava, the English general lost almost his entire six hundred, and other leaders have met equal misfortunes. Jesus could say, "I lost not one." The battle into which He leads us is fierce and long. The foes are many and powerful, and often it seems as if they must destroy us. But with our glorious Leader, not only is the victory certain, but each one who takes part in the fight will share the triumph.

Peter therefore denied again (Rev. Ver.), v. 27. Careless crowds are bad surroundings. Many boys have lost all their future in a crowd. It's a dangerous thing to try and sink one's identity and principles in a crowd, as Peter did. This was his first mistake. The second mistake, denial of his Master, followed. Peter either did not know, or he had forgotten, the First Psalm, "Blessed is the man that standeth not in the way of sinners, nor sitteth in the seat of the scornful." A second denial naturally followed the first. Sins never go singly. Sinning is cumulative, one sin piling on another, before we realize it. To put the same idea in another way,—Did you ever start to run swiftly down a hill, and then try to stop? Sin is like a run down hill. Once begun, it is hard to stop. Beware of beginning in sinful practices. For, as Longfellow has said,

"Satan desires us, great and small,
As wheat to sift us, and we all
Are tempted."

A HOME FOR JESUS.

"I was harbourless, and ye harbour-
ed Me."—Matt. xxv. 35 (Wycliffe's Ver-
sion.)

There were homes in pleasant Galilee
For birds and beasts and men.
The dove had its nest in the leafy tree,
And the jackal had its den;

And the ploughman hied him to his cot
When his long day's work was o'er;
The fisherman steered his laden boat
At the break of day ashore.

But there was One who had not where
He might lay His weary head,
His chamber, it was the open air,
And the hillside was His bed.

Still o'er the earth the dear Son of God
Passed as He passed then,
Seeking a welcome and an abode
In the hearts of sinful men.

O Jesus, Saviour, pass not away!
I open my heart to Thee,
Lest Thou say to me on that dread
Day:
"Thou wouldst not harbour Me."
—David Smith in British Weekly.

Fear of death should have no place in the Christian experience. Death to Christian disciples is a victory, it is transition to greater service and perfect joy and blessedness. It is simply a call home. Brethren, we are all sailing Home; and by and by, when we are not thinking of it, some shadowy thing (men call it death) will pass by, and will call us by name. Will say, "I have a message for you from home; God waits for you; heaven waits for you."—Rev. Geo. R. Lunn, D.D.

WHAT IT COST.

A collier came to me at the close of one of my services, and said: "I would like to be a Christian, but I cannot receive what you said to-night." I asked him why not. He replied: "I would give anything to believe that God would forgive my sins, but I cannot believe that He will forgive them if I just turn to Him. It is too cheap." I looked at him, and said: "My dear friend, have you been working to-day?" He looked at me slightly astonished, and said: "Yes, I was down in the pit, as usual." "How did you get out of the pit?" I asked. "The way I usually do. I got into the cage, and was pulled to the top." "How much did you pay to come out of the pit?" He looked at me astonished, and said: "Pay? Of course I didn't pay anything." I asked him: "Were you not afraid to trust yourself in that cage? Was it not too cheap?" "Oh, no," he said, "it was cheap for me, but it cost the company a lot of money to sink that shaft." And without another word the truth of that admission broke upon him, and he saw if he could have salvation without money and without price, it had cost the infinite God a great price to sink that shaft and rescue lost men.—Campbell Morgan in British Weekly.

HOW TO WALK CONFIDENTLY.

Trustful blindness is better than worrying sight. A pedestrian noticed two persons coming toward him at night, and was particularly impressed by the bearing of one, who was walking straight ahead at a good gait, head up, shoulders back, the whole manner bespeaking exceptional confidence and freedom from all uncertainty or worry. And then, on looking closely, he saw that this one was blind, being led by the other. Of course the blind one could walk confidently, for he had something better than sight: he had a guide! This confident bearing of the blind is not exceptional; it is their usual manner, as we all know. How strikingly it contrasts with the worried, uncertain look of those whose seeing eyes shift constantly here and there in the effort to see danger and avoid it! Blindness is the best training for calm and quiet faith; therefore the Lord provides blindness for us all, in our spiritual walk. We cannot see that which is ahead, and we need not; but we have a Guide who is safer than sight.—S. S. Times.

HELPING THE UNWORTHY.

Economists and organizers of charity warn us against fostering folk who are thriftless and worthless. And it is true that the right spirit of Christian brotherhood may often compel us to refuse some beggar's request. But Christ continually lays awful emphasis on the claim of the undeserving and the evil. They that are whole have no need of the Physician, but they that are sick—that is to say, the morally and spiritually unfit, the unlovely and unthriftly and unwashed and untrustworthy and unthankful. Here is the challenge for our Christian service, the altar for our Christian sacrifice—among the least and lowest and last of these, who in spite of everything are Christ's own flesh and blood—and sacred, for His dear sake. Surely a deep truth lies hidden in the paradox that charity means pardoning what is unpardonable, and hope means hoping when things are hopeless, and faith means believing the incredible—or else they are no virtues at all in the light of the Judgment Day.—Selected.

THE SUPERNATURAL.

The battle of unbelief is the same today that it has ever been. It fights against the supernatural in religion. Christianity's great Author was the most popular of teachers, so long as He was only a Teacher and Healer and human Friend. But when His earthly career approached its crisis and He was compelled to reveal Himself unmistakably as God manifest in the flesh, the multitudes forsook Him, and He went to ignominious death almost unbefriended. His chief and real offense was that "being a man, he made himself God." That is the "offense of the cross which is to the world foolishness." But that is Christianity's supreme vindication. If Jesus Christ were not a supernatural being, Christianity is not supernatural. But if Christ were more than human He must have been divine, and Christianity is a divine revelation. If it be divine, it should surprise nobody if it appears to have supernatural features. Would it not be surprising if it had not? If it had no uniqueness, no mystery, no revelations of unheard-of truth, would it not seem that it were probably the device of men? Why, therefore, do people balk at miracles and other supernatural things in this supernatural gospel, especially so when they must observe that the most conspicuous figure in all human history is Jesus Christ, who can scarcely be accounted for on natural grounds? He is the world miracle. Christianity stakes its whole claim on the integrity and divinity of Him. Believe Him, and everything the Bible says is believable, reject Him and it were futile to believe anything.—Selected.

THE FLY IN THE OINTMENT.

There is still another who is commonly counted among the first who may in "that day" be discovered among the last. It is the man who wrought from low motives, though even in proportion to his ability he did more than others. With us, it is magnitude that counts; with God, it is motive. Much more truly than we think does the character of our work depend upon the motive which inspires it. If the minister's motive be his own reputation, then he seeks the approval of men and the winning of large numbers of converts. If his supreme motive is the promotion of the Kingdom of Heaven on earth, then he seeks for the formation of the image of Christ in as many as he can reach. Our Lord rebuked the Pharisees not because they gave alms or prayed in public, but because of the fact that they did those things to be seen of men. It is a sad day for any Christian when he forgets the great fundamental truth set forth by Paul: "Though I bestow all my goods to feed the poor, and though I give my body to be burned and have not love, it profiteth me nothing."

And who of the last shall be found among the first? He who uses his ability for Christ, however little that ability may be; he who, though there is little result, has used his one talent to the very utmost; he who has done the best that he could from a pure motive. It may be that such men will not find great fame among their fellows, but they may be sure that they will hear at last the welcome words, "Well done, good and faithful servant."—Cumberland Presbyterian.

ALL FOR GOOD.

A foreknowing and foreordering Providence extends to all events, great and small, even to the falling of a sparrow. Things are not left to chance. There is care of an infinite, all-wise and loving Creator. They that love God are the most favored people in the world. To them only is this promise given, "All for good," no matter what may happen to them.

GOD'S IMMENENCE.

A "new thought" they call it—the idea that God is everywhere present in his universe, the work of his hand; and they attempt to contrast it with what they call "the traditional thought"—that God is greater than his universe and can exist without it. But what is the limit ab quem—the limit from which they date this "modern thought?" When and where did it originate? Was there never an idea of the divine immanence till it was discovered by the men of the present generation? Suppose we turn to Psalm cxxxix., which is called "A psalm of David," and see whether he had any idea of the ubiquity or omnipresence of God in His universe:

O Jehovah, thou hast searched me and known me.
Thou knowest my down-sitting and mine up-rising;
Thou understandest my thought afar off.

For there is not a word in my tongue
But lo, O Jehovah, thou knowest it all together.

Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?

If I ascend into heaven, thou art there;
If I make my bed in Sheol, behold, thou art there.

If I take the wings of the morning,
And dwell in the uttermost parts of the sea;

Even there shall Thy hand lead me,
And Thy right hand shall uphold me.
If I say, Surely the darkness shall overwhelm me,
And the light about me shall be night;
Even the darkness hideth not from Thee,

But the night shineth as the day;
The darkness and the light are both alike to Thee.

Of course, this is not heathenism. The author knew the God of Abraham. He recognized his God as the only God, and said:

When I consider the heavens, the work of Thy fingers,
The moon and the stars which Thou hast ordained;
What is man that Thou art mindful of him?
And the son of man, that Thou visitest him?

And yet they are telling us that "the immanence of God" is a "new thought," recently discovered. They either mean something not justified by God's Word and by the revelation of Himself in all generations, or else they talk like children. Nevertheless, full-grown men—men of prominence, great "educators"—are talking in such phrases. We sometimes hear it said of men that, in their judgment, "wisdom will die with them"; but the men of this class seem to think that wisdom was born with them. We think they are mistaken.—G. W. L., in Herald and Presbyter.

PRAYER.

O Lord our God, we long for days of revival. Outside the time of the singing of birds has come, the flowers are appearing upon the earth; Thou art bringing us the spring. Give to us springtime in the church; not only let our own, but let the churches round about us experience the breath of heaven, the sunshine of the face of Jesus, and the power of the Holy Ghost. Save the people, convince of sin, convince of righteousness, the righteousness of the Law and the righteousness of our Lord Jesus Christ. As revival comes to the Church, and salvation comes to the people, and multitudes are blessed, we will give Thee all the glory. Amen.

AT THE BALLOT BOX.*

Some Bible Hints.

Voting associates you closely with those that vote the same way; you become their partner (v. 3).

A nation's strength is not in its lands, money, ships, army, but in its God (v. 5).

A nation's safety lies in its being not its own, but God's (v. 9).

A nation is literally fed by God; all its prosperity depends upon factors that never appear in the financial reports (v. 9).

Suggestive Thoughts.

A vote is never meaningless or useless; even if it means nothing for any one else, it means much for you.

Voting is one of the highest human acts, and yet we expect to do it without study, knowledge, or planning!

The only wise course is to suppose that upon your one vote hangs the result of the entire election.

Your responsibility for your vote carries with it a responsibility for all the votes you can influence.

A Few Illustrations.

The ballot-box is the nation's Pandora's box of ills or treasure-box of blessings.

Voting in the dark is as if men came together to build a house, and only the foreman—the boss—had his eyes open!

Parties are as necessary as are organized armies in war; only, be sure that you are in the right army.

Liberty's throne is on the ballot-box, and every evil vote shakes its foundations.

To Think About.

Do I inform myself about candidates and measures?

Do I vote as I pray?

Do I pray while I vote?

A Cluster of Quotations.

Be just, and fear not;
Let all the ends thou aim'st at be thy country's.

Thy God's, and truth's.—Shakespeare.

National progress is the sum of individual industry, energy and upright-ness, as national decay is of individual idleness, selfishness, and vice.—Samuel Smiles.

Let our object be our country, our whole country, and nothing but our country.—Daniel Webster.

Of the whole sum of human life no small part is that which consists of a man's relations to his country, and his feelings concerning it.—Gladstone.

Whatever may be your vocation, you have no ground to hope for success unless you conform to God's laws. It is quite right to trust in Providence and to cast our cares entirely upon God so long as we endeavor to perform our own duty. But if we are indolent and careless and thoughtless, we have no right to expect the smiles of Providence or the help of God.—Rev. P. D. Rowlands.

DAILY READINGS.

- M., May 18.—God the supreme Ruler. 1 Sam. 16: 6-12.
- T., May 19.—Righteousness paramount. Prov. 14: 28-34.
- W., May 20.—Rulers are of God. Num. 27: 21-23.
- T., May 21.—Obeying rulers. Rom. 13: 1-7.
- F., May 22.—The consent of the people. Ex. 24: 1-3.
- S., May 23.—Bearing false witness. Prov. 14: 5-9.
- Sun., May 24.—Topic: Being a Christian. I. At the ballot-box. Ps. 28: 1-9.
- * Y.P.S., May 24.—Being a Christian. I. At the ballot-box. Ps. 28: 1-9.

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Manager and Editor.

OTTAWA, WEDNESDAY, MAY 13, 1908

The electors of Fredericton, N.B., after a sharp contest, have decided to retain the Scott Act by a majority of 178. Many liquor dealers say they will retire from business, as temperance advocates announce that the law will be enforced earnestly in the future.

The leading article in The Living Age for May 9 is upon "England, America and Japan," and gives the impressions of a recent and keen observer of Japanese thought and feeling, Captain Kincaid Smith, M.P. It is reprinted from The Empire Review.

The British House of Commons adopted unanimously a resolution urging the abolition of opium dens in Hongkong, the Straits Settlements, Ceylon and all other British colonies. This action has been taken none too soon. For many years the Opium traffic, fostered by Britain, has been a dark blot on the otherwise beneficent rule of the Motherland in the Orient.

Local Option came into force in Orillia on Friday last, says the Packet, with very little commotion. The barrooms were well patronized on Thursday evening, but the police were active, and while there was some noise it did not develop in rowdiness. Business has since been going along much as usual, except that there are no drunken men reeling about the streets, as might be seen at any hour of the day or night for weeks past. The hotels did not attempt to close their sheds, or take off their buses, or indulge in any of the silly practices that have been tried elsewhere on the advent of Local Option. There is, however, talk of some advance in rates.

BRITISH POLITICS.

The death of Sir Campbell-Bannerman, the late British Premier, and the reorganization of the Government by Mr. Asquith, the new Prime Minister, together with the bye-elections rendered necessary by the altered conditions, have created an unsettled feeling in British politics. The late Premier was a strong all-round man and a high-minded statesman, with a peculiarly persuasive faculty of keeping heterogeneous elements in accord; but the new Premier, too, is a man of unusual intellectual calibre, and is surrounded by very able colleagues. It is not often a Government includes two young men of the outstanding ability of Lloyd-George and Winston Churchill, not to mention others. The danger to the Government, of course, is it may be attempting, in an old country, to introduce too many reforms at one time. As the Toronto Star says, the new Premier may have to convince his followers of the need for concentration. One political party cannot, in one Parliamentary term, with a maximum duration of seven years, fight the House of Lords, give home rule to Ireland, give the franchise to women, establish old-age pensions, provide for a great reduction of liquor licenses, and reform the land laws and the system of education. In trying to gain all this they may lose all. The education controversy and the liquor question, touch on religious and moral issues, which we trust may be successfully dealt with by Mr. Asquith before the time arrives for him to surrender the seals of office.

THE FALSE FIRST STEP.

Young men should avoid even the smallest beginnings and experiments with financial dishonesty. Probably all big defaulters start, like confirmed drinkers, with small initiatory tamperings. The newspapers have been publishing the letter written by the Deputy Surveyor-General of New Brunswick just before he took his own life. This is the sad and fateful epistle: "I cannot face the publicity of my defalcation, as it will be styled, and could not endure the regret and pity of my friends, and the scorn and blame of my enemies. For some time I have known that this must come to an end, and you can imagine what my life has been with this hanging over me, and I cannot endure it longer. If, in the goodness of your hearts you and your colleagues can do anything for my poor wife, for God's sake do it, and not let her starve." The dead civil servant would have done better in every way to stay and face his punishment like a man. But the moral of the whole sad story, let every young man note, is that he was never free after he made the first false step.

Hope is a beautiful meteor; like the rainbow, it is not only lovely, because of its seven rich radiant stripes, it is a memorial of a covenant between man and his Maker, telling us we were born for immortality, destined, unless we sepulchre our greatness, to the highest honor and noblest happiness.—Melville.

AN IMPORTANT QUESTION.

One of the most important questions to come before the General Assembly, about to meet at Winnipeg, is the relation of Queen's University to the Presbyterian Church of Canada. It is a question that will need to be handled with calmness and courage, because the issues involved are of great moment. There is scarcely any one who would have chosen this precise time for a new discussion on this subject; but as Principal Gordon said at the recent meeting of the University Council, great questions do not consult our pleasure or convenience. The Senate of Queen's University has, by a large majority, taken upon itself the responsibility of asking the trustees to review the situation in the light of present needs and recent events. This action has been supported by a majority of the University Council, and the trustees have, after careful consideration, decided to remit the whole matter to the General Assembly.

This action of the trustees was, we understand, taken unanimously, but this does not mean that all the trustees are in favor of changing the present status, by no means. Some of them are decidedly averse to any change in the immediate future. Still it is not possible to regard such a subject as remitted simpliciter. It is a matter of great gravity, it concerns the constitution of the trustee body, and the position of the university in the country; therefore such a resolution could not have been taken unless the majority of the governing board felt that it was a matter that must soon be faced, and that it could not be regarded as settled. However that may be, the subject is again before the Assembly and calls for wise and deliberate action on the part of the Supreme Court of our Church.

With regard to a matter so complex it is impossible, at any time, to expect absolute unanimity. When the Assembly at Vancouver reversed or postponed the carrying out of the policy planned with great care by the late Principal Grant, there were some of the friends of Queen's who had misgivings as to the wisdom of the course; there were also members who felt that it was no longer possible for the Assembly to accept direct responsibility for the maintenance of any other education than the theological educations of its ministers. But these accepted the verdict, in the meantime, and quietly allowed the will of the majority to take its course. Now that the question is to be reopened all sections of the Church and all friends of the College are free to express their opinion. It is to be hoped, then, that the question will be faced in a spirit of soberness and kindness, as all those concerned are seeking simply the good of an institution which has played an important part in the life of the country.

The fact of the Carnegie Foundation and the feeling on the part of many professors and others that Queen's ought to be in a position to follow the examples of McGill and Dalhousie and take advantage of the provisions of that Fund is an element in the present situ-

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ation; but it is only a part of the wider question. Something may be said later as to the effect of the movement started by Mr. Carnegie; but one thing is certain, it is bound to have a far-reaching influence; it is on such a gigantic scale that those who remain outside of its benefits are compelled to face the same question in some other way. This, however, is only part of the great question of making adequate provision for the needs of a large educational institution, which has proved by its rapid growth as well as by the quality of its work, that it deserves a real place in the life of our country.

The fact seems to be that Queen's has outgrown its formal constitution. The charter demands that the Principal shall be a Presbyterian minister, thus limiting the choice of the trustees. If the most suitable man in the country is a Presbyterian minister that is no reason why he should not be chosen, as witness the case of Toronto University; but there is no valid reason why this limitation should continue under the changed conditions. The same kind of remark applies to the provision that a majority of the trustees shall be Presbyterians. By the very nature of things the majority of the trustees and members of council are likely to be Presbyterians for a long time to come. But the clause in the charter which perpetuates this state of things by legal means stamps Queen's in the eyes of the law as denominational, and shuts her off from aid in various directions which she might otherwise receive.

Queen's is not in pressing need of more students or more buildings, though she will no doubt gain these as the years go on; but she does need to be set on a more satisfactory financial basis, so that the gains of all the last sixty years of struggle and conquest may be preserved. There are a great many things to be considered in a matter of such importance; but this question should now be looked at calmly in the light of all the facts. Surely a solution can be reached which will allow the University to retain the good will of the Church, while taking advantage of larger opportunities.

The conventions of the International Sunday School Association are the greatest religious gatherings of the continent. The Twelfth Triennial Convention will be held in Louisville, Kentucky, June 18-23, 1908, and it is anticipated that 2,500 regular delegates, and several thousand other visitors will be in attendance. The programme promises to be one of the most practical, inspiring and helpful in the history of the Association—whether viewed from the standpoint of the business to be transacted, progress to be reported, or methods of work to be suggested. One of the vital features of the gathering will be the consideration of the work of the lesson committee, and the election of fifteen persons, known as "The International Lesson Committee" to select the lessons that are to be taught in more than one hundred and fifty thousand Sunday Schools of North America.

MEN'S ADULT BIBLE CLASSES.

The Men's Adult Bible Class movement, now being promoted throughout the United States and Canada, seems to be on sound lines. The aim is two-fold: in the first place, to encourage Bible study; and secondly, to have every man connected with the class and the church kept busy. There are not to be any drones in a Men's Adult Bible School; each member is expected to be an active factor in one of the three main committees, Membership, Social, Devotional. There may be other committees, but these three are made an essential part of the movement. The old-fashioned style of Bible Class practically depended almost altogether on the personality, the energy, and the fervour of the teacher. So long as he was all right, the Bible Class was all right. With his death, removal to another place, or decline of interest and energy, the Bible Class declined. But the theory and practice of the Men's Adult Bible Class movement are that the responsibility for the success of the class rests not on one man, not on the teacher, but the class itself, the class as a whole. The organization includes a President, Secretary, and Executive Committee, besides the committees referred to. The teacher of the Bible Class is not the President; so there is thus usually no difficulty in getting a teacher who can find the time. The movement has so far shown splendid results in promoting study of the Bible, stimulating religious life in the congregation, helping the minister, and interesting the men of the congregation by giving them something to do. Mr. Parkinson, of Chalmers' Church, Toronto, recently made the startling statement that something like 75 per cent. of the young men slip away from the influence of the church after they begin to feel too big to continue going to Sabbath School along with the "kids"; and he claims that the Men's Adult Bible Class, with its activities, and its recognition of young fellows as Men to be welcomed along with the rest of the men, has worked wonders in retaining the desired hold on those who are and ought to be the hope of the future.

SHOULD PAY PREMIERS BETTER.

Says the Stratford Beacon: We cannot help wondering if the services of the chairman of the Railway Commission are of greater value to the country than those of the Premier. He does not get \$15,000 for guiding the ship of state through all the intricate windings of its tortuous course. Magnates of the commercial world may get such salaries, but the Premier of our Dominion, the most conspicuous figure in our country, has to take a second place when the question of salary is considered: It is humiliating to Canada and should be remedied.

Our contemporary is quite right. We do not pay nearly enough to the men in leading positions in the government of the country. Especially is this the case with the Premier, who occupies so responsible and representative a position. Canada should aim to pay her Premier, whether Sir Wilfrid Laurier or whoever the people should in after years choose to come after him, at least \$25,000. Even a considerably larger sum should not be grudged.

SPARKS FROM OTHER ANVILS.

Presbyterian Witness: It is said that 250,000 members are lost annually by the Presbyterian Churches of Scotland. The number is appallingly large. The remedy for such leakage is an active pastoral supervision.

Philadelphia Westminster: The difference between the Sabbath and the Lord's Day is the difference between rest and activity. One commemorates the end of creation and the other the beginning of a new life. God resting and God risen.

Maritime Baptist: If one can feed the assurance that "in his spirit there is no guile," that his heart is sincere and that his desire is to conform his life to the will of God so far as revealed to him, he has great cause for comfort and encouragement. For it is an indication that the spirit of genuine faith dwells in him, and we cannot believe that his faith will be put to shame.

Herald and Presbyter: The time is coming when people generally will see the enormity in the evil of saloon-keeping. They will see not only the wrong and evil in keeping the saloon, but in renting property to be used for this purpose. And they will hold equally guilty the newspaper that defiles its columns with the advertisements of saloons, breweries and distilleries.

Christian Guardian: Our niche in life may seem to us, and to others, as of very little account, and we will be tempted at times to cease our thankless toil; but to do so would be to mutiny against the Most High. Men differ in brilliance, as do stars, but that is no excuse for the lesser failing to do his whole duty. Men may be blind to our faithful service, but God has ever His eye upon the work of the average man, and to such He speaks in words of strong encouragement, "Be thou faithful unto death, and I will give thee a crown of life." With this let us be content!

Lutheran Observer: With an awakening in China and in India on the lines of Japan's marvelous development, one must tremble for its results to the West, unless this day of opportunity be grasped, and Christian influence become dominant in forming the ideals of the people. To have the Orient assimilate Western civilization, and become master of Western methods and Western inventions, without the spirit of Christianity, and its new-found power, with its not too pleasant memories of the treatment which it has received from Western nations, will be a menace not to be overestimated. Christian missions are becoming a necessity even from the low motive of personal interest, to say nothing of the higher motives of Christian faith and obedience.

United Presbyterian: God calls for young men of high moral quality. There is no mistaking the demand of this age. We had forgotten the fundamental law of God's government, that righteousness exalts. For a time it may seem that the wicked are the ever-ascending prosperers, but it is only for a time. In the mad effort for wealth we had forgotten that gold is not the currency of the Kingdom. There has been a painful awakening. Men prominent a few years ago, the envied of multitudes, held up as examples to young men, have sunk out of sight as lead in the water, because their methods and real character have been exposed. Young men of fixed principles of right, who are able to stand firm against temptation, who face suffering rather than do wrong, are in demand. It is moral quality that gives power, and to the man of righteousness God gives his hand.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

ASK BETTY.

By Evelyn Orchard.

"Let's ask Betty," said the girl soberly; "she always knows." The young man looked dubious, and tugged at his moustache. They were standing together in a quiet country lane on a night in February, the young of the year. They were young, too, and fair to look upon, and spring was in the air, and the ceaseless twitter of brooding birds.

"He'll never consent," said Everitt gloomily. "And after all, why should he? He doesn't know anything about me."

"But I do," said the girl, nestling her head on his arm, with an upward glance of confidence and love which set his pulses dancing again in tune with spring. "You don't do justice to Betty, Harold. She's really awfully good. I've always gone to her with my troubles since mother died; and if we both ask her, she'll intercede with father, I am sure. Let's go back now and begin."

But Everitt did not seem in any haste.

"Your sister doesn't like me, Edie. Hasn't she told you that?"

"No," said Edie, though her tone was a little strained. "She only thinks you don't work hard enough, and that you have cost your people too much money. But you mustn't mind that in Betty. She can't help it, poor dear; she's had to economise ever since she was born. Of course, we're frightfully poor, Harold," she added with a little laugh, "and that's what makes father so disagreeable most of the time."

"Well, the trouble is, I'm poor, too; but I'll show them I can achieve something yet, if they give me a chance. Anyway, you believe in me, Edie, don't you?"

"Yes, of course."

"He as good as told me yesterday that he had other views for you, Edie," said Everitt in the same gloomy tone. "Of course, that means this chap Hollamby at the Manor House. Any fool can see that. Perhaps the best thing I can do is to clear out and leave him a fair field."

"Harold, I wouldn't marry Guy Hollamby if there wasn't another man in the world," she assured him. "Why, I think of him just as I would do about father. I am sure he is nearly as old."

"He doesn't look it, and he has the money, and as much side as would suffice for two men of his size. I can't stand the chap; but he's the favorite up at Highclere, anybody can see that. It would really be better for me to clear, Edie, and leave my lord duke a fair field."

"Do it, then, if you're so keen on it," she said with a little flash of spirit. "If this is what you wanted to say, it's all right. You can go."

She looked adorable at the moment, and Everitt made no verbal answer. He was young and very much in love. In the end, after much more lovers' talk, they agreed to throw themselves on the tender mercies of Betty, otherwise Elizabeth Casells, Edie's elder sister.

Having, figuratively speaking, laid their burden on the shoulders of another, they proceeded to enjoy the next half-hour, drawing glowing pictures of the future they were to share together. It was necessarily vague, because Everitt was only an undergraduate without visible means of support, and extremely vague ideas concerning his vocation in life.

Originally the intention had been to put him in the Church; but he had had a very undistinguished career, and those interested in him then, discussing the problem, had decided that he must go abroad and carve a way for himself. They had also arrived somewhat sorrowfully at the conclusion that a great

deal of time had been lost and a great deal of unnecessary money spent on preparing Harold for a wholly undistinguished future.

He was not a bad lad, but he had no particular gifts, or any power, apparently, of applying such as he possessed to any practical use. At twenty-three he remained practically where he had been at sixteen, not altogether an uncommon type, nor a solitary comment on the curious system we call education. He had further complicated matters by falling in love with a pretty girl who had been up with some friends at Oxford for Commemoration week.

"Let's go home now, and see Betty," urged Edie. "Father's at Tideminstor, and won't be home till ever so late. He's interested in a case there, and the circuit judge happens to be a very old friend of his. He'll likely stop and dine with him."

Thus reassured, Everitt permitted himself to be led through the wood and up the hill to the old farmhouse, which was all that was left of the once substantial patrimony of the Casells. It was a pretty old place, charmingly set on a wooded slope, commanding a fine panorama of Tidsbury Vale. The few acres attached to it, however, were poor and unproductive, and for many years the Casells had lived on the borderland of poverty. The burden had been too much for Leonard Casells' wife, and she had sunk under it early, leaving the yoke to be carried by Betty, who was actually the mainstay of the whole family. She had established a small poultry farm, which, by strict economy and careful calculations, she managed to make pay, and on Betty's efforts the actual upkeep of the place depended. Her father farmed the land indifferently, with the help of a bailiff, and grumbled over the thankless work. But he had never thought of casting a bow at a venture; his whole quarrel was with a hard fate that had stranded him in such an unprofitable corner of the world.

Perhaps, however, growing older, he saw things more clearly; and for this reason had given Harold Everitt a cold reception when he came to woo. He had refused his consent absolutely, forbidden them to meet, and told Edie frankly that her duty to her family was to marry money.

Betty, feeding her chickens in the red of the sunset, saw them coming up the hill, and her mouth set a little hardy. Edie did not trouble herself about the problems of daily living; she was like the butterflies, or the bees, who sip from every flower. Everybody loved her, because of her sweet looks, while Betty, grown old and plain, as she often told herself, through much serving, had always been relegated to the back place, which no woman, however unattractive, can be expected to enjoy or covet.

But Betty was by no means unattractive. She had a straight, lithe figure; a clear-cut, somewhat dark-hued face; and a pair of lovely hazel eyes. Her expression was always grave; she had no time to smile. So people had grown accustomed to lavish attentions on the pretty sister, reserving for the elder their respect. Of late Betty had begun to fret and chafe; she often wondered what had happened to her, she took so little pleasure in her daily tasks. She did not know that it was only the spring in her young blood too; the natural desire of a woman's heart for some recognition; the longing for personal happiness, which comes to gentle and simple, rich and poor together.

They sought Betty in a low-ceiled parlour of the house, because it was nearly tea-time. Not finding her there they came out to the poultry-yard. She saw them perfectly, but did not turn to greet

them at once. She felt indeed that after his interview with their father yesterday, Everitt had no right at Highclere.

"Betty," said Edie softly, "don't be cross. Come and speak to us. We're so miserable, Harold and I, and we want you to help us."

She put down the corn measure out of which she had been feeding her brood, and came to meet them, feeling that she ought to be angry, yet unable to keep up any show of disfavor. They were so ridiculously young both of them, the mere thought of marriage in connection with such children was absurd. Yet Betty herself was only twenty-four.

"What is it you want?" she asked with a great show of asperity, but her sweet, sympathetic nature would assert itself, and after all, Edie was more like a child than a sister; she had mothered her so many years. "You know you ought not to be here, Mr. Everitt," she said soberly. "Father would not like it."

"Oh, but hang it all, Miss Betty, don't be too hard on us. When you fall in love yourself, you'll understand."

"Betty in love!" echoed Edie, with a little laugh. "Oh, Harold, Betty will never be so foolish."

"We want you to befriend us, Miss Betty," continued Everitt. "It isn't much we ask. I'm going abroad immediately to my mother's relatives in Rhodesia, where I'll make a big thing of it for Edie. I only want you to promise that you'll stand between Edie and your father, and don't let him marry her to Hollamby till I send for her or come back."

Betty did not answer, but turned her eyes to the flock of chickens pecking and quarrelling over their evening meal. Her face changed a little perhaps, only they, intent on their own concerns, did not notice it.

"I'll do what I can," she said unsteadily; "but it must rest with Edie surely to be true to you."

"But she's such a little thing," pleaded Everitt, as he threw his arm about her; "and pressure from a man like Mr. Casells is hard to withstand. If you were on our side, it would help a lot."

"I'll do what I can," repeated Betty steadily, with her eyes still on the chickens.

"Your father told me yesterday that he expected Hollamby to declare himself every day, that he had as good as asked for Edie already. You won't let them bully her, will you, Betty?"

"Oh, no," repeated Betty steadily; "she shall not be bullied."

"Betty's got one of her most uplifted moods coming on, Harold. Let's go, but she has promised, and when Betty promises, it's as good as done."

Everitt thanked her. She interrupted him by telling Edie she might as well have tea now he had come, and that she had better see about it; then she returned to the feeding of her brood. She had pushed the old sun-bonnet far back on her head, as if its weight oppressed her, and her hand was in the measure among the corn, though her thoughts were far enough away, when someone else came through the paddock and interrupted her, a tall figure of a man in riding garb. A slightly bitter expression crept about her grave mouth as she told herself that Hollamby had doubtless come to see Edie, knowing their father had gone into Tideminstor. She bowed to him gravely over the corn measure, scattering with both hands, so that she might not have to shake hands with him.

And afternoon, Miss Casells, said Hollamby. "I saw your father in Tideminstor a couple of hours ago, and he asked me to call in to tell you he would not be home till late."

"Thank you very much. I expected he would stay to dinner with Judge Earham. He generally does the first day of the Assizes."

"Is your sister at home?"

"Yes," answered Betty; "but she's engaged—I mean there's somebody with her just now, somebody who is staying to tea. Will you stay?"

"Thank you, but I want to ask you something first, Betty, if I may, something I have wanted to ask you for a long time. I need your help."

"Yes," said Betty, dully, but did not add that she was tired of helping people, and wanted somebody to think of her needs and cares.

She guessed what he was going to say, that she would have to listen to another plea that she would intercede with Edie on his behalf; and for the first time in her life Betty, the self-sacrificing and the burden-bearer, rebelled against the role she was expected eternally to play.

"You work very hard, Betty," said Hollamby, admiring the turn of the wrist where careful Betty had put back her white sleeve. "I never come to Highclere without finding you working like—like a servant."

"I have to," said Betty soberly; "there is no other way."

"But your sister should help if it must be done," said Hollamby unexpectedly.

Betty looked at him in grave surprise. It was hardly a lover's speech, and she had long decided that Hollamby also was Edie's lover. What else could bring him to Highclere, and make him patient with her father's garrulous tales of the old-time glories of the Casells?"

"You've been looking tired lately. You want a holiday, Betty; so do I."

Still Betty made no answer.

"But I'm not likely to get one unless it's stolen," he went on. "They came yesterday and asked me to stand for the county, and I've consented."

"How splendid!" cried Betty enthusiastically. "I have always thought you ought to go into public life."

"That was what decided me," he said quite gravely. "Do you remember telling me some months ago that I was neglecting my duty?"

Betty flushed a little.

"I don't remember it, and I am sure if I said it I had no right."

"Yes, you had. I want you at my side always, Betty, to keep me up to the mark."

She listened, thinking the words strange, but not comprehending in the least their full meaning. She simply thought he wished to please her for Edie's sake.

"When does the election take place?"

"The General Election, oh, not till January. I want a couple of months abroad before that, Betty, and I want you."

"I don't understand," said Betty simply. "Of course, when the election comes on, we'll all do what we can. Father will be simply delighted."

Hollamby laughed a little, and took a step nearer to her.

"Betty, look at me; what do you think I am talking about?"

"Why, the election, and you want me to help you. If it is with Edie, I am afraid—"

"I don't want to talk about Edie, thank you," he said shortly. "You are the only person I want in this world. It is you I am asking, Betty, do you hear?"

"Asking what?"

The corn measure fell from her limp hand, and a frightened chicken close to her skirts flew away in terror.

"Asking you to marry me now, Betty, as soon as ever it can be arranged, and go abroad with me, and help me when we come back to win the election. I shall never win it without you."

Her wavy eyes met his, and he was puzzled by their expression, at once incredulous and imploring.

"Betty," he said, bending his handsome head towards her, "is it possible that you don't know what has brought me to Highclere so often lately?"

"I thought it was Edie."

"And will it make any difference?" he whispered eagerly. "They must learn to do without you here. It will be good for your sister. You have made them all selfish. Come and make me selfish too, or keep me from getting selfish. I want to take care of you, Betty, to give you a good time, to give you your chance, but, above all, I want you, because I love you with my whole heart."

"Oh!" cried Betty, with a little flutter of strange content which curiously wrung his heart. "How wonderful! If you only knew how tired I am—and how glad."—British Weekly.

THE IMPATIENT MAN.

No man is more constantly unhappy, or makes others more so, than the impatient man. He is out of harmony with things; and all things fight and worry and wound him. He feels himself dishonored, too, by his impatience, and he loses, so far as he indulges it, the true dignity of life. He is not cast, indeed, like the victim of sensual vice, into the slough of dishonour; his garment perhaps is not soiled, but it is burned through, in a thousand spots, by the ever-dropping little sparks of petulance; and it is in tatters and disorder with the ever-crossing flurries of angry passion; and he seems to himself and to others as one who scrambles through life, rather than as one who walks in the calm and dignified robe of conscious self-possession. Constant fretting and fault-finding and breaking out into sarcasm and anger may bereave a house of all honor, peace and comfort, almost as effectually as gluttony and drunkenness. Or suppose that the fretful temper be hidden and smothered in the heart, then it wastes and consumes the springs of the inmost life.—Selected.

GOD'S TEMPLE.

The groves God's temples are.
Domed by the blue above.
Lighted by sun and star,
And sanctified by love.

Whose heart is clean may hear
In every leafy shrine
His voice—the message clear.
Uplifting and divine.

Whose heart is pure may see
In leaf and flower His face—
Beauty and mystery
Lighting the world with grace.
—Frank Dempster Sherman.

THE PRINCE OF WALES.

The ornate splendors of official ceremony do not show him off to decided advantage, as they do his father, the King. He is in some details of disposition and temperament a reversion to his grandfather, the Prince Consort—a cultivated, earnest and noble man, a devoted husband and an enthusiastic reformer in all affairs related to the public good. But he is less well versed in science, and in literature and in no sense can he be called an accomplished musician. To sum up this aspect of the Prince of Wales he may be said to stand on a very high plane morally and to be mediocre intellectually. He has perfect patience, a valuable quality, it is hinted in one united to so impetuous, not to say excitable, a nature as that of her royal Highness the Princess. His unaffected simplicity and above all his freedom from the pride of place contrast again, with her consciousness of being on the steps of the greatest throne in the world.—Current Literature.

ILLS OF BABYHOOD

AND OF CHILDHOOD

The ills of babyhood and childhood are many and may prove serious of not promptly cured. In homes where Baby's Own Tablets are kept there is a prompt cure at hand for such troubles as indigestion, sour stomach, colic, constipation, diarrhoea, worms, teething troubles and other minor ailments and the Tablets can be administered as safely to a new born baby as to the well grown child. Mrs. Octave Paulin, Caraquet, N.B., says: "I have used Baby's Own Tablets for both my little boy and girl for the various ailments of childhood and have found them always a splendid medicine. No mother should be without the Tablets in the home." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

A BIT OF FORESTRY.

"Do you know how to tell a hardwood tree from a soft-wood tree?" said a forester. "I'll tell you how to do it, and the rule holds good not only here, among our familiar pines and walnuts, but in the Antipodes, among the strangest banyans, baobabs and what-nots. Soft-wood trees have needle leaves, slim, narrow, almost uniform in breadth. If you don't believe me, consult the pine, the spruce, or the fir. Hardwood trees have broad leaves of various shape—the oak, the ebony, the walnut, the mahogany and so on."—New York Press.

THE JOY OF GROWING THINGS.

Now is the time to get some earth in a box and plant the garden seed. The interest and joy of watching the green things growing is worth taking some trouble to experience. To awake in the morning, and go first thing when you come downstairs to see whether your "seeds are up"; to glance at your precious box the last thing at night, add something of joy and zest to life. One particular morning you come to find the whole surface of the earth covered by a thin veil of tender green, and you feel a certain stirring of the pulses, and delight in the tender new things beyond what you imagined you would feel. Then comes the care you must give these little green babies; they must not be too hot, nor too cold, they must be watered carefully. You take some water in your hand and sprinkle it over as carefully as if your plants could feel. Something like human babies, the more care you have to bestow upon your plants the more you love them. By the time they are ready to transplant into the garden they will seem like hearty youngsters that are able to take care of themselves.

This is also the time to remove the winter covering of leaves or straw from crocuses, daffodils, jonquils, and pansies. It is safe to uncover them by the first of April, unless the spring is unusually backward.

Sweet peas should be planted outdoors just as early as the ground will allow. In a dry, sandy soil, which does not retain moisture, they can be planted very soon after the snow disappears. Dig a trench six inches deep, put in your peas, cover with an inch or two of earth. When they sprout and begin to grow, keep filling in the trench with good loam. A hedge of sweet peas is a thing of beauty well worth cultivating. They run very nicely on a trellis of chicken-wire.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

The Board of French Evangelization granted \$100 for the school in Hull.

The adjourned meeting of Ottawa presbytery will be held in Knox Church on May 19th.

Rev. A. G. Cameron, of Merivale, was appointed interim moderator of the vacant charge at Billings' Bridge.

A call from Brasseide in favor of Rev. J. S. Dobbin, of Bryson, was considered and sustained by Ottawa Presbytery; and it was ordered to be forwarded to the Presbytery of Lanark and Renfrew. Mr. Dobbin accepts.

At Ottawa Presbytery, Rev. Mr. Eadie introduced Mr. J. R. Mackay, representative of Zion church, Hull, who asked and obtained permission to mortgage church property for the purchase of a piece of land adjoining the church for a manse.

Rev. Mr. Turabull brought before Ottawa Presbytery the matter of separation between the fields of Merivale and Westboro. Evangelist Woods begins work at Westboro immediately. It is intended to connect the work at Britannia with that at Westboro. The loan of \$100 was granted for the purchase of a tent, chairs and organ for the Britannia field.

At the meeting of Ottawa Presbytery last week Mr. Sully Hay, Rev. J. A. MacDonald of East Gloucester, and Rev. W. Peck, of Arnprior, were introduced, and Rev. Dr. Wardrope was asked to sit as a corresponding member. The resignation of Rev. Mr. McLeod, Billings' Bridge, was accepted, the Presbytery formally expressing its appreciation of his faithful services.

Russell congregation unanimously calls Rev. E. L. Gordon, of Forrester's Falls; salary \$900, and three weeks' holidays. Call sustained by Ottawa Presbytery, and arrangements made for the induction of Mr. Gordon, should he accepted, on a debate to be fixed, the moderator to preside, Revs. MacDonald to preach, Woods to address the people, and MacNabb the minister.

At the meeting of Ottawa Presbytery last Tuesday the following were appointed conveners of Standing Committees for the ensuing year: Church Life and Work, Rev. G. A. Woods; Sunday Schools, Rev. J. H. Woodside; Home Missions, Rev. Dr. Armstrong; French Evangelization, Rev. J. W. H. Milne; Statistics, Rev. R. Gamble; Examination for License, Rev. G. MacGregor; Church Property, Rev. A. S. Reid; Y. P. Societies, Rev. W. T. Prettie; Moral and Social Reform, Rev. P. W. Anderson.

In regard to a proposal that the 24th of May be the date of special ministerial reference to the Quebec Tercentenary celebration, the following resolution, moved by Rev. Dr. Armstrong, was passed by Ottawa Presbytery: "The Presbytery records its appreciation of the movement set on foot by His Excellency the Governor General to celebrate the anniversary of the founding of Quebec by Champlain by securing the historic battlefield as a national park to manifest and help to perpetuate the good will and amity existing between the two great races of Canada that once faced each other in hostile array. Ministers are recommended in such a way as may seem to them most fitting to take advantage of the occasion to promote the interests of patriotism, peace and good will. The 24th of May is suggested as a fitting time to make reference to this national event from the pulpit."

HAMILTON.

The Presbytery of Hamilton has appointed Rev. Mr. Cochrane, recently from Edinburgh, Scotland, to the temporary charge of Port Colborne.

The resignation of Rev. D. B. MacDonald, as pastor of Haynes Avenue Church, St. Catharines, has been accepted.

Knox congregation, Dundas, will build a new church, and asks permission of Presbytery to borrow \$12,000 for this purpose.

The ordination and induction of Mr. W. A. McKay, to the charge of Chipewawa, will take place on 21st inst. Salary \$800, with a manse.

The Sherman Avenue (Hamilton) congregation will proceed to the erection of a new church. This remark also applies to the St. James' congregation.

At Hamilton Presbytery, last Tuesday, the call from Knox Church to Rev. E. A. Mitchell of Ottawa, was sustained. It carries a stipend of \$2,500 and six weeks' vacation. The call is unanimous, being signed by 775 members and 100 adherents.

The anniversary social of MacNab Street church was well attended by the congregation. Mr. G. A. Gow was in the chair, and introduced an impromptu programme that proved very pleasing. During the evening Rev. Dr. Fletcher, Mr. Donald McPhie, Rev. M. Black, Rev. Beverly Ketchen, Mr. W. H. Wardrope, K.C., Mr. James Chisholm and others gave short addresses of thankfulness at the splendid year that MacNab has experienced.

The Central church people are looking forward in joyous anticipation to the formal opening of their new church next month. Special dedicatory services will be held and arrangements are being made to mark this important epoch in the religious life of the congregation in a manner befitting the occasion. Dr. Black, of New York, has been invited to preach at the opening services, and Principal Gordon, of Queen's University, and other eminent divines will assist in these impressive services.

EASTERN ONTARIO.

The grounds about St. Andrew's Church, Williamstown, are being still further improved this season.

Rev. Mr. McLeod, formerly pastor of the Presbyterian Church, Finch, late of Howick, Que., was in Avonmore last week.

The new manse, purchased by Hephzibah congregation, Williamstown, is nearing completion. It is a commodious building, and will prove a comfort to the minister's family.

The 25th annual meeting of the Gleggry Presbyterial W.F.M.S. will be held in Knox Church, Lancaster, on June 10 and 11. An excellent programme has been prepared for the occasion.

Rev. Peter Nichol, late of Tottenham, preached in the Demorestville church last Sunday, and will take the services in the same place next Sunday. Should the congregation—without a pastor since the death of Rev. C. Gordon Smith—be able to induce Mr. Nichol to remain with them, they will secure a worthy successor to their late minister.

At the recent anniversary of Melville Church, Fergus, Rev. W. G. Wilson, of Guelph, was the preacher, St. Andrew's congregation uniting with the sister church for the day. Rev. Mr. Brown took the services in St. Andrew's, Guelph.

WESTERN ONTARIO.

Mr. Caldwell, of Knox College, has been supplying Ardrea for two or three Sundays.

Rev. R. Stewart, of Motherwell, exchanged pulpits with Rev. J. W. Graham, of Avonton, on a recent Sabbath.

Rev. A. H. MacGillivray, of First Presbyterian church, Chatham, exchanged with Rev. A. H. Cameron, of Emmanuel church, Detroit, last Sunday.

Mr. Milne popularized the Aged and Infirm Ministers' Fund by an interesting report and speech at the Orangeville Presbytery meeting on May 5th.

Rev. A. L. Burch, of Orangeville, has resigned. The Moderator of the vacancy is the Rev. Stanley Robinson, B.A., Caledon.

The next meeting of Orangeville Presbytery will be held in St. Andrew's Church, Orangeville, on Tuesday, July 14th, at 10.30 a.m.

Rev. R. G. McBeth of Paris read a paper at the meeting of the Woodstock Ministerial Association last week on the subject of "Applied Christianity."

Rev. J. B. Mullan, of Fergus, preached in Knox Church, Acton, on a recent Sabbath, and he is always welcome. The pastor, Rev. J. C. Wilson, was at Rockwood and Eden Mills.

The congregation of Knox Church, Guelph, will make a very vigorous effort to retain their pastor, Rev. R. W. Ross, who is under call to Fort Masey, Halifax.

The Galt Reporter very properly remarks: Rev. John Pringle, away out in the Yukon Territory, is a specimen of Muscular Christianity of which Canada and Canadians should be proud.

The Rev. L. W. Thom leaves Waldemar, June 28th, to become Children's Aid Society agent in Perth and adjoining countries. Rev. D. T. McClintock, of Grand Valley, is Moderator of this vacant charge.

Knox Church, South London, introduced individual cups some time ago, and the change is giving satisfaction. In London, St. Andrew's and the First Church have adopted the individual cup, and they will come into use in both congregations at an early date.

Callander congregation recently farewelled their pastor, Rev. J. Steele, and his wife, by a kind and appreciative address read by Mr. Fowler at the close of the prayer meeting. It was accompanied by a well-filled purse and a beautiful bouquet presented to Mrs. Steele by the ladies of the congregation. This charge is making steady progress and a substantial sum of money is on hand to begin a manse, which is to be proceeded with at once.

Under most favorable circumstances, on Thursday of last week, the induction of Rev. C. H. Cooke took place at Bradford, in the presence of members of Barrie Presbytery. Rev. L. McLean, of Churchill, presided; Rev. Mr. McDiarmid, of Stayner, preached the sermon; Rev. W. M. Morris, of Bond Head, charged the minister; and Rev. Dr. McLeod, of Barrie, addressed the people, in earnest terms, on their duty in the premises. At a social gathering in the evening Mr. and Mrs. Cooke received a warm welcome from members of the congregation and others.

Rev. Prof. McNaughton preached two thoughtful sermons in the Gleebe Church, last Sunday, and lectured in the same place on Monday evening.

OUR NEWSPAPER FAMILY.

Dr. E. Scott in Presbyterian Record.

It is not yet quite so large as our College Family. We have six colleges but only four weekly Presbyterian newspapers, one "The Presbyterian Witness," in the Maritime Provinces, published in Pictou; one "The Dominion Presbyterian," in Ottawa; — one "The Presbyterian," in Toronto, and one "The West Land," in Edmonton.

As with the College family, the oldest is in the far East, and the youngest in the far West. The Presbyterian Witness is the oldest Presbyterian paper, not only in Canada, but in the Empire, with three score years behind it, while "The West Land," of Edmonton, vies with Vancouver College for youth.

As with the Eastern College, so with the Eastern paper; it is second to none, in filling its place. Like the constituency, it is not very large, but it is not too much to say that for helpfulness and information as a church and family paper, for its place and size, there is no better Presbyterian paper in the Empire or beyond it, and it is better than a good many larger ones.

"The Dominion Presbyterian," published by that veteran editor, C. Blackett Robinson, who made the Old Canada Presbyterian so worthy a success, should receive a hearty support.

The infant of the family is well named "The West Land." It is committed to the nursing care of the Presbyterians of the great west land from the Lakes to the Sea. They will find themselves the gainers by seeing that it is nursed into strong and vigorous life. A church of so great extent, no matter how many papers it may receive from without, should have one if its own.

"The West Land" rightly aims at quality rather than quantity. It starts small but good. It gives its readers good value for their subscription, and will prove an effective agent in the upbuilding of the church in the West. Every Western minister and elder should make it a point of honor as well as duty to see that the new paper and the new college of the farthest west be heartily and generously supported, so that they may be able to make themselves worthy the great constituency which they serve. For samples and terms write "The West Land," Edmonton.

Rev. Dr. Armstrong presented to the Presbytery the home mission report, stating that supply was steady and the work thorough and well done. The present supply is continued at Casselman, and Poltimore is under the charge of Mr. James Fulton, of McGill, for the summer. All the other fields have ordained missionaries. A special plea was heard on behalf of Desert on the Upper Gatheneau, from Mr. Robinson, the ordained catechist now in charge, in favor of a manse, and from one of the members of presbytery in favor of a church building. Drs. Armstrong and Herridge and Rev. Mr. Turnbull were appointed a committee to confer on the matter and report. Their report was favorable to the building of a manse, contributions to be canvassed for throughout the Presbytery.

Rev. R. E. Knowles, of Galt, who is a firm believer in out-door exercise, has just purchased a handsome saddle horse.

During renovation Wilton Presbyterians are worshipping in the Methodist church—taking the evening service.

OBITUARY.

The Rev. James A. G. Stirling, of Havelock, Ontario, has sustained a severe loss by the sudden death of his esteemed father, the Rev. Alexander Stirling, of Chapel Hill, Free Church, Rothsay, Buteshire, Scotland.

The deceased minister was born at Kirkintilloch, Dumbartonshire, Scotland, and educated at Glasgow University and the F. C. College, Glasgow. He was, for some time, assistant in Free St. Matthew's, Glasgow, and his first charge was that of Monkton and Prestwick, in Ayrshire, where he labored with much success for many years. Hence he accepted a call to John Knox Church, Stepney, London, England, where he labored with success for a number of years. He then accepted a call to Priory Street Presbyterian Church, York, where he labored with indefatigable energy and success for twenty years. In addition to his ordinary ministerial duties, he was Her Majesty's chaplain to the Presbyterian troops at York, and especially to the Black Watch Regiment of Scottish Highlanders, which attended his church at York for several years. The regiment was commanded by General Wauchope, a Presbyterian elder, who fell with nearly all his regiment at Magersfontein. Mr. Stirling did splendid service to his church at York, and did a great deal of good among the Presbyterian troops stationed there. Having received a call to the pastorate of Chapel Hill Free Church, Rothsay, Buteshire, Scotland, he resolved to return to his native land, and was, therefore, inducted into his Rothsay pastorate in 1905. He labored there with much acceptance and success until the end came, on the 22nd of April, 1908. The cause of death was pneumonia, to which he succumbed after a short illness, and in the 70th year of his age. He was twice married, and is survived by his widow and most of his family by his first wife. He was beloved by all the four congregations to which he successively ministered, and was a most kind and loveable man. He was a man of untiring energy, an earnest, evangelical preacher, possessing pupil gifts much above the average, and a faithful pastor.

The remains of this faithful preacher of the Gospel were interred in Rothsay cemetery after a public service in the church, on Saturday afternoon, 25th April. The funeral was largely attended, the flag on the town hall was lowered to half-mast; and all classes of the community evinced their sorrow at the departure from their midst of this honored servant of Christ, who had for so many years, preached so faithfully and so persuasively the everlasting Gospel. He finished his course with joy; he kept the faith; and he is now in the presence of the Saviour whose ambassador he was.

Rev. John Pringle, D.D., well known throughout the Dominion for his fearless exposure of wrong doing in the far west, was recently presented with a gold watch and an appreciative address by the congregation of St. Andrew's Church, Dawson City, Yukon Territory, previous to his vacating the pulpit of the church, which he had been prevailed upon to accept for a short period. The address contained one sentence, which we quote: We are constrained to admit that we have benefited in ourselves, our homes and our community, not only by your able and eloquent exposition of the gospels and pastoral visits and friendly intercourse; but also and in no mean degree by your manly and fearless example as a true soldier of Christ battling for the cause of morality and righteousness.

Rev. William Shearer, of Pictou, has been visiting relatives in the city.

BRITISH AND FOREIGN.

Eton boys have subscribed \$500 towards the Quebec battlefields memorial.

Telephone connection is now established between Gothenburg, Sweden and Berlin, Germany.

The laymen's missionary conference at Chattanooga favored raising \$1,000,000 for foreign missionary work.

In the British Isles alone there are nearly 80,000 motor cars and motor bicycles.

No fewer than 30 of the inmates of Buckingham Palace have been attacked by influenza.

The coins found in Liverpool trancars in a year amount to \$2,150, including the sums contained in 1,430 purses.

The visit of President Fallieres, France, will take place during the latter part of June.

Munich, with a population of over 450,000, has, on an average, one establishment for the sale of liquor refreshments to each 319 persons.

Arbitration treaties between Great Britain and the United States and Norway and the United States have been signed at the state department at Washington.

A puff adder despatched from South Africa has reached the Zoo. When the box was unpacked it was found that ten little puff adders had been born on board ship.

The first case under the new law in Natal against juvenile smoking has occurred at Durban, a tobacconist being fined £3 for selling cigarettes to a boy under sixteen years of age.

South Africa might be turned to account as a military half-way house and acclimatizing centre for troops recruited in India and the more distant tropical or sub-tropical regions of the empire.—Natal Mercury, Durban.

The Berlin periodical, "Die Standarte," states definitely that the emperor will go to the Isle of Wight in August for Cowes regatta, and adds that a visit to London has been planned, on which occasion his majesty intends to visit the Olympic games.

A new Scottish expedition to the Antarctic is being planned by Dr. William S. Bruce of the Scottish Oceanographical Laboratory, who returned from a journey to the Arctic last autumn. Dr. Bruce proposes to follow and extend the deep sea investigations made by the Scotia in the South Atlantic, Weddell and Biscoe Seas, and to attempt to cross the Antarctic continent.

A Presbyterian Society of the W. H. M. Society has been organized for Sarnia Presbytery when the following officers were elected:—President, Mrs. H. Simpson, Petrolas; Vice-Presidents, Mrs. Wm. Fee, Wyoming; Mrs. A. Graham, Parkhill; Mrs. Dawson, Parkhill; Miss Leys, Sarnia; Treasurer, Mrs. Brown, Camlachie; Secretary, Mrs. Hunt, Wyoming; "Pioneer" Secretary, Mrs. Mitchell, Watford; Supply Secretary, Mrs. McLean, Sarnia.

More than five hundred members sat down to the Communion service in the Orillia Presbyterian church last Sabbath morning, the attendance perhaps being the largest on record. Rev. Dr. Grant preached on "The Prince of Life," the consecration prayer was offered by Rev. Dr. Gray, and Rev. Mr. MacGregor delivered the closing address from the exhortation "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," (2 Peter 3: 18). At the Preparatory service on Friday evening twenty-six new members were received.

Rev. W. M. Kannawin, B.A., B.D., of Woodville, has accepted the call to St. Andrew's Church, Strathroy. He will be inducted May 28.

HEALTH AND HOUSEHOLD HINTS.

Avoid lead drinks at meal time, particularly at the beginning of the meal.

Much illness is caused by impure water. Charcoal is one of the best purifying agents that can be used. Simply suspend in the cistern a muslin bag containing one or more pounds of charcoal, according to size of cistern.

To remove a rusty screw, first apply a very hot iron to the head for a short time; then immediately use the screw-driver.

The carving knife and fork should not be put into water. Hold them over the dishpan and rub with the wet dishcloth.

Always save the water in which rice, macaroni or anything of a like nature has been boiled. It is excellent for soups, gravies, etc.

Welsh Rarebit—Put into the chafing dish a pound of cheese, a half-teaspoonful of salt, a teaspoonful of Worcester-shire, a dash of red pepper, and, if you wish, four tablespoonfuls of ale; beat the yolks of two eggs, add them, and stir the mixture until perfectly smooth. Serve at once on toast.

Rice Chicken Pie.—Cover the bottom of a pudding dish with slices of cooked ham; cut up a boiled chicken, and nearly fill the dish; add chopped onions, if you like, or a little curry powder, which is better. Then add boiled rice to fill all interstices, and to cover the top thick. Bake it for one-half or three-quarters of an hour.

Lemon Pie.—Four egg yolks, two cupfuls of sugar, one cupful of cold water; one tablespoonful of flour beaten in a little water. Grate the rind and press the juice of one lemon. This will make three pies. Icing for the above: Take the whites of the above four eggs, beaten to a stiff froth, and one cupful of powdered sugar.

Remedy for Malaria.—Dr. Crude'll, of Rome, gives the following directions for preparing a remedy for malaria which may be worth trying, as it is said to have proved efficacious when quinine has given no relief. Cut up a lemon, peel and pulp, in thin slices, and boil it in a pint and a half of water until it reduces to half a pint. Strain through a linen cloth, squeezing the remains of the boiled lemon, and set it aside until cold. The entire liquid is taken fasting.

Transparent Pudding.—Whites and yolks of eight eggs, beaten separately. To the yolks add one and one-half pints of loaf sugar, one-half pound of butter, creamed into the yolks and sugar, and two tablespoonfuls of cinnamon added with the whites. Put the mixture in a tin pan, set it on the stove and stir until it becomes hot throughout. Make a very light pastry, put into pie-pans and cook a little before the mixture is put on them. Then set the puddings in the stove until a light brown.

In a handsomely capered room—in fact, in any room where the neatness of the wall is looked to—the person who cleans the room should be given a strip of tin about six by twelve inches, having its upper edge against the wall-paper, resting on the skirting board, to prevent moistening the paper while the skirting boards are being scrubbed.

A good serviceable oilcloth is one of the best of floor coverings for some purposes, and it can with but little effort and strength be kept in excellent condition. It can also be as easily destroyed with improper care. A few erroneous cleansings will do more harm than can ever be remedied; therefore it is especially important that the oilcloth be cleaned properly. Have a pail of clean, lukewarm water, and use two clean flannel cloths, one for washing and one to wipe with. Go over the whole surface of the oilcloth, washing a small piece at a time, and drying it thoroughly.

SPARKLES.

"What do you expect to be when you come of age, my little man?" asked the visitor.

"Twenty-one," was the little man's reply.

A medical journal says that man's little toe is disappearing. That is comforting news. There will be that much less for the conductor to tread on in a crowded street car.—Washington Star.

Bibbs—"I understand that you lost money on that chicken-raising experiment of yours?"

Boggs—"Yes, I did; but I expect to get it all back again. I'm writing a book on how to raise chickens."

"So you have decided to get another physician."

"I have," answered Mrs. Cumrox. "The dea of his prescribing flaxseed tea and mustard plasters for people as rich as we are."

"Are these eggs fresh laid?" asked the old lady.

"Strictly," replied the grocer. "The farmer I got them from won't have his hens lay 'em any other way."

Dentist—I think I'll have to remove the nerve.

Patient—Don't do that, doctor, I need it in my business.

"Why are you raising the price of milk two cents?" asked the housewife, grimly.

"Well, you know," returned the milkman, "winter is coming on and—"

"Oh, I see," resumed the woman, not softening in manner, "the water will be needed for making ice."

A hungry man came into a restaurant during Lent. He sat down and said:—

"Waiter, any fish?"

"Yes, sir."

"What kind have you got?"

"All kinds, sir."

"Bring me some jelly fish."

"Sorry, sir."

"Have you any octopus?"

"No, sir."

"Any star fish?"

"No, sir."

"No shark?"

"No, sir."

"Then go and order me a chop and two kidneys. Goodness knows I asked for fish!"

JUST LIKE A WOMAN.

A well known judge had a habit of slipping his watch under his pillow when he went to bed. One night, somehow, it slipped down, and as the judge was restless it worked its way to the foot of the bed.

After a bit he awoke and his foot touched it. It felt very cold, and he was scared and jumped from his bed and shouted: "My gracious, Maria! There's a toad or something under the covers! I touched it with my foot!"

His wife gave a loud scream and was on the floor in a moment.

"Now, don't go waking the neighbors up," said the judge. "You get a broom or something, and we'll fix it quick." The broom was given him.

"Now turn down the covers slowly while I bang it. Put a bucket of water alongside the bed, so as we can shove it in and drown it."

Maria fixed the bucket and removed the covers. After three or four good bangs they pushed it in the bucket, and then they took it to the light to investigate.

When the judge saw it was his watch he said: "I might have known. It is just like you women to go sneeching and fussing about nothing. It's utterly ruined now."—London Mail.

BLOOD MAKING
TONIC TREATMENT

A Cure for Anaemia That is Showing Remarkable Proofs of Cures in Stubborn Cases.

When the body becomes weak and run down, either from overwork, worry or severe illness, an examination of the blood would show it to be weak and watery. This condition is called anaemia, which is the medical term for "bloodlessness." The common symptoms are paleness of the lips, gums and cheeks, shortness of breath and palpitation of the heart after the slightest exertion, dull eyes and loss of appetite. Anaemia itself is a dangerous disease and may gradually pass into consumption. It can only be cured by treating its cause—which is poor condition of the rich, and red, thereby enabling it to carry the necessary nourishment to every part of the body.

Dr. Williams' Pink Pills are the greatest medicine in the world for making new, rich blood and they have been curing anaemia and other blood diseases for nearly a generation, and are now recognized the world over as an invaluable household remedy.

Mrs. D. Estabrook, Brooklyn Road, N. B., says: "My daughter Gertrude, who is now in her sixteenth year, was sickly from early childhood. We were constantly doctoring for her, but it did not seem to help her in the least. In fact as she grew older she seemed to grow weaker. She was always pale and listless, suffered from headaches, dizziness and palpitation of the heart. She did not rest at night, and would often toss and moan the whole night. Finally she had to discontinue going to school, and as she was continually taking doctors' medicine without benefit I grew discouraged, and feared we would lose her. Friends urged us to give her Dr. Williams' Pink Pills, and I finally decided to do so. By the time she had taken three boxes there was an improvement, and a little later she was able to return to school. From that on she grew stronger, had an excellent appetite, slept well at night, and is now as healthy a girl as you will see. I believe that Dr. Williams' Pink Pills saved her life, and as a mother I would recommend these pills to every family in which there are young girls.

All medicine dealers sell these pills, or you can get them by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

Says Saturday Night: Sir Thomas Shaughnessy, president of the Canadian Pacific Railway, tells a good story of an applicant for a free pass, showing incidentally how easily telegrams may be misread. Sir Thomas in Montreal got a telegram asking if he should pass Fred White along the line. "Don't," Sir Thomas dictated to a clerk. "Let Fred White walk." A fortnight later Sir Thomas was surprised to get a card with "Mr. Fred White" on it. He imagined he was to be abused, but still directed the caller to be shown into his private office. "How are you, Tom," cried Mr. Fred White; "thanks so much for your kindness. Your people did me splendidly." Sir Thomas, though surprised at his visitor's effusive gratitude, said nothing; but, when he had left, wired to Vancouver for an explanation. The reply came back—"Acted on your telegram—'Don't let Fred White walk.'"

Struggle and anguish have their place in every genuine life, but they are the stages through which it advances to a strength which is full of repose.—H. W. Mabie.

**Grand Trunk
Railway System**

8.30 a.m. (daily) 3.30 p.m. (Week days) 4.4: 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,
City Passenger and Ticket Agent,
Russell House Block
Cook's Tours, Gen'l Steamship Agency

**CANADIAN
PACIFIC**

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

b 8.15 a.m.; b 6.30 p.m.

VIA SHORT LINE FROM CEN
TRAL STATION.

a 5.00 a.m.; b 8.45 a.m.; a 8.30
p.m.; b 4.00 p.m.; c 5.25 p.m.

BETWEEN OTTAWA, AL-
MONTE, ARNPRIOR, REN-
FREW, 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.

GEORGE 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 Sta-
tions Daily except Sunday:-

2.50 a.m.	Finch	5.47 p.m.
3.25 a.m.	Cornwall	6.34 p.m.
12.58 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.50 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	2.50 a.m.
5.56 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.00 p.m.	Buffalo	8.35 a.m.

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

Ticket Office, 35 Sparks St., and
Central Station. Phone 15 or 116.

TOOKE'S SHIRTS

Compare our prices with the prices elsewhere
and do not forget to consider the quality, work-
manship 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.

R. J. TOOKE,

177 St. James Street
493 St. Catherine Street West
473 St. Catherine Street East
MONTREAL

**PRESBYTERIAN
BROTHERHOOD**

Report of the First Convention at Indian-
apolis, November 13th to 15th. A com-
plete 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.

Presbyterian Board of Publication

Philadelphia Witherspoon Building
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KOOTENAY FRUIT LANDS

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

MORRISON & TOLLINGTON

FRUIT LANDS AND REAL ESTATE
P.O. Box 443. Nelson, B.C.

**Ministers, Teachers,
Students @ Business Men**

Subscribe to the Organ of French Protestants,

**L'AUROR
(THE DAWN)**

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

ONE DOLLAR A YEAR

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



**AUCTION SALE OF TIMBER
BERTHS.**

DOKIS INDIAN RESERVE.

WHERE WILL BE OFFERED
for Sale by Public Auction,
at an upset price, in the Russell
House, in the City of Ottawa, on
the 24th day of June, 1908, at the
hour of ten o'clock in the fore-
noon, timber berths numbered 1
to 8, inclusive, covering the pine
timber of nine inches in diameter
and over at the stump and no
other, on the whole of the Dokis
Indian Reserve, situate on the
French River, in the Province of
Ontario.

Each limit will be offered
separately at a bonus, ten per
cent. of which to be paid in cash
on day of sale and notes to be
given for the remainder, payable
in three, six, and nine months,
at the Bank of Montreal, in the
City of Ottawa, with interest at
six per cent., in addition to Crown
dues at the rate of \$2.00 per M. feet
B.M., and \$5.00 per M. feet
C.M., an annual ground rent of
\$24.00 and a license fee of \$4.00,
the cash payment to be forfeited
upon failure to pay the balance
of the bonus within the time limit
above mentioned.

The licenses will be issued in
due course after payment of notes
above specified, and will be re-
newable yearly upon compliance
with all conditions thereof for a
period of ten years and no
longer, and will be subject to the
provisions of Order of His
Excellency in Council of the 19th
day of April, 1901.

Dues at the rate above spec-
ified to be paid on sworn returns,
as required by the Timber Regu-
lations of the Department.

Information regarding the tim-
ber berths in question may be had
upon application to the under-
signed.

The unauthorized insertion of
this advertisement will not be paid
for.

J. D. McLEAN,
Secretary.

Department of Indian Affairs,
Ottawa, April 8, 1908. 40-0

MAIL CONTRACT

SEALED TENDERS, addressed
to the Postmaster General,
will be received at Ottawa until
Noon on 22nd May, 1908, for the
conveyance of His Majesty's
Mails, on a proposed Contract for
four years, six times per week
each way, between Skye and
Greenfield, Ry. Station, from the
1st July next.

Printed notices containing fur-
ther information as to conditions
of proposed Contract may be seen
and blank forms of tender may be
obtained at the Post Offices of
Skye, Dunvegan, and Greenfield,
and at the office of the Post Office
Inspector at Ottawa.

G. C. ANDERSON,
Superintendent.

Post Office Department, Mail Con-
tract Branch.
Ottawa, April 6th, 1908.

11-3

LIBRARY FOR SALE.

OWING TO HIS INTENDED
retirement from the active
duties of the ministry, in conse-
quence of ill-health, the under-
signed wishes to dispose of a por-
tion of his library, consisting of
over

1,000 VOLUMES

of standard works in theology,
science, philosophy, history, and
general literature. Catalogues,
with prices, sent on application.
Address

Rev. T. F. FOTHERINGHAM,
D.D.,
103 Elliott Row,
St. John, N.B.



TENDERS OR DREDGING

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

Burlington, Blind River, Beaver-ton, Collingwood, Cobourg, Goderich, Hamilton, Kincardine, Little Current, Midland, Meaford, Owen Sound, Nigger and Telegraph Islands, Point Edward, Penetanguishene, Port Burwell, Port Elgin, Picton, Rondeau, Summers-town, Thames River, Toronto, Thornbury, Trenton Harbor, and Dark Channel, Waubesaushen, Warton, and Wingfield Basin.

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 at the 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 filing of tenders. Contractors must be ready to begin work within twenty 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 Honourable the Minister of Public Works for six thousand dollars (\$6,000), must be deposited as security for the dredging which the tenderer offers to perform in the Province of Ontario. The cheque will be returned in case of non-acceptance of tender.

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

By Order,

FRED. GELINAS,

Secretary.

Department of Public Works
Ottawa, April 23, 1908.

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



AUCTION SALE OF BUILDING.

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

Dwelling, No. 342 West side Sussex Street.

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

Fences and outbuildings appertaining to the building go with it. The building 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 must be made before purchaser proceeds to demolish or remove building from the premises.

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

By Order,

FRED. GELINAS,

Secretary.

Department of Public Works
Ottawa, May 8, 1908.

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

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.

4%

Money to Loan
Safety Deposit Vaults
For Rent

4%

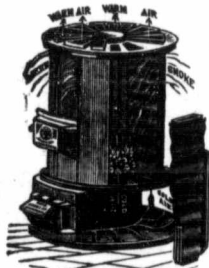
CHURCH HEATING and VENTILATING

We make a specialty of this line of work.

We have competent heating engineers who look after the installing.

The Kelsey does the rest of the work

THE
FUEL
SAVER



THE
HEAT
MAKER

32,000 NOW IN USE

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

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

A card will bring you Kelsey Booklet.

THE JAS. SMART MFG CO. LIMITED
WINNIPEG, MAN. BROCKVILLE, ONT.

THE QUEBEC BANK

Founded 1818. Incorporated 1822.

HEAD OFFICE, QUEBEC

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

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Synopsis of Canadian North-West.

HOMESTEAD REGULATIONS

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

Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-agency for the district in which the land is situate. Entry by proxy may, however, be made at 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 homestead 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.

SYNOD OF MONTREAL & OTTAWA

The next meeting of the Synod is appointed to be held at Lachute, Que., and within the Church there, on Tuesday, 12th May, next, at p.m.

Members (whose single fare is not less than 50 cents) are directed to secure at the starting-point—and over each line used—a Standard Certificate. This, when used by R. R. Agent and signed by the Synod Clerk, will entitle bearer to return at one third fare, provided that 50 certificates are returned.

Conference: "The Proposed Church Union." Leader, Rev. W. J. Clark, B.D. Discussion opened by Revs. A. Bowman and W. D. Reid.

Members who expect to be in attendance and desire accommodation, are requested to intimate their purpose to Mrs. T. Christie, Lachute, Que., not later than 1st May.

The Business Committee (Moderator, Clerk, and Clerks of Presbyteries) will meet, on day of opening, in the Church, at 7.30 p.m. sharp.

J. R. MacLEOD,

Synod Clerk.