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THE MASTER'S VOICE

BY HENRY VAN DYKE D. D.

When days are dark and nights are cold,
And all the world seems going wrong;
When fears are fresh and hopes grow old,
And die because they've waited long;
When all is sad without within,
And I am plagued with doubt and sin.
Yet, have I comfort and rejoice
If I can hear the Master's voice.
Come to me, thou child distressed,
Come find a refuge on My breast;
Lay down thy burden, and have rest.

When clouds are thick, and winds are loud,
And angry waters rising fast,
With many leaping waves that crowd
To overwhelm my boat at last;
When all my chance of life seems lost,
Though far astray and tempest-tossed,
Yet have I courage, and rejoice
If I can hear the Master's voice.
Be not afraid; 'tis I that stand,
In every danger, near at hand!
The winds are still at My command.

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BIRTHS.

At the Homeopathic Hospital, Montreal, to Mr. and Mrs. D. J. Raynde, a son. On April 23, 1909, at 502 McLeod St., Ottawa, a son to Mr. and Mrs. Beresford Scott.

In Peterborough, on Tuesday, April 27, to Mr. and Mrs. Arthur E. Wilson, a daughter (Helena Katherine).

On Monday, April 26, 1909, at Petawung, to Mr. and Mrs. John T. Stuart, a son.

MARRIAGES.

At the residence of the bride's parents, April 23, 1909, by Rev. A. Logan Gegg, assisted by Rev. Dr. Abraham, Mary, elder daughter of Mr. and Mrs. Alexander Cadenhead, to John Bissland Robertson, B.A., Toronto.

On April 21, 1909, by Rev. J. M. Cameron, Christina L. Patrick to Robert C. Hutton, both of Toronto.

On April 23, 1909, at the home of the bride's parents, Trenton, by the Rev. W. T. Wilkins, Alice Irene, daughter of Mr. and Mrs. James H. Stewart, to Frederic Scholy Wilkins, both of Trenton, Ont.

On March 31, 1909 at Keeler, Sask., by the Rev. A. McIntyre, Mary E. Smith, daughter of Rev. W. T. Smith, of Beebe, Que., to Edward Ludlow Fowle, at Dunrobin Lodge, 32 Inverleith Gardens, Edinburgh, Scotland, on April 21, 1909, by the Rev. Geo. Christie, B.D., Robt. Cumming, younger son of David McQueen, to Muriel Emma, second daughter of Oswald Day, of New Carlisle, Que.

DEATHS.

At St. George, April 28, 1909, Barbara Thompson, relict of the late Robert Thompson of Lynden, in her 86th year.

At Chatham, Ont., on April 26, 1909, Euphemia Sutherland, widow of the late John Brodie, Montreal, in the 83th year of her age.

At East Templeton, Que., on April 19, 1909, Catherine McLeod, widow of the late Kenneth McLeod, of Harrington, Que., and formerly of Caledonia, Ont., aged 82 years.

In Exeter, Ont., on April 23, 1909, William Grigg, in his 83th year.

At Chateauguay Basin, P.Q., on May 1, 1909, Sarah Ann Lockhart, eldest daughter of the late Mr. and Mrs. Robert Lockhart, aged 62 years.

At 30 Isabella street, Toronto, on April 20, 1909, Adele Diana Douglas, daughter of Captain D. Douglas Young, R.C.D., aged 4 months.

At Orillia, on May 2nd, 1909, Samuel Kerr, aged 82 years.

In Peterboro, at 267 Bethune St., on April 26th, 1909, William Alexander Colquhoun, aged 14 years.

At Mac'Que, on April 25th, 1909, W. R. McLean, in his 83rd year.

At his late residence, 262 Olivier Ave., Westmount, John Watson, in his 75th year.

At Ottawa, on May 1st, 1909, William Henry Montgomery, manager of Bank St. Branch of Bank of Ottawa, youngest son of William J. Montgomery, 23 Isabella St., Toronto.

At the Montreal General Hospital, on April 26, 1909, Robert Kerr, beloved husband of May Caldwell, of Inverness, Que., in his 62nd year.

In Montreal, on April 25, 1909, Margaret Murchison, aged 79 years, wife of the late Capt. Alexander McLaughlin, of Summerstown, Ont.

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NOTE AND COMMENT

The city of Portland, Maine, has put into operation a wireless telephone system. By this means it is now possible to talk with the many islands which are nearby the city of Portland. More than 400 messages were sent on the first day.

In an important decision last week, the United States Court upheld the law which limits the hours of labor of railroad employees. The Santa Fe road was convicted of having violated the law by keeping telegraph operators on duty for more than nine hours at a time.

The Quebec Legislature has passed unanimously the dual languages bill, which compels, after the first of July, next, the printing of public notices, regulations, contracts of transportation and public utilities companies in both languages, on the same contract forms. It may turn out that the act is ultra vires of the legislature and if so will be disallowed.

The Christian Guardian discusses the question, Does wealth increase pleasure? It concludes that wealth is not the only factor in pleasure; that it is not even the chief factor; in fact it plays but a comparatively small part in the production of the world's pleasures. We are all prepared to agree with the Guardian on Sunday, so long as we are left free the other six days of the week to devote our time and our energy to the pursuit of wealth as if it were the only thing worth pursuing in this world.

The 26th Annual Conference of the International Missionary Union will meet at Clifton Springs, N.Y., June 8 to 14, 1909. It is anticipated that there will be over one hundred missionaries present, representing all denominations and nearly every mission field, in conference with reference to the problems and progress of missionary enterprises. None but missionaries can become members of the Union, but the sessions, which are intensely interesting, are open to the public. Doubtless a number of Canadians will attend.

Referring to the rumor of a second term of office for Lord Grey, the 'Patriot' says: 'Few Governors-General have taken such deep interest as Lord Grey in the progress and prosperity of the country. He has been connected with all our work and all our festivities. The great success of the Quebec Tercentenary Celebration was due to him in a very large measure. In granting him a new term of office as Governor-General of Canada, the British Crown would be giving a reward to one of its best representatives, and to the people a new proof of sympathetic regard.' Meanwhile it is gratifying to know that Lord Grey will remain with us until December, 1910.

Religion interferes with business and encourages idleness and poverty when there are too many holidays. The business men of the state of Oaxaca, Mex., have begun a campaign against the observance of so many holidays, of which 168 are observed in that state. In the city of Mexico there are 125 feast days in the year, but, owing to the invasion of so many American, British, French and German merchants, this number has been cut down, so that now but few more than 100 feast days are observed. Russia was at one time obliged to reduce the number of religious feast days, as applied to its armies, because they left the soldiers too weak to endure the hardships of campaigning.

In less than six years, 388,000 American farmers have pulled up stakes in "the States" and moved to free homesteads in the Canadian Northwest. The story of this immense migration and its significance—"one of the most epic movements of the century"—has been written for the May Century by Agnes C. Laut, author of "The Conquest of the Great Northwest," who has recently traveled through this interesting region.

An English exchange says:—The Rev. J. Goforth, an influential figure in the revival in Manchuria has arrived in London from Peking, which he left on March 28, quitting a meeting of over 1,400 people in order to catch the Trans-Siberian express. Since he came to London he has been staying at the headquarters of the China Inland Mission and is busily employed speaking at meetings every day. He has been on furlough but once in all the intervening years, and it is seven and a half years since he had a rest. This is his first visit to England. He hopes to return for a series of missions on his own lines next year. Appeals have already reached him from several quarters." Mr. Goforth reached Ottawa on Wednesday and gave an inspiring address in Knox Church in the evening.

At the adjourned Kinrade murder inquest, Florence Kinrade, questioned about her life in the south, testified that she could not remember whether the church in which she sang was in Manchester or where it was; that she did not remember how long she sang; whether she had been paid in bills or by cheque; what the clergyman's name was; the name of the street she lived on; whether she lived in Manchester or Richmond, or whether she called for mails in Richmond, and that she could not remember who was present when a bracelet which she showed as coming from a Manchester church had been presented to her. Mr. Blackstock charged that the social reported as given in her honor in Norfolk on April 1 had been repudiated by the lady mentioned, and Miss Kinrade acknowledged that the reports of concerts at Kincardine, Goderich and Stratford were fictitious. The jury returned an open verdict, and so the mystery remains unsolved.

Our excellent contemporary, the Cumberland Presbyterian, is good enough to say:—The great Missionary Congress recently held in Toronto, Canada, and attended by representatives of all the Protestant churches of that country, is said to have been in every respect superior to any similar conference ever held in the United States. It was a layman's meeting, and had an attendance of about 4,000. Instead of confining attention to foreign missionary work, the importance of home missionary work was insisted upon and the congress planned for a forward movement in both home and foreign fields. The churches represented have an aggregate membership of about 900,000 communicants and they have set as their ideal \$1,300,000 annually for home mission work and \$3,200,000 annually for foreign work, which sum calls for more than twice as much as is now being contributed. Perhaps one of the reasons why Canada is accomplishing greater things than the United States in this forward missionary movement is that Canada has such a large proportion of church members who have adopted the tithing system, regularly setting aside one-tenth of their income for the furtherance of the Lord's work.

Dr. Chalmers beautifully said: "The little I have seen in the world and known of the history of mankind, teaches me to look at their errors in sorrow, and not in anger. When I take the history of one poor heart, that has sinned and suffered, and represent to myself the struggles and temptations it has passed through—the brief pulsations of joy; the tears of regret; the feebleness of purpose; the scorn of the world that has little charity; the desolation of the soul's sanctuary, and threatening voices within; health gone; happiness gone—I would fain leave the erring soul of my fellow-man with Him from whose hands it came."

Rev. Lord William Cecil, son of the late Marquis of Salisbury, is about to go to Peking to establish a Christian University, in which those who wish the highest education in Western branches of learning may be able to secure it at home. The reason given for the movement is that many of those who come to the English university towns have learned Western vices. The movement is said to be based on a very large experience, as very rarely have converts brought to England or America for education proved to be effective among their own countrymen. It is said they are educated away from the native life, and that native schools for natives is a good rule to follow.

The Turkish Chamber of Deputies has approved the agreement with Austria recognizing the annexation of Bosnia and Herzegovina, under which the Turkish Government is to receive an indemnity of about \$10,000,000. Every international arrangement by which the territory of the Turk in Europe is limited is for the advantage of the world. The Turk ought to be confined to Asia, says the Herald and Presbyter. If there could be some deal by which France should take possession of Tripoli, in North Africa, thus destroying the power of the Turk west of Egypt, this also would give the people who live in Tripoli a far better government than they have.

The differing decisions of civil courts hamper and hinder church union. They do certainly cause a great deal of embarrassment and prevent a peaceable consummation of union where it is desired. The decision recently rendered by the Supreme Court of Tennessee awards the property, to the value of over \$2,000,000, which belonged to the Cumberland Presbyterian Church (before its union with the Presbyterian Church North) to the anti-union faction in the Cumberland Church. On this decision a contemporary comments as follows: It recalls the "Wee Free" litigation in Scotland, and may have an important repressive bearing on similar attempts at union on the part of other Protestant bodies in America. Whatever may be thought of this decision on legal grounds—and decisions on similar union test cases in Georgia, Texas, Illinois, Kentucky and Missouri have been favorable to union—it is certain to place the objectors to consolidation of allied denominational interests in an unfavorable light before the public. The United States Supreme Court has held that a supreme ecclesiastical judiciary is the only competent authority to pass upon doctrinal points, from which the present decision somewhat differs, and seems to make impracticable union between the Northern and Cumberland Presbyterians, so long as any "loyalists" are left to oppose that action, chiefly on the ground of an objection to negroes in Northern Presbyteries.

Woman's Foreign Missionary Society

THIRTY-THIRD ANNUAL MEETING AT OTTAWA.

The annual gathering of the members of the W.F.M. Society this year at the Capital of the Dominion may fairly be called a great success. The attendance was large, and the reports uniformly indicated progress and achievement. Mrs. Shortreed, who for several years has most ably filled the office of president, was again able to attend and took the chair at the several sediturms. It was expected that Dr. and Mrs. MacLaren would be present, but a bad shaking up from a fall, while getting on a street car in Toronto, prevented his and Mrs. MacLaren's attendance; both were greatly missed. A birthday greeting was wired Mrs. MacLaren on Wednesday.

After the opening devotional exercises Miss Martha Smith, one of the home missionaries of Toronto, gave a very interesting talk on the splendid work which is being accomplished through the medium of the Jewish mission established in Toronto by the General Assembly two years ago. It was stated generally that there are in Canada 150,000 Jews; of these 15,000 are in Toronto, 40 or 50,000 in Montreal, and the remainder scattered throughout the country from Halifax to Victoria. For several years work had been carried on interdenominationally among the Jews in Toronto, but the results were not entirely satisfactorily. Now under the F.M. committee it has been placed in charge of Mr. Rohold, a converted Palestinian, and a man of culture and devotion, who is assisted by three lady missionaries. A majority of the Jews in our cities come from Russia, where there is a very spurious kind of Christianity, and this made it more difficult for us to reach them with the Gospel. Miss Smith made reference to 250 young girls in one departmental store as a class most difficult to reach. These young business women are taunted and ridiculed by their companions if they venture to attend the mission, and in many cases they have been actually forbidden, under pain of severe penalty, to cross its threshold. However, they are being reached, and the claims of the Saviour, so often rejected, are anew presented to them. The outlook for the mission is quite hopeful.

Mrs. Shortreed, in her presidential address, voiced the pleasure of the members at again meeting in Ottawa. This is the fourth time on which the Women's Foreign Missionary Society has met together in Ottawa. We all remember the courage and hopefulness of the ladies of Ottawa nine years ago, when they would not yield their privilege of having us meet here immediately after they had been burdened by a great fire. She briefly referred to the great opportunity at hand for women to pursue the great missionary cause. "It is the day of opportunity, doors are open everywhere, let no one fall in her own more personal and earnest effort." As president, she rejoiced with all others that the Laymen's Missionary movement was a thing of the present, and she felt sure that it was what had long been wanted. Still the women must not flag; there is much more to be done.

Reports of Auxiliaries.

Miss M. M. Reid, secretary of auxiliaries and bands, then called for the reports of the various branches, which were given in the following order and by the various representatives:—

Alameda—Miss Reid. Missionary spirit growing; one new life member; one bale sent, value \$90.

Barrie—Mrs. Cameron. Seven auxiliaries withdrawn during year; spiritual growth observed among the workers. A member has gone to train for work in home at Toronto. Circulation of Tidings increasing; bale prepared and valued at \$410. Three new mission bands formed.

Brandon, Manitoba.—Miss Reid. Three new life members reported. Bale valued

at \$500 was sent to Rev. Dr. Hughes. Many Indians working in that locality.

Brockville—Mrs. McLellan. In all branches of work progress reported; one new auxiliary and one new band organized; three bands reorganized.

Bruce—Mrs. Ross. Two new auxiliaries organized, making 17 in all, and 8 mission bands; thankoffering meetings well attended and contributions liberal. Chatham—Miss Reid. Systematic missionary study a feature of auxiliaries; an increase reported numerically. Six new mission bands formed.

Edmonton, Alberta, is a new presbytery formed. Report read by Miss Reid. In but five months old; work is progressive; membership 111 in auxiliaries, 22 in mission bands; total receipts \$450.

Glenboro—Mrs. Colin. Auxiliaries all doing good work; seven of them are in the country, where work is difficult at times. Mission band have adopted talent system to raise funds.

Glengarry.—Meetings held regularly and are well attended; offerings liberal; good bale sent to the Northwest; 444 Tidings taken by 26 auxiliaries.

Hamilton.—Thirty years ago presbytery was organized with four auxiliaries. Eleven new life members reported this year, against fourteen last year. Membership now 2,115. Clothing valued at \$718.91 was forwarded to a worthy mission. Mission bands gaining in membership; two new ones formed.

Kingston.—Mrs. Binnie. Membership increased 100 during year; more interest displayed in all branches of work, evidenced by study of Gloria Christi; one new life member added; 850 pounds of clothing, valued at \$500, have been sent to the West.

Lanark and Renfrew.—Auxiliary membership 850; clothing sent valued at \$1,000; 993 Tidings are taken.

Lindsay—Mrs. Willis. Bales of clothing, etc., valued at \$452, sent to Indians in Northwest; 451 Tidings taken. Thankoffering meetings are inspiration to members; three new mission bands formed.

London—Mrs. Weir. Forty auxiliaries in presbytery; contributions larger than ever before; 975 Tidings taken. Mission bands sent bale valued at \$321; a Busy Bee band formed at Ivan. Training of children a special feature of workers of the presbytery.

Maitland—Miss Macdonald. Good work done during year; united missionary study is encouraged and found helpful.

Minnedosa—Miss Macdonald. All auxiliaries working well, assisting an Indian child at Regina school. Two new life members.

North Bay reports progress.

Orangeville reports nineteen auxiliaries; one new life member this year.

Ottawa—Mrs. Geo. Hay. Greater attention paid to devotional exercises; membership not commensurate with membership of congregations; contributions increasing; total number of members, 1,276; funds amounted to \$2,317; mission bands, 560 members; contributions, \$340.

Owen Sound—Mrs. H. H. Burgess. Sixth annual report. There are 123 scattered Helpers; total membership 377. Contributions amounted to \$1,183.15. Supplies sent to Round Lake valued at \$500; Tidings taken, 400; 3 new life members added during year; two mission bands organized. Birthday offerings are encouraged in the mite boxes.

Paris, read by Mrs. J. W. Robertson, Brantford. Six new life members; Hope and Perseverance the watchwords of the members; there are 455 members of aux-

iliaries, 623 numbers of Tidings taken, 22 children clothed in Indian schools. Bales sent out were valued at \$400.

Peterborough, one new life member added, 744 Tidings circulated, 1,100 lbs. of clothing distributed by means of bales sent out, 21 mission bands, with an increase of 121 members over last year; total sum contributed by auxiliaries and bands, \$2,639.98.

Portage La Prairie, read by Mrs. Hanna, two new auxiliaries formed, clothing valued at \$200 given to Indian school at that place, 270 Tidings taken by members; total amount subscribed was \$1,056.90; mission bands number seven, the members having contributed in cash \$60.83.

Quebec, Mrs. McLeod, 213 members, total contributions \$689.47; 2 bales of clothing were sent to school at Portage la Prairie.

Regina, read by Mrs. Scott, a newly organized auxiliary, not a year old; 107 members, one new life member, \$181 contributed in eight months, clothing valued at \$60 sent to Industrial school, 4 mission bands have contributed generally to Regina Industrial school. A band was formed at Lumsden.

Sarnia, heartily celebrated the 21st anniversary of its organization this year, 11 new life members added to the list, 540 Tidings taken; total sum contributed by auxiliary and mission band, \$2,069.87.

Saugeen, Miss Taggart, secretary, 700 pounds of clothing valued at \$461.02 was sent to missions, 397 Tidings are subscribed for; total contributions amounted to \$1,131.24.

Stratford, Mrs. Hamilton, secretary. Discouragements encountered, but still the members maintained hope, missionary study a special feature, 28 auxiliaries are formed, donations of goods in kind sent to India, 9 mission bands are working in Presbytery; total contributions, \$2,072.44.

Toronto, Miss McNeil reported 65 auxiliaries, and 50 mission bands by whom 5,000 pounds of clothing was sent to missionary points, 3,585 Tidings subscribers.

Westminster, Mrs. White, though working under difficulties, have 185 auxiliary members and 139 mission band workers, who contributed \$1,104.23.

Whitby, Mrs. Gerow reported increase in membership and offerings, three new life members added, 2 auxiliaries formed, the sum of \$1,228.96 was contributed by the members, while the mission bands gave \$124.35.

Winnipeg, Mrs. Wilson, 20 auxiliaries with 450 members, total contributions amounted to \$2,193.96, mission bands have a membership of 483, the members of which have subscribed \$524.67.

India and Formosa.

The report of the secretary for India and Formosa, Mrs. Bell, of Toronto, was of especial interest. In India the W. F. M. S. supports 29 lady missionaries, of whom five are medical doctors, and in Formosa, seven lady missionaries. The centre of the Indian field is Indore, where eight missionaries are stationed. There are hospitals and dispensaries, churches, boarding schools, day schools, one widows' home, orphanages, one school for the blind, and industrial schools. This part of the field calls urgently for an extension of the work, however, especially in the medical branch, in which \$3,000 more is required for a maternity ward. Twenty-eight thousand women visited Indore hospital during the year for attention from Dr. M. Oliver, Dr. E. Master and Miss Thomson; where evangelistic work was combined with the medical attendance given. The dispensary is open to outside patients each Sunday morning, but only those very ill come on that day as it is now realized that Sunday is a holy day.

The boarding school at Indore with Miss Janet White in charge is doing excellent work; there are now 118 girls in attendance. Gifts and prizes for the various hospitals and schools in India are asked to be sent by mission bands and others to India during the coming year.

In Formosa the work being accomplished is most encouraging. The report on Chinese work was also given by Mrs. Bell in the absence of Mrs. Henderson. The greatest need, the speaker said, is for workers, and made a strong appeal to the members before her for an answer to this message.

North-west Indians.

Miss Craig reported on the work among the Indians in the Northwest. The attitude of Indians towards the boarding schools is now much improved and of a confidential nature. One Indian, Jacob Bear, has offered himself for missionary work. Over nine hundred children are helped by the society in the various schools.

Mrs. C. Clark, secretary for British Columbia, reported 48 pupils at Alberni school, 40 at Alhousaht. A new launch built for the use of the latter school, by Rev. J. L. Miller in charge, has been named the M. Craig, after Miss Craig, secretary for Indian work in the Northwest.

The Work of the Mission Bands was spoken to by Miss McMurchy, 56 new bands have been formed, one-fifth of this increase is from the West, due very materially to the personal touch of the members. There is a total membership of 10,119, 186 life members; cash contributions being \$10,580.27. Miss M. M. Reid, home secretary, reported 37 new auxiliaries formed, 18 have been abandoned, three members have given themselves for work in India.

The travelling secretary's report was presented in her absence by Miss Reid. During the year Miss Jamieson has journeyed from Quebec to Vancouver forming auxiliaries and addressing the members. Miss Parsons presented the statistical report of Tidings. The number sent out to subscribers in April was 22,080, a gain of 580 over 1908. During the year 2,894 communications were sent out and filed. The sale of literature amounted to \$1,402.92, an increase of \$97.53 over previous year. Mrs. MacGillivray, editor of Tidings, made a plea for that valuable publication.

Dr. Menzies in Knox Church.

Standing room was scarcely available in Knox church on Tuesday night, when Dr. Jas. Menzies, returned missionary from North Honan, China, delivered a most interesting illustrated lecture on his work there. Honan is situated in northern China, and the Presbyterian Church is the only Protestant denomination represented in the entire province. A faint conception of the density of its population may be had from the fact that there are, on an average, 520 Chinese to every square mile of territory. On one occasion Dr. Menzies was able to count, from a mountain-top, one thousand towns and villages within the range of vision. He described the population there, its immensity, and its great need of religious instruction. A map of the country was thrown on the canvas, showing the position of the centres of population, the lay of the country, and the whereabouts of the missions already established. The latter are so few, however, that the speaker said it would take over 300 years, at the present rate, to evangelize the natives. The facilities today are very inadequate, and Dr. Menzies made a sincere and forceful plea for new workers in the field. The possibilities, he said, are many, but the chances for grasping them just now are few.

Finances in Good Shape.

A balance in the bank of \$3,358.33 was shown by the report of the treas-

urer, Miss Isabella L. George. Total receipts, \$72,245.59; of this amount \$3,973.12 came from the auxiliaries. Total expenditure, \$68,387.21. The expenditure included disbursements in the foreign and home fields, as follows:—India, \$23,336.53; China, \$6,309.35; Formosa, \$4,041.27; Canadian Northwest, \$1,726.97; British Columbia, \$4,947.00; Chinese work in British Columbia, \$533.77.

The Home Mission report showed that there are now 36 Presbyterian Societies in the western division, and 811 auxiliaries. New auxiliaries, 37; new Presbyterials, 4; auxiliary membership, 14,092; mission band membership, 19,119; total contributions from all sources, \$70,955.27.

The report of publication showed a surplus for the year of \$201.60, the receipts being \$5,426.49, and the expenditures \$5,224.89. The Foreign Missionary Tidings netted \$3,167.38 in subscriptions.

Mr. Goforth's Address.

The feature of the evening session in Knox church was a strong address on missionary work in China by Rev. Jonathan Goforth, who is stationed in Honan, North China, who prefaced his remarks by a statement of several of the strong convictions which he had carried with him into the foreign field. —that the Word of God is divinely inspired, that all people have a sincere desire to live a more upright life than their actual daily lives, that a sin against one's fellow man cannot be forgiven until the pardon of the wronged one has been sought, and that sins which are known generally to the public can be forgiven only by public confession. The series of revival meetings in Nankin was of nine days' duration, a rude church edifice with accommodation for 1,500 people, having been erected expressly for it. The result of the revival was truly a revelation. There was no feigned remorse in confession; every confession was made in agony of spirit and with full consciousness of the saving power of Christianity. Many native Christian workers broke down and wept bitterly, crying out that their lives had been lives of hypocrisy. One Chinese girl had dared to preach the gospel in her own home, despite the fiery temper for which her father was known everywhere. A parent in China may take up an axe and strike his child senseless or dead. There's no law about it. The child is the property of the parent. Another had confessed to dancing, playing cards and attending the theatre, practices followed by many professed Christians in Canada today. Mr. Goforth strongly disapproved of these practices. "There must be a line drawn between the world and the church," he maintained. In conclusion he referred to the glorious climax of the Nankin revival.

F.M. Secretary Speaks.

An enthusiastic address was that of Rev. Dr. MacKay, F. M. Secretary, who dealt at some length with the general report of the Women's Society, praising in the highest terms its faithfulness, efficiency and remarkable progress. He commended their methods and congratulated the women on having so arranged their work that at the beginning of the present year, they were able to make a deposit of \$65,000 to be used for missions during 1909. In referring to the Laymen's Missionary Movement he expressed his belief that the women have laid the foundations of this great undertaking. Their immense and ever-increasing distributions of literature have awakened a new and wonderful interest in home and foreign missions, while their spirit of enthusiasm has permeated every community.

Missionary Addresses.

A series of strong missionary addresses characterized the afternoon proceedings of the W.F.M.S. convention yesterday. Dr. Jean Dow, returned missionary from Honan, North China, and Mrs. George Menzies, who is home on furlough from India, spoke of the work in their respective fields,

and Mrs. J. C. Robertson, of Toronto, delivered an address upon Mission Band work.

Dr. Dow illustrated her remarks with an outline plan on the blackboard. The present buildings of the Chinese mission in which she labors, the constituency and the administration of the mission were dealt with fully. The work of the missionaries is to impart a knowledge of Christianity to the natives, to give a practical demonstration of Christianity, and to exercise a Christian influence upon all with whom they come in contact. The methods employed are the use of Christian assistants, the provision for religious teaching, medical and surgical treatment, and the distribution of literature.

Mrs. George Menzies spoke in a very interesting way of the work in India, generally, and more especially of that in Indore. The origin of sedition and anarchy was a combination of ignorance and superstition, a combination which only Christianity could destroy. Humorous references were made to the laziness of the male natives in India. Said Mrs. Menzies,—"A man in India never runs if he can walk, never walks if he can sit down, and never sits down if he can lie down." In the woman's home at this point there are 94 women, many of whom were saved from starvation during the famine of 1900. One of these was a child wife who had been saved from suicide by the missionaries; she was on the point of taking her own life as a result of the maltreatment received at the hands of her young husband's parents.

Mrs. J. C. Robertson, of Toronto, said that for new missionaries the church must look to the mission bands. There were already 10,000 children enrolled under the Mission Band banner, but there was still great room for extension of the membership. "The Roman Catholic Church is the power that it is today because it has always recognized the value of the child, and of early influences and training upon it," said Mrs. Robertson.

The devotional part of the meeting was in charge of Mrs. Armstrong and Miss Marty, M.A., both of Ottawa.

Election of Officers.

The following are the officers for the ensuing year:

President, Mrs. Shortreed.
Vice-presidents, Mrs. McLaren, Mrs. Telfer, Mrs. A. Jeffrey, Mrs. G. H. Robinson, Mrs. J. C. Robertson.
Recording secretary, Miss E. C. Clark.

Corresponding secretary, Miss Martin.

Treasurer, Miss George.
Editor Tidings, Mrs. MacGillivray; Mission band secretary, Miss B. MacMurchy; home secretary, Miss M. Reid; secretary publications, Miss Parsons; foreign secretaries, Mrs. Bell and Mrs. Henderson; Northwest Indian work, Miss M. Craig; British Columbia, Mrs. C. Clark.

Board of management, 1909-1910 — Mrs. J. B. Bell, Miss Bethune, Miss Bradshaw, Mrs. E. C. Clark, Mrs. C. Clark, Miss G. G. Miss Craigie, Mrs. Wm. Davidson, Mrs. Falconer, Miss George, Miss Gillespie, Mrs. Greig, Mrs. Gray, Mrs. Gandler, Mrs. D. B. Gardner, Mrs. Jos. Henderson, Mrs. D. B. Hanna, Mrs. W. G. Hanna, Mrs. A. Jeffrey, Mrs. Geo. Keith, Mrs. MacGillivray, Mrs. McLaren, Mrs. J. W. McLaughlin, Miss B. MacMurchy, Mrs. W. B. McMurrich, Miss Martin, Mrs. Murray, Miss Parsons, Miss M. M. Reid, Mrs. G. H. Robinson, Mrs. J. C. Robertson, Mrs. Shortreed, Miss Marion Smith, Mrs. Telfer, Miss Thornton, Mrs. Tibb.

It was decided to hold the next annual meeting in Chatham.

MISSIONARY WANTED.

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

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

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

PAUL'S FIRST MISSIONARY JOURNEY—ICONIUM AND LYSTRA.

By Rev. J. W. McMillan, D.D.

A cripple, v. 8. "Walter," said a gentleman on a ferryboat to a poor, helpless cripple, "how is it when you cannot walk, that your shoes get so worn?" A blush came over the boy's pale face, but after hesitating a moment, he said, "My mother has younger children, sir, and while she is out washing, I amuse them by creeping on the floor and playing." "Poor boy," said a lady standing near, not loud enough as she thought, to be overheard, "what a life to lead! What has he, in all the future, to look forward to?" The tear started in his eye, and the bright smile that chased it away showed that he did hear. As she passed by him to step on shore, he said in a low voice, but with a smile, "I am looking forward to having wings some day."

The gods are come down, v. 11. It is wonderful what men will take up with, when they reject the true God. One scholar tells of meeting a man who indignantly declaimed against the folly of Christians any longer attempting to believe in the God of the Bible. He declared that the discoveries of modern learning had made it utterly impossible to accept any longer the teachings of that Book. "And," said the scholar, "what have you to put in the place of God?" With perfect assurance the answer came, "Electricity." Could anything be stranger than that one should prefer a dead force to the living God and Father of our Lord Jesus Christ? Yet it is only one of the absurdities involved in rejecting the true God.

Unto the living God, v. 15. A Buddhist monk in Ceylon, who was acquainted with both Christianity and Buddhism, was once asked what he thought was the great difference between the two. He replied, "There is much that is good in each of them, and probably in all religions. But what seems to me to be the greatest difference is, that you Christians know what is right and have power to do it, while we Buddhists know what is right but have no such power." It is the great difference between our religion and all the others. In them men are seeking by ceremonial, by every kind of privation, by every form of self-imposed task, to gain peace in their hearts and get right with God. It is a complete failure. Only in Jesus Christ do we get satisfaction and peace and confidence and power and joy.

Returned v. 21. Agesilaus was engaged in war with the Persians, when he was suddenly summoned home to defend his native Sparta against the Greeks. He returned at once, crossing the Hellespont, and marching through Thrace, without asking leave of any of the barbarians. He desired to know of each people only, "whether they would have him pass as a friend or as any enemy." He sent some of his men to put the same question to the king of Macedonia, who answered, "I will consider it." "Let him consider," said Agesilaus. "In the meantime, we march." The same bold and fearless spirit was in the apostle Paul. It is the spirit that every one who serves God should have.

Through many tribulations (Rev. Ver.), v. 22. Some years ago a number of candidates were competing for the headmastership of a High School in Ontario. Most of them were men of experience; one had but recently come from the University. He paid a visit to the School Board, and was asked to make a statement about himself. He drew from his pocket two gold medals, recently won against all com-

petitors, and laid them on the table, saying, modestly, "Gentlemen, these are my credentials." They spoke loudly of his energy and capacity. He had been through the mill of the college, and had stood the severest tests. Such a man would go through any mill and profit by it. And the life of a follower of Jesus is a mill, in which he is tossed about and broken and crushed and refined. It is the process that makes him like unto his Lord.

LOOK UP.

By Rev. John W. Little, B.D.

We need the upward look. When Lord Tennyson was asked, "What do you consider your most fundamental need?" he at once replied, "A clearer vision of God." Pardon, peace, power, the abundant life, all find their source and sustenance in God. And the nearer to God we draw, the richer our lives become, and the more useful. A deep knowledge of God gives strength to faith and granitic stability to character. If we are not sure of Him, we cannot be sure of ourselves.

But such knowledge means more than an intellectual assent to the teachings of the Bible. It is one thing to know of God, another to know God. If we are to have the growing vision that will mean growing apprehension of the mind of God, appreciation of His goodness, sympathy with His purposes, obedience to His will and participation in this very life, we must not simply glance heavenward at our stated seasons of prayer and Bible study, but must maintain the attitude of the upward look through all our busy hours. We must live with the consciousness of God ever present with us as the moulding factor in our thoughts and plans, and the controlling influence in our lives.

Elgin, Man.

IT IS TRUE.

Christianity stands upon the fact of the physical resurrection of Jesus Christ from the dead. Prof. James Denny has put the proofs of his resurrection in three brief phrases:—The Lord's Day; the Lord's Book; and the Lord's people.

The Lord's Day, the sanctity of the first day of the week, can be traced back historically to the great fact that on this day the great decisive event took place which shaped the worship of the world. On the first day of the week Jesus rose from the dead, bursting the bands of death, because it was not possible that he should be holden of it.

The Lord's Book asserts with an undeniable certainty that "The Lord is risen indeed." It is the power of the risen Christ that throbs in every part of the New Testament. It is impossible to conceive of the New Testament having been written if Jesus had lain in Joseph's tomb unable to rise from the dead. It is distinctly a resurrection book.

The Lord's People, banded together as the Church of the Living God, furnish unquestionable evidence that Jesus lives. No Christian could have eternal life except for the fact that Jesus lives. The Church can not continue except for the power of Christ's resurrection. The Church is one great proof that Christ came forth from the tomb, having conquered the last great enemy—death!

Flatter not thyself in thy faith to God, if thou wantest charity for thy neighbour; and think not thou hast charity for thy neighbour if thou wantest faith in God—when they are both wanting; they are both dead, if once divided.

LIGHT FROM THE EAST.

Sacrifices—Were tokens of gratitude means of propitiation and inducements to the deity to bestow favours on the offerer. In early times human sacrifices were not uncommon, arising from the widespread idea that the nobler the victim and the dearer to its possessor, the more pleasing it would be to the gods. The animals sacred to a god were not usually sacrificed to him. The most common sacrifices were cattle, sheep, pigs, dogs and horses. The persons who offered the sacrifices wore garlands round their heads, the victims were similarly decorated, and, in the case of cattle, their horns were sometimes gilt. The head of the animal was first sprinkled with barley meal mixed with salt. When the sacrifice was offered to the Olympic gods, the head was turned up, when to the gods of the lower world, it was drawn downwards. The beast was felled by a hammer before the throat was cut. The whole carcass was originally consumed on the altar, but later it was the custom to burn only the legs enclosed in the fat, and certain parts of the intestines; the remaining parts were eaten by the worshippers in a festive meal. While the flesh was burning on the altar, wine and incense were thrown upon it, and prayers and music accompanied the solemnity.

AFFLICTION.

When the Psalmist said, "It is good for me that I have been afflicted," he was not talking cant. He had reached the point in his earthly career at which he could look back upon the preceding years and see them—much as God sees them—as a whole. He could appreciate the danger of the temptations which he had met, and the necessity of sharp warnings at this point, and of actual scourgings of the soul at this point, in order to prevent his straying, or to rescue him, already strayed from the way of safety. Such a retrospect of life is granted to each of us at times, and it is full of instruction. It teaches us a tremendous truth, the need and use of unhappiness. Chastening widens the experience, deepens the sympathy, enlarges the range of friendship, invigorates character, throws the soul back upon God in firmer trust, and does a work for the soul so noble that, if its own character be alone regarded, the divine love behind it and pervading it becomes evident. Blessed are they who no longer need to be thus assured, because their own hearts must have learned the truth and rest upon it.—The Congregationalist.

Loving God is the secret which reconciles all. This is the secret of being occupied, with interest, in the things of earth without ceasing to love the things of heaven. But ye divided hearts, who have dreamed of a compromise between heaven and earth, and have appeared tormented with fears and scruples, now know the cause of your condition: Ye fear God, but ye do not love Him. Love had speedily cut the difficulty; everything for God; nothing for self, is its motto. Everything for God, provided God is mine. Then let him enrich or impoverish my life, let him extend or limit my activity, let him gratify or oppose my tastes; if I have my God, I have all things at once.—Alexander R. Vinet.

The Lord, by His Holy Spirit, humble our hearts by the remembrance of our frailty; pardon our sins, the only cause of it; clothe us with Christ's righteousness, the only ease of it; hasten his Son's coming, the only end of it.—Clarke.

HOLDING OUT.

By Rev. Theodore L. Cuyler, D.D.

Those that study John Bunyan's "Pilgrim's Progress" (which is the best book in the English language after the Bible) must have noticed how many of his characters were at some time on the road to the Celestial City, and yet never got there. Poor Pilable retreats after one founder in the Slough of Despond; Timorous is frightened back at the sight of the lions; and Demas gets engulfed in the pit under the hill Lucre. These characters have their counterparts in our churches, in these days. I need not waste any words on such persons, for they were only sham Christians from the start; the vast number of beginners, who are in sincere earnest, I wish to remind of the solemn truth, "He that endureth to the end shall be saved." There is no assurance that any others will be saved.

Since endurance to the end is essential to usefulness and heaven hereafter, the vital questions are: On what ground can any beginner in the Christian life hope to hold out to the end? What shall he do to insure his holding out? The charm of novelty soon wears off, and temptations assail every one that sets foot on the straight and narrow way. Hindrances are encountered at every step, and hills of difficulty have to be clambered. The world gives him no help, except the help of its indifference or its open opposition; this last may do him good if he is of the right metal, for head winds fan the furnace of his engine. Then, too, each individual has some hindrances and obstacles that are peculiar to himself, such as unsympathetic associates, or fickleness of disposition, or social snares, or temptation in business, or the lack of spiritual surroundings and Christian privileges. The prevailing currents in this world do not set Godward; a resolute Christian has to swim up stream. Here, then, is the problem for every one of us: I must hold out to the end, or I am lost. To take one step toward heaven does not bring me there unless I go over the whole road. He that endureth to the end is the man that is saved; yes, and saves other souls, also.

Conversion is not the ground of Christian perseverance. Conversion is only a single step, a single process. A great, decisive step, indeed, and a vital process. But conversion does not insure continuous growth and final victory, any more than enlistment in an army insures success in standing tough marches or stern encounters with the enemy. It insures no man's final salvation. The heart that is converted must be kept high, kept strong, kept faithful; the inward citadel over which floats Christ's ensign has got to be garrisoned and guarded. Who shall do this? The Christian must watch, you say. True enough; our Master has said, "I say unto all, Watch." Again He has commanded, "Watch and pray, that ye enter not into temptation." Yet all the watching in the world and all the praying and all the working cannot save you as long as you rely on them for salvation.

John Bunyan in his immortal allegory gives a fine figurative answer to the problem before us. He tells us that when his pilgrim was in the Interpreter's house, he was led into a room where a fire was burning against a wall. A man stood by it, pouring water on the fire; yet it burned up higher and hotter. Christian asks an explanation of the mystery. The Interpreter explains to him that the fire is the work of grace wrought in the soul; that the one that casts on the water is the devil, and yet the flame is only increased under the devil's drenchings. Christian is taken around to the other side of the wall, and there he discovers a person with a

vessel of oil in his hand, who is constantly feeding the flame. "This person," says the Interpreter, "is Jesus Christ, who continually wit h the oil of his grave maintains the work already begun in the heart, so that, notwithstanding all that the devil can do, the souls of Christ's people prove gracious still."

A beautiful solution this; it is the same that Paul reached when he said that the Lord in whom he believed was able to keep that soul which he had committed to him. It is the same solution that Peter discovered when he declared that "we are kept by the power of God through faith unto salvation." The power of God is the only source of your strength, and the only basis for your endurance to the end. This does not nullify free agency; and this gives you no pretext for saying: "If Jesus Christ takes care of me, I need have no care for myself." That is the devil's caricature of the doctrine of assurance. Observe that vital condition, "through faith." It is about equivalent to saying that God sends victory to a righteous cause through good generalship and hard fighting. Faith is more than a sentiment in this glorious text; it is an act. It is your soul's grip on your Saviour. Unless this fact is shown by good works and strenuous deeds of duty, and by godly living, then the faith is but a pious sham. The apostle of common sense, James, pungently says, "Faith without works is dead." The two together, faith and activity, are the parents whence spring all true and noble and fruitful lives. A blest and beautiful partnership is this, my friend, between you and Jesus you holding fast to Jesus, and Jesus upholding you by His mighty arm.

The fatal curse that works so much mischief in our churches and mission work and reform movements is the want of hold-on-activeness. Some teachers drop out of Sabbath school as soon as the novelty is off, or as soon as the pull grows heavy. Some ministers petition us to help them into another field; their present one is a "hard field;" they are trying to run when God is about to send the shower of His Spirit. It is the hard field that needs the plow and the harrow. A vast deal of the Christian work in our land ends in a spasmodic spurt of short-lived enthusiasm, and the cause of all this fitfulness in feeling and failure in Christian effort is the lack of Jesus Christ in the core of the heart as the one almighty, all-enduring, and perpetual staying power to the end of the race. The runner that holds out has Christ's strength in his sinews; the soldier whose faith in Christ stands fire to the last shot is the one that wins the victor's crown.

Bear in mind that your happiness or your misery is very much of your own making. You cannot create spiritual sunlight any more than you can create the morning star; but you can put your soul where Christ is shining. Keep a clean conscience. Keep a good stock of God's promises within reach. Keep a nightingale of hope in your soul that can sing away the dark hours when they do come.—T. L. Cuyler.

Music must be in the heart, or it will come out of the fingers, notes, not music.—Charles Reade.

All God's developments have method. No matter how small a thing He sets Himself to do, He does it with a plan. There is not a blade of grass under your feet, but He has a perfect method in its development. God would never clothe our fields and woods as He does if He were to work as we work, in haphazard dabs and dashes, here and there, persevering nowhere, finishing nothing, fragmentary patchwork.

PILGRIM PROGRESS V.*

By Robert E. Speer.

The cross is a symbol of love. It shows us that there is no limit to what God will do for us. Paul felt this deeply. "He that spared not his own Son," he says, "but delivered him up for us all, how shall he not also with him freely give us all things?" "Greater love hath no man than this," said Jesus himself. "That a man lay down his life for his friends." But by friends we must understand not only those who loved him, but those who as yet hated him, but whom he loved. Paul felt this also. "Scarcely for a righteous man will one die," says he, "for peradventure for a good man some one would even dare to die. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us."

The cross which reveals the love of God reveals also the weakness and wickedness of man. Human nature boasts of its virtues, but they have often been put to the test and found very flimsy. There is a great deal that is noble in man. We can see the dignity of human nature in the splendor of the ruins, but the world has stoned to many of its prophets to justify any pride in the goodness of man. A little frenzy burns out both wisdom and self-restraint. The cross of Christ is the symbol of the prejudice and opposition of man to new truth, to unselfishness, to the appeal of the highest.

The cross is the token of human helplessness and of Christ's sufficiency. What we could not do for ourselves, Christ did for us by his cross. He met sin there and vanquished it. He sundered this great bondage for us. He poured forth his own divine life into humanity. More took place then than we can comprehend now, but by the cross God in Christ healed the hurt of human sin to all hearts which by faith were opened to his redemption.

Each of us can understand the summons of the cross of Christ to faithfulness and devotion to the uttermost. The Good Shepherd went to death for his sheep. Dark night, rough mountains, deep streams, thickets of thorn—all these—and death, were not too much for the Shepherd to endure as he sought his sheep which were lost. And he, "that saith he abideth in Him ought himself to walk even as he walked." He did his work without complaint, even unto death. Such love is his appeal to men.

"A lamb goes uncomplaining forth,
The guilt of all men bearing;
Laden with all the sin of earth,
None else the burden sharing!
Goes patient on, grows weak and faint,
To slaughter led without complaint,
That spotless life to offer;
Bears shame, and stripes, and wounds,
and death,
Anguish and mockery, and saith,
'Willing all this I suffer.'

"That Lamb is Lord of death and life,
God over all for ever;
The Father's Son, whom to that strife
Love doth for us deliver!
O mighty love! what hast thou done!
The Father offers up his Son—
The Son content descendeth!
O love, O love! how strong art thou!
In shroud and grave thou layest him
low
Whose word the mountain rendeth!"

DAILY BIBLE READINGS.

Mon.—Deliverance at the Cross (John 3: 14-15).
Tues.—What becomes of sin? (Mic. 7: 18-20).
Wed.—Joy at the Cross (Gal. 6: 14-18).
Thurs.—Peace at the Cross (Rom. 5: 1-11).
Fri.—Cleansing at the Cross (Heb. 9: 12-14).
Sat.—Sealed at the Cross (Eph. 1: 7-14).

* Y. P. Topic, May 16, 1909—John 19: 16-27, Luke 23: 33-42.

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C. BLACKETT ROBINSON,
Manager and Editor.

OTTAWA, WEDNESDAY, MAY 12, 1909

The advertisement for a Missionary
(appearing in another column) to assist
Dr. Wilkie at Jhansi, India, offers a
fine opportunity for highly useful work
to the right kind of man.

The Ministerial Association of Guelph
has done well in preferring a request
that the women shall either wear small-
er hats or remove them while in church.
The present fashion in headgear is not
helpful to devotion.

A lamentable state of affairs is that
brought to light in the investigation
into civic affairs now going on at Mont-
real. It appears a systematic bribing
of the police by the liquor sellers has
been practised. How can the law be en-
forced with a police force which can be
bribed to connive at its violation?

It seems a pity that Senator Cloran
should have withdrawn the bill to re-
strict the evil of divorce by forbidding
the re-marriage of the guilty party. He
promises, however, to reintroduce it
another session. We are also disposed
to favor the proposal of Senator Ross
that divorces should be dealt with by
the courts. Twenty-one divorces passed
by the Senate this session makes it look
as if divorce had been made easy. Some-
thing should be done to restrict it.

As a result of the closing of the col-
leges a considerable number of theo-
logical graduates will be available for
church work. Queen's University con-
tributed 12, Knox 20, Halifax 12, Mont-
real 11, Winnipeg 5, a total of 60, which
is an increase over last year. A large
number of students will also be avail-
able for summer work. The rapidly
growing West will require them all, and
there will still be the cry for more. An
interesting feature of this subject is the
fact that the twelve graduates of Queen's
were all licensed at once by the Kings-
ton presbytery.

SWEETNESS OF SPIRIT.

There are some Christian men who
somehow carry the charm of an attrac-
tive atmosphere with them. It is a
pleasure just to look at them. Even
when one differs in judgment with them
as far as the poles are asunder, one is
none the less drawn and fascinated by
them. There is such sweetness in their
spirit, such gracious gentleness in their
manner, such kind catholicity, such
manly frankness, such thorough self-
respect on the one hand, and on the
other hand such perfect regard for the
judgment of others, that one cannot
help loving them, however conscience
may compel conclusions, on matters of
mutual consequence unlike those which
they have reached.

Those are not weak men, either. What
people like in them is not that, with
the everlasting unvaryingness of a mir-
ror, they reflect back the thought which
is presented to them, and so are always
at an agreement with others. Sometimes
one is even more drawn to them when
they are in opposition because they are
so true and just that their respect car-
ries with it all the refreshment of vari-
ety with none of the friction of hostility.

Natural temper has something to do
with this. God gives a great gift to a
man when he gives him a sunny dispo-
sition, a candid spirit, and the instinct
of fairness in a controversy. It is ex-
ceedingly hard for some men to be just.
They are jealous, suspicious and morose
in their natural bent. It is hard for
them to believe good of others. It is
easy for them always to put the worst
construction upon matters. It some-
times seems as if it were almost more
than grace can do to transform their
tempers so that they will be just toward
any man against whom they have been
led to have a prejudice.

Regarding what has been done in the
past, it may seem as if it was too large
a task for the Protestant Church in Can-
ada to undertake to raise \$4,500,000 a
year for home and foreign missions. The
full amount may not be reached for a
year or two, but with the organization
brought about through the Laymen's
Missionary Movement it should not be
difficult. Mr. H. K. Casky, who took a
prominent part in the arrangements for
the recent Toronto convention, has
been appointed permanent secretary, and
with good organization the goal should
be reached.

Canada's fertile lands have not all yet
been discovered. E. H. Drury, chief
engineer for the proposed Hudson Bay
Railway, who has gone over the route
from Fort Churchill to Norway House,
by way of Split Lake, tells us that the
route is quite feasible, and that it
passes through a country rich in miner-
als and of fertile soil. For a great
distance north of Lake Winnipeg it is
suitable for grain growing. He is con-
vinced that before many years the
route of the Hudson Bay Railway will
be well populated. There is still a vast
work before the churches in the hinter-
land of Canada.

The hymn "Time in Flight," by Dr.
J. M. Harper, of Quebec, published last
week, has been set to music. Copies
will be sent free to ministers or choir-
masters on writing to the author.

QUEEN'S UNIVERSITY AND THE
ASSEMBLY.

The academic year has just closed
at Queen's and it is possible to look
back upon it and review the question
which has already received and will
still demand considerable discussion.
Last year the Assembly's committee
rendered a report which treated quite
generously the request for changes in
the constitution but this report after
a heated debate was rejected by a
small majority. This same time for
fresh consideration, but as we stated
then it could not be regarded as any-
thing like a final settlement of this
question. The question was bound to
come up again soon, and this year it
comes up in more comprehensive form
and with greater force behind it. Dur-
ing the year all the teaching and gov-
erning bodies of the University have
passed resolutions, either unanimously
or by very large majorities, reaffirming
the need for such constitutional
changes. In October last the Senate,
while retaining its former judgment,
handed the matter over to the Trustees.
The Trustees then passed the follow-
ing resolution by a vote of 16 to 8:

"The Trustees also beg to express
their opinion that the altered condi-
tion with which the University has to
deal in these later times call for the
removal of the denominational disabili-
ties in the Charter of the University."

Some of those who were in harmony
with the purpose of this resolution
thought the form of it might be im-
proved. Hence, at the meeting of the
Council held on the twenty-seventh of
April of the present year the follow-
ing resolution was carried by a large
majority:

"That the University Council, having
regard to the recent action of the Trust-
ees would approve of any wisely di-
rected effort by the Trustees, in har-
mony with the Church, to remove from
the Charter such denominational restric-
tions as might impede the develop-
ment of the University." On the follow-
ing day the Trustees held their annual
meeting when the following resolu-
tion was passed unanimously:

"That the Trustees having regard to
the needs of the University, and to the
action of the University Council as re-
ported in the minute of the 27th inst.,
regarding proposed changes in the
charter of the University, resolve as
follows:—

"The Trustees desire to express their
appreciation of the sympathetic and
helpful interest manifested towards the
University during its past history by
the Supreme Court of the Church, and
by many of the members of the
Church. They recall, how on previous
occasions the Church has assented to
changes in the Constitution of the Uni-
versity that tended to further its de-
velopment and to increase its useful-
ness. They believe that it would be
greatly to the advantages of the Uni-
versity to make further constitutional
changes. They, therefore, respectfully
ask that the Assembly will assent to
the removal from the Charter of such
denominational restrictions as might
impede the development of the Uni-
versity, and that the Assembly will ap-
point a commission to co-operate with
the Board of Trustees in regard to such
changes in the Constitution of the
University."

These resolutions show a steadily in-
creasing conviction on the part of those
who are carrying on the work of the
University in favour of such changes
as will modify the denominational
character of the Charter so as to ad-
mit of the reception of help from
sources that are now shut off. This

means that the Assembly must either grant the request or take a more real responsibility in supplying the needs and controlling the affairs of the University. This latter course we believe to be impossible, therefore the other issue ought to be faced calmly and generously. Even then we believe that a real and living connection can still be maintained between the Church and the University, and as the Assembly has never exercised effective control over its affairs the change is not so radical in fact as it appears on paper. Those who cannot accept this view have the opportunity and duty of propounding some scheme that will meet the difficulties of the case.

POPULAR GOVERNORS.

The announcement that Lord Grey will remain in Canada till the end of 1910, thus completing his full term of six years as Governor-General, will be received with unalloyed satisfaction. No person occupying the position has come into closer touch with the Canadian people, and has shown a greater interest in all that concerns the welfare of this country. The success of the Quebec Tercentenary, the greatest historical celebrations which Canada has ever witnessed, was largely due to Lord Grey's energy and enthusiasm; and in many other ways he has fulfilled the requirements of his position as representing the King in the most important of the British colonies. It is a satisfaction to know that His Excellency's experience has been of such a pleasant character that he is willing to extend his stay to the limit provided for under the constitution.

Speaking of the occupants of Government House, Canada is to have the opportunity of welcoming shortly a former resident at Rideau Hall, in the person of Lady Aberdeen, who comes in June to attend the meeting of the International Council of Women at Toronto, an organization in which she has always taken a very warm interest, and of which, if we mistake not, she was the founder. Lord and Lady Aberdeen when in this country were exceedingly popular, and were distinguished for the sympathy and support they were ever ready to give to all charitable and benevolent enterprises.

In the position they now occupy as the representatives of royalty in Ireland, they are no less popular. A writer in the Belfast Witness speaks of them as "benevolent fairies" "fitting about the country doing good," and places them first among the viceroys who have represented the sovereign in Ireland. To have so completely gained the confidence of the Irish is no small tribute to the qualifications which Lord and Lady Aberdeen possess. Lady Aberdeen, who will be accompanied by other prominent members of the Women's Council, is sure of a warm welcome at Toronto, Ottawa, and any other places she may visit during her stay.

"The Natural History of the Cuckoo," which bird lovers and students will find in *The Living Age* for May 1, is full of out-of-the-way and little understood facts relating to one of the most peculiar of birds. It is delightfully written, in a style free from technicalities.

FUNERAL REFORM.

Among the many meaningless tyrannies of conventionality, lavish and costly funerals are among the most apparent. The absurdity and wickedness of much of the expenditure connected with them is conceded on all sides, and yet such a potent thing is fashion that little or no effort is made to bring about an obvious and much-needed reform.

Well-to-do families have their resources taxed if one of their members has been called away. Retrenchment in expenditure is necessary to make up for the inroads occasioned by the costly demands of a fashionable funeral. What must it be in the case of hard-working and respectable mechanics and others who find that rigid economy must be a daily and a constant practice if they are to enjoy the ordinary comforts of life, and to live honestly. To them a lingering illness is a double sorrow. Much might be done if not to save the imperilled life, at all events to alleviate suffering and smooth the passage to the grave, had they the means; but their means are limited and their desires to benefit the sufferer are often unfulfilled. The end comes. Death has done its work, and the saddened home has an additional burden needlessly placed upon it, by the tyrannous dictates of fashion.

Relatives and friends are generally willing to be helpful in the time of trial. It would be shameful were it otherwise. Then comes the lavish display of ghastly funeral decoration, from the costly coffin with its cheap tinsel, the barbaric crape, the conventional mourning attire, and all the artificial display of the trappings of woe possible. The average funeral of the day is at variance with good taste, which in times of deep distress is always simple and unostentatious. It is no evidence of respect for the memory of the dead and esteem for the living to make a funeral procession as nearly as possible a histrionic spectacle. As long as there is a desire for vulgar display, these barbarous funeral customs will continue. In country districts the respectability of the funeral is sometimes estimated by the numbered vehicles in the procession.

The religious exercises in connection with funerals are it is to be feared to some extent responsible for the bad taste and expensiveness of existing funeral customs. Of course a faithful minister will avail himself of every opportunity of preaching the gospel. It is fitting that the consolations of religion receive prominence on such occasions. How often are these religious services looked upon as a necessary part of the funeral ceremony, in fact as necessary as the gorgeous hearse in which the remains of the deceased are borne to the grave. Then the temptation to extravagant eulogy of the virtues of the deceased and an unwarranted anticipation of the final judgment is one which some preachers of funeral sermons have considerable difficulty in resisting. The chief reason why so many funerals take place on Sabbath is because a larger procession can be had on that rather than on any other day.

The principal difficulty in securing reform in our burial customs lies in making a beginning. Those in humbler circumstances of life cannot so effectively take the initiative. It requires courage to break the bonds of custom. Working people are not lacking in courage, but their efforts might be misunderstood. It might be imputed to want of proper feeling and respect for the memory of the dead, to have a plain funeral, or it might be attributed to stinginess, imputations people, especially in their circumstances, do not like to incur. Those occupying more prominent social spheres have it in their power to bring about a much-needed reform in the manner of burying the dead. Let a few such have interments conducted with a moderate and decorous simplicity, and many others would be found willing to follow their example. Christian principle and Christian feeling alike countenance the committing of "earth to earth and dust to dust" with becoming reverence and simplicity.

SERVED HIM RIGHT?

A writer who signs himself "Presbyterian" says in an exchange, that while attending one of the Episcopal churches the other Sabbath evening he "was astonished and annoyed, in common with many other Presbyterians who are in the habit of appearing there at evening service, to hear the young clergyman who officiated raise the old and feeble cry of the Episcopalians that there should only be one Church in the world, and that by reason of its purity, the Anglican." "Presbyterian" thinks that it was "the very opposite of fairness and good taste" for the young man to assume such a self-glorifying and ostentatious tone, knowing, as he did, that there were many present who belonged to "dissenting denominations." "Presbyterian" evidently feels hurt. Most people will say, served him right. Had he and the others been in their own churches their feelings would not have been wounded. Besides the young man could not reasonably be expected to leave the offensive paragraphs out of his sermon because some strangers dropped in who should have been in their own places of worship. He prepared his sermon for an Episcopalian congregation and if Presbyterians or Methodists were there they had no right to complain. The remedy for this kind of grievance is simple—worship in your own church.

The introduction of old-age pensions in Great Britain has been the means of incurring financial obligations which are not easily met. The Chancellor of the Exchequer, in his budget speech, announced a probable deficit of \$78,810,000. The old-age pensions and expenditure on the navy is responsible for most of this. New taxes will have to be imposed, and they are being arranged to fall as far as possible on the wealthy classes. Land values will be taxed, no doubt to the satisfaction of the single taxers. The national debt now amounts to \$2,770,506,545. Can it be a good thing to have such a large public debt? It is not considered well for individuals to be deeply in debt, and why nations?

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

A HASTY JUDGMENT.

(By Sydney Dayre.)

"How well your plants look," said Esther Ward, one of Janet's friends, coming up on the porch, where she was seated with her aunt, to look at them. "How is your double crimson geranium getting along?"

"I haven't one of those, Lou. I've been wishing for one."

"You haven't one? Why, I am surprised."

"What is there surprising about that?" "One day, about two weeks ago, I went in to Miss Vale's"—

"Yes, she has a beautiful one. She promised to slip one for me."

"Exactly. She did."

"I hadn't heard of it."

"That is the part of it that surprises me. Emily Gardé was there, and Miss Vale gave her a double white one. And she asked her if she would bring to you, as she doesn't often see you; that is, Miss Vale doesn't—a geranium—that lovely dark crimson. It was in a little pot, growing nicely, and just promising a blossom."

"I have never seen it," said Janet.

"Looks queer, doesn't it? Well, goodbye."

Janet turned to her aunt with a flushed face.

"Did you hear that aunt Rachel?"

"I heard that Emily had not yet given you the geranium. She is out of town, isn't she?"

"Yes, for nearly two weeks. But, auntie, there's more about it. The day before she went away she brought me this white geranium, telling me that it was from Miss Vale."

"That is a little strange. How do you account for it?"

"There is only one way to account for it. What can there be to it except that she wanted the crimson geranium and—kept it, putting this white one off on me?"

"I don't think I would fully conclude that until you saw Emily."

"But, Aunt Rachel," said Janet, with a flush of anger deepening on her face, "what difference can that make, if Esther tells a straight story, and there is no reason to suppose that she does not? How mean and deceitful of her. I am going to write and tell her what I think of her."

"I wouldn't, dear."

"Why not? She deserves it."

"Be sure she does first. And even when you are sure, be careful what you write. Angry words spoken are bad enough, but written ones are worse, for they remain and bear their ugly witness against you long after your anger is over."

"I shall not get over it. I believed in her. I didn't think she was capable of doing a mean thing. I don't often see Miss Vale, now that she is no longer our teacher, and Emily thought she could keep it among her plants and on one would ever know. Well, I've done with her."

In her anger, as she bent over her stand of plants, their loveliness made no appeal to her. A tuft of white blossoms smiled up at her, and it was all she could do to avoid crushing it with a cruel hand. But she restrained the hateful impulse and turned away.

"I had a friend," began Aunt Rachel.

"And did she ever treat you as mine was treated me?"

"No, but there was a time when I was very angry with her."

"And did you get over it? I know I never shall."

Aunt Rachel was silent for a few moments, then went on:

"I suffered through it far more than

you will be likely to suffer through yours."

"Oh, I'm not going to let it make me suffer," said Janet. "I shall just let her know when she comes home that I have had enough of her."

"When my dearest girl friend and I went to the same school, we lived in the suburbs of a city. To go into it by train was a great treat, and one that came to us but rarely. But when a married sister of Jessie's moved into the city the dear girl was full of talk about the lovely times it would mean for us two. So one morning she came to me for a plan to spend the next day in town. We were to go in by an early train, visit art galleries, and everything else delightful that came our way.

"'Be sure you're in good time,' was her parting injunction. I obeyed it, expecting to be met at the station by Jessie's bright face.

"But she was not there, and I waited, at first tranquilly, then, as the train time quickly came, in nervous impatience. You may imagine the feelings with which I saw the train draw up.

"I waited a little while, still expecting her, and ready with my reproaches for her lateness. At length I went home, my heart raging with such anger and disappointment as I do not like to remember.

"It always seems to me," after a short pause, she went on contemplatively, "that we can not allow a storm of evil feeling to have its hateful way in our hearts and be ever quite the same. We can repent and resolve against sinning again, but the sneering, scorching flame must leave its result.

"It was a long way to Jessie's, but I would not have gone to her if it had been close by. There could be no extenuation for the way in which she had treated me. If she could not come she might have sent me word.

"I went home and wrote a letter—wrote to my dearest friend an outpour of the anger which filled my heart. I sent it, and then, in a multitude of new interests which crowded on me, it almost passed from my mind.

"All the summer my father had been cherishing a plan of taking us for a month's outing in the mountains. Opportunity for his getting away suddenly offered, and after hurried preparations, we left home the next day. At the last I begged one of my school friends to write me. But we were moving from one pleasant place to another, and her first letter missed and never found me. Her second I opened with a little sniff of anger for her neglect. I read it and felt my heart beat slower."

"What was it, Aunt Rachel?"

"She referred to a former letter, saying something like this: 'As I told you before of Jessie's sudden seizure two weeks ago, and how bad it was, you will not be much surprised to hear that they have given up all hope for her life.'"

"Oh, Aunt Rachel!"

"There was more to it, speaking of the brain fever which was sapping the dear young life of her mother's despair, etc.

"Well, well, Janet, you may imagine how I felt. In the shadow of the terrible facts, how small, how contemptible seemed the ugly feeling based on the disappointment of a day. We had no more letters, going from place to place; I, with a heavy cloud on my heart. I had lost my best friend, but the worst bitterness did not lie in that. I had been indulging to the full my anger against her while she had been suffering—dying—"

"Oh, dear!" Janet gave a little sign.

"As I thought."

"Oh?" said Janet, with an inquiring smile, as she went on:

"As we drove from the station the carriage would pass by Jessie's home. I had turned away my head in a paroxysm of misery when I heard a cry of delight from my younger sister.

"'Why—there's Jessie!'"

"There she was, sure enough, sitting at a window in an invalid chair, pale and thin, but turning her dear face toward us with a smile of greeting. Before long she was able to see me and tell me of her sudden seizure the morning on which I had been looking for her at the station. She had sent me a message, which some one had neglected to deliver. So that was the grievance I had been nursing."

"You wrote a letter?"

"It was some time before my mind was at rest about that letter. My very heart shrank as I thought of the bitter words in it. Surely, if Jessie had read it she never could forgive me. Her mother gave it to me one day.

"I opened it to see if it was anything of importance, as Jessie could not. There might be a great deal said about it, dear child," she added, with an affectionate smile, "but I think you have read the lesson for yourself. Jessie does not know of it; how I always loved that sweet woman."

"There's Emily Gardé," said Janet, as again, after tea, she sat on the porch. "And—she's coming in. I didn't think she'd have the face to."

"Emily it was, however, and a very bright face and lively greetings she brought. She removed a paper which surrounded two flower pots.

"Oh!" exclaimed Janet in the delight of a true flowerer. "That's a—a—"

"Calceolaria. One of the finest new varieties. I brought it home with me as a peace-maker."

"Yes, although I don't know that I needed to, for you didn't really know you had a grudge against me." Janet colored a little. "But I must tell you my story. Just before I went away, I was at Miss Vale's one day, and she gave me a little crimson geranium for you. Well, on the way home I dropped it. It was smashed to pieces. I felt dreadfully, and didn't want you to see it until mother had tried her hand on nursing it right again. It looks about as well as before now. In the meantime, I brought you the white geranium as a sort of salve to my conscience for not honestly telling you. And I didn't tell any lie, for I said it was from Miss Vale, which was the truth. So here is the crimson geranium, and I hope I may have the comfort of feeling as though I had made up for things."

Janet affectionately patted her friend's shoulder, giving her aunt at the same time a beaming glance.

"I don't think it needed any making up."

Then with a smile, as she took in more fully the glorious tinting of the calceolaria:

"Oh, Emily, don't you want to smash a few more of my plants?"

My mind was ruffled with small cares to-day,

And I said pettish words, and did not keep

Long suffering patience well; and now how deep

My trouble for this sin! In vain I weep For foolish words I never can unsay.

Yet I shall learn at last; though I neglect,

Day after day, to seek my help from Thee,

Oh, aid me, that I always recollect This gentlemanliness; and, oh, correct Whatever else of sin Thou seest in me!

—Henry Septimus Sutton.

The hand of the poor is the purse of God.—Du Vair.

LOST HIS FAITH IN GOD.

A small boy, new to the Sunday school, was greatly pleased with his picture card and its text, "Have Faith in God." On the homeward way, however, the precious possession slipped from his fingers and fluttered from the open street car and immediately a cry of distress arose. "Oh, I've lost my 'Faith in God'! Stop the car! Please stop the car!" The good-natured conductor signaled, and the car was regained amid the smiles of the passengers. One of them said something about the blessed innocence of childhood, but a more thoughtful voice answered: "There would be many truer and happier lives if only we older ones were wise enough to call a halt when we find ourselves rushing ahead on some road where we are in danger of leaving our faith in God behind us."

COUNTING MONEY BY ELECTRICITY.

The enormous increase of bank business could not be handled were it not for the ingenious electrical appliances now in use. Among them is the electrical coin counter.

This counter counts and sorts money into proper packages at the rate of 72,000 pieces an hour. This is seventy times faster than it can be done by hand by the most expert counters in the world.

The coins, after having been shovelled into a magazine behind the counting apparatus, are so allowed to run out upon a tilted tray which has a polished surface in which are little mortised places or indentations which can be adjusted to the size of a dime, half dollar or any other coin. As the coins slide across the surface of this tray those for which the little pockets are adjusted will drop into place and will be held until, by the touch of another button, the operator releases them and they are stacked and wrapped in paper so that the little piles can be easily handled.

HONEY.

Many people are very fond of sweet things, especially candy. Most of these sweets are made by man out of juices, by various processes, some of them quite complicated. One of them is made directly by God for us, for I know of only one that nature produces exactly in the form in which we use it, and that is honey. The bees make it, and just as it is, we eat it and enjoy it.

In Proverbs we are told that pleasant words are like honey, and surely whoever produces pleasant words is one of God's honey-makers. Hunters are always on the lookout for honey, and I wish to call your attention not so much to producing honey as to recognizing it.

Years ago whenever anybody told an old story, or uttered a familiar saying, some one was sure to say "Chestnuts!" To-day if anyone is hit by a remark, in some regions, some person present is sure to exclaim, "Stung!" I wish to suggest another expression, one of worship and praise. When some one utters a pleasant word at the table, show your appreciation by saying, "Honey!" When a compliment is given, a cheery word spoken, let some person present endorse it by saying, "Honey!" And even where the expression is not used, learn to find out all the honied words and deeds. Enjoy them, show appreciation of them. How much honey is made that no one even notices!—The Congregationalist.

Love which lasts is a condition of the mature mind; it is a fine compound of inclination and knowledge, controlled by reason, which makes the object of it, not a thing of haphazard, but a matter of choice.—Aron.

A LITTLE SONG.

Sing a song of summertime,
Coming by-and-by,
Four and twenty blackbirds
Sailing through the sky;
When the season opens
They'll all begin to sing,
And make the finest concert
Ever heard upon the wing.
Blackbirds, yellowbirds,
Robins, and the wrens,
All coming home again
When the winter ends.

Sing a song of summertime,
Coming very soon,
With the beauty of the May,
The glory of the June.
Now the busy farmer toils,
Intent on crops and money;
Now the velvet bees are out
Hunting after honey.

Well they know the flowery nooks
Bathed in sunshine mellow,
Where the morning glories are,
And roses pink and yellow.
—Youths' Companion.

AN EGYPTIAN FUNERAL.

A funeral in Egypt is indeed a strange sight, and the first one the visitor sees astonishes him very much. At the head of the procession march a corporate body of the blind and a certain number of men, who proceed at a quick step, singing a most jubilant air, while swinging themselves from right to left. Behind them comes the funeral car, or rather a sort of bier, bearing a great red shawl, in which the body is deposited. At the extremity of the bier, on a perch, is placed the turban or the tarbouche of the defunct. Two men carry this bier. They follow with such high spirits the movement of the head of the cortege that the corpse, rocked in every direction, seems to jump under the shawl that shrouds it. The women bring up the rear, some on asses, some on foot. The first row is formed of weepers or rather screamers, who send forth toward heaven at each step the shrillest notes. The weepers hold in their hand a handkerchief, with which they are not solicitous of wiping their eyes perfectly dry, but which they pull by the two ends behind their head with a gesture that would be desperate if it were not droll. On arrival at the cemetery they take the corpse from the bier to cast it, such as it is, into the grave. The grand funerals, however, take place with much more solemnity. An important personage is hardly dead in Egypt before his friends and acquaintances hurry to the house; during one or two days they eat and drink at the expense of the dead, or rather his heirs, indulging in the noisiest demonstrations. When the hour of the interment arrives a scene of the wildest character is produced. The slaves and women of the household throw themselves on the corpse and feign a determination to hinder it from passing the threshold. This lugubrious tragedy is played conscientiously; they snatch away the coffin; they belay each other with blows, and the most violent and frightful clamor is heard. At last the procession leaves the house and repairs to the cemetery, preceded by camels loaded with victuals, which are distributed to the poor hurrying in crowds along the road. All along the road the mourners and friends of the family fight for the honor of bearing the bier for an instant, and thus it passes or rather bounds from hand to hand amid the most frightful disorder. The interment ended, every one returns to the house of the dead to recommence the festivities, dancing and the mortuary demonstrations.—Selected.

Good words will do more than hard speeches; as the sunbeams, without any noise, make the traveler cast off his cloak, which all the blustering of the wind could not do, but made him bind it tighter.

A GUARANTEE OF SAFETY

Most of the "soothing" syrups and powders advertised to cure the ills of babies and young children contain poisonous opiates, and an overdose may kill the child. Baby's Own Tablets are sold under the guarantee of a government analyst that they contain no opiate or harmful drug. They can be given with absolute safety to a new born child. They cure all those minor ailments originating in disordered stomach or bowels. Mrs. F. Young, River Hebert, N.S., says:—"I have used Baby's Own Tablets for constipation and stomach trouble and when my baby was teething, and have found them the best medicine I know of for these troubles." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

HOW A PARTRIDGE DRUMS.

When I first came to Canada, I found there were various opinions as to the method of making the sound. One man, who read a good deal but rarely went into the woods, said the sound was produced by the bird's voice; some of the hunters told me the bird struck its wings on the log, and others declared that it struck them together over its back.

I did not much heed the book man's explanation, for all the woodmen laughed at it. I soon learned to discredit also the idea that the bird thumped the log with its wings, because, whether it stood on a stump or a stone, a rotten log or solid timber, the sound was always the same. Lastly, I did not believe that the wings were struck together, because, when a pigeon or a rooster strikes its wings together, the sound is always a sharp crack. At length, after watching the bird carefully, I came to the conclusion that it drums by beating the air only.

It is not an easy matter to get sight of a partridge when he is drumming, but I managed to do it by crawling on my hands and knees toward the bird, lying still while he was quiet, and only moving forward when he renewed his noisy courtship—for it is to woo and win his mate that Sir Ruffed Grouse indulges in these musical exercises. In this way I contrived to come within twenty feet without alarming him. Through the alder thicket I could just see his shapely form strutting about like a turkey cock; then, for a moment, he stood upright, with his feathers lying close. Suddenly his wings flashed, and at the same moment I heard the loud thump. Then, for a few seconds, he stood, looking about as though nothing had happened; but presently came a second flash and thump, and others rapidly followed at lessening intervals, until at last the serenade rolled away like the galloping of horses or the rumbling of distant thunder.—Ernest E. Thompson in St. Nicholas.

I think I know my Bible as few literary men know it. There is no book in the world like it, and the finest novels ever written fall far short in interest of any one of the stories it tells. Whatever strong situations I have in my books are not of my creation, but are taken from the Bible. "The Deemster" is the story of the Prodigal Son. "The Bondman" is the story of Esau and Jacob. "The Scapegoat" is the story of Eli and his sons, but with Samuel as a little girl; and "The Manxman" is the story of David and Uriah.—Hall Caine.

God loves to give, and He loves to have His people give. He does not like to have them covetous; He does not like to see them hoard; so, when we learn to give, and love to give, we become like Him.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

WESTERN ONTARIO.

Rev. F. W. Gilmour, B.A., of Pentanguishene, preached at Bradford last Sunday.

Mr. J. S. Clayton, B.A., a recent graduate of Knox College, is called to East Oxford and Blenheim.

The young people of the London Presbytery are aiming this year to raise \$500 for home missions, and \$500 for foreign missions.

London Presbytery nominates Rev. W. D. Reid, B.D., minister of Taylor Church, Montreal, for the chair of Practical Theology in the Montreal College.

Rev. A. McD. Haig, B.A., of Oro, accepts the call to West Lorne, Ont., and his induction to his new charge will take place on the 20th inst.

Meeting at St. Thomas last week members of London Presbytery were entertained at luncheon by the minister and ladies of Alma church, who were cordially thanked for their abounding hospitality.

The Presbyterians of Norwich are actively making preparations for celebrating next month the sixtieth anniversary of the organization of the church in that locality. Rev. J. A. McConnell is the minister.

At the last meeting of Barrie Presbytery the congregation of Pentanguishene asked to be separated from Wybridge. After considerable discussion a committee was appointed with instructions to visit the field and report at next meeting.

The engagement is announced of Miss Davena Mary McCrae, eldest daughter of Rev. Dr. and Mrs. McCrae, Wilton Grove, to Mr. Andrew Gordon Murray, only son of Mr. and Mrs. Jas. Murray, Westminster. The marriage will take place quietly in June.

Rev. W. A. Martin, pastor of Zion Church, Brantford, and Convener of the Assembly's Foreign Mission committee, will take three months' leave of absence. His many friends sincerely wish that he may return to his work completely restored to health.

The new Anglican Primate of All Canada, Archbishop Matheson, is a cousin of Rev. R. G. MacBeth, of Paris, and comes of a Presbyterian family, having been adopted in early childhood by relatives belonging to the Church of England. Two brothers are Presbyterian elders in the West.

The death is announced of Rev. John Hannie, who for 17 years was minister of St. Andrew's Church, Chatham, Ont. In 1876 he resigned and accepted an appointment under the Colonial Committee of the Church of Scotland in British Guiana, where he remained for 27 years, retiring six years ago from active ministerial work. Since then he has been living in England. At the time of his death he was in his 83rd year.

At the last meeting of London Presbytery the clerk presented the following statistical report for 1908:—Self-sustaining charges, 32; aid-receiving charges, 38; preaching stations, 59; communicants, 8,946, being an increase of 45; accessories, 759; infant baptisms, 252; adult baptisms, 63; elders, 305; Sabbath school and Bible class enrollment, 5,038; given for stipends, \$39,022; given for missions, \$24,872; all purposes, \$115,753; by women's societies, \$5,393; S.S. and Y.P.S., \$6,424; debt on property, \$65,612.

EASTERN ONTARIO.

Rev. G. I. Crow, of Ivy, declines the call to Omemee.

Rev. H. Cameron, of Morrieburg, has been visiting friends at Russell.

Rev. Mr. Bell, of Finch, preached the Avonmore pulpit vacant last Sunday.

Mrs. (Rev.) T. A. Sadler, of Cardinal, is the guest of her mother, Mrs. D. Meharey, Russell.

Rev. Mr. Monds, of St. Andrew's church, Carleton Place, exchanged pulpits with Rev. Mr. Horton on a recent Sunday.

Rev. R. MacKay, of Maxville, and Rev. W. A. Morrison, of Dalhousie Mills, exchanged pulpits on a recent Sabbath, when it was announced that Mr. Morrison was called to South Mountain. Should he decide to accept much regret will be felt by members of his present charge.

Much regret is expressed at the near prospect of losing Rev. W. A. Morrison, who has greatly endeared himself to the congregation at Dalhousie Mills, and upon their departure he and Mrs. Morrison will carry with them the best wishes of this congregation for continued success in the Master's service.

Last Sunday evening in Knox Church, Lancaster, Rev. John Pate, M.A., gave the first of a series of addresses on "Some great Religious Movements and their Leaders," taking for his theme "William Booth and the Salvation Army." Next Sunday evening the subject will be "John Wesley and Methodism."

The Rev. Dr. D. A. McPhail, late of Mount Stewart, P.E.I., was inducted to the charge in connection with the Church of Scotland, at Lochiel, on Friday. The Rev. Dr. J. Edgar Hill, of Montreal, presided and preached. He also addressed words of congratulation, counsel, and encouragement to the minister and congregation respecting their respective duties.

The men of Calvin church, Pembroke, to the number of nearly one hundred sat down to a luncheon provided by the young ladies of the Mission Band on Friday evening, and to hear an address from Dr. Grant of the Yukon, who gave a vigorous talk on manhood, and strongly urged on his audience the necessity of following in the footsteps of the Man of Nazareth if they wanted to be true men. Dr. Grant, despite his being a Scotchman, proved that he was not devoid of the saving grace of humor, and thrust his points home with many telling incidents. On the previous evening Dr. Grant addressed the Women's Home Missionary Society of Calvin church on his work in the hospitals and on the trail in the Yukon.

A new departure has been marked by the designation, by Toronto Presbytery, on the 26th ult., at St. Andrew's Church, Scarborough to the office of Deaconess, of Miss Lisea Glendinning. She is the first woman publicly set apart for this work under the sanction of the General Assembly. Miss Glendinning received her training in the Ewart Missionary and Deaconess Training Home, Toronto, and won the diploma of that institution at its recent closing exercises. She has accepted an appointment in St. Andrew's Church, Moose Jaw, where she will at once enter upon her work.

Rev. J. C. Robinson removes from Sharbot Lake to take another charge in Maitland Presbytery.

HAMILTON.

Presbytery met in St. Catharines on Tuesday, May 4th inst.

Rev. W. H. Sedgewick, of Central Church, preached at Binbrook on Sunday last.

Hamilton Presbytery appointed a committee to collect funds in aid of the Armenian sufferers.

Rev. F. W. K. Harris has been called to Chalmers and Barton churches, and the hope is entertained for a speedy settlement.

Rev. D. R. Drummond preached an inspiring sermon to the 91st Highlanders on Sunday. Mr. Drummond is chaplain of the regiment.

Rev. Mr. Van Wyck, upon the earnest solicitation of his attached people, has withdrawn the resignation which he read at a recent Sunday evening service.

During Rev. A. E. Mitchell's absence in connection with the campaign in the Kootenay, Knox pulpit is being acceptably filled by Mr. Norman McEachern, of Knox College, Toronto.

Hamilton Presbyterians are preparing to receive the commissioners to the approaching Assembly. The billeting committee is hard at work. Names of commissioners from some of the Presbyteries have not yet been received, but it is hoped that the lists may be complete this week.

The following are the Commissioners to the General Assembly from Hamilton Presbytery:—Rev. Dr. Lyle, Hamilton; Rev. Dr. Anderson, Burlington; Rev. Dr. Ratcliffe, St. Catharines; Rev. W. J. Day, Simcoe; Rev. W. T. Ellison, Cayuga; Rev. D. M. Buchanan, Jarvis; Rev. D. M. Robertson, Strabane; Rev. J. A. Wilson, Hamilton, Elders:—Messrs. Charles E. Gray, Hamilton; David Gibson, Caledonia; W. J. Quincy, Cayuga; Adam Craie, Port Dalhousie; John Madill, St. Catharines; George Black, Hamilton; Charles P. Hardy, Hamilton; George Urie, Carluke.

At Hamilton Presbytery Rev. D. R. Drummond, from the Committee on Statistics, gave the information that there are at present 40 self-sustaining congregations, with 50 ministers, an increase of two over last year; nine augmented congregations, with 11 preachers; five missions with seven preachers; increase of two. There are at present 5,848 communicants, which shows an increase of 336, and 12,936 adherents in the church. An effort should be made to stimulate systematic and proportionate giving in aid of missions. Sunday offering from the children in the Sunday schools was urged. If every member of every congregation would give 10c per Sunday the desired \$1,000,000 could be secured.

Says the Winnipeg Free Press:—Rev. Dr. Denny, one of the leading theologians in Great Britain, who has been the guest of Rev. Principal Patriok, of Manitoba College, has left Winnipeg to continue his journey to Vancouver. He has recently delivered a series of lectures in Halifax and he is going through to the Pacific coast to lecture in Westminster Theological college in Vancouver, the principal of which, Rev. Dr. McKay, was formerly one of his students in Glasgow.

PROGRESS IN THE MORMON BELT.

A very interesting event took place last Sunday, the 25th inst., at Magrath, being the dedication of the Presbyterian Church which has recently been erected in that growing town.

Rev. A. M. Gordon, of Lethbridge, preached a very appropriate dedication sermon from the text, Acts 26, 19. Rev. J. J. Baker, of Raymond (Baptist), assisted in the service, also the pastor, Rev. J. J. Cameron, who presided on the occasion.

The Raymond choir assisted in the musical part of the service. The church was well filled, a large number of people driving over from Raymond. The service was thoroughly appreciated and enjoyed by all present.

The opening of the new church in this part of Southern Alberta marks a red-letter day in the ecclesiastical history of Magrath. Two years ago the congregation comprised a mere handful who met in the school room for worship, but through the influx of settlers to the town and adjacent country the congregation increased so rapidly that it became necessary to erect a church to supply the pressing need. A united effort was put forth by the congregation which with the aid they have received from the Home Mission Fund, has resulted in the erection of the present neat and commodious building which reflects credit on the liberality and energy of the members and adherents.

A new organ has been installed by the "Ladies Aid," and a neat pulpit set adorns the platform. The pews, which are still in excellent order, were obtained from the old Presbyterian Church, Lethbridge. The seating capacity is about two hundred, and when the church is all completed, with fresh coat of paint, bell, etc., it will be quite an attractive building, and will doubtless give a fresh impetus to the cause of Christ in this important part of the province. It is a significant fact that this forms the sixth Presbyterian church which has been erected in "the Mormon Belt" during the past six years.

The Bibelat (T. B. Mosher, Portland, Maine) for May contains "The Fire of Prometheus," by Henry W. Nevins. This is a brief essay written in a beautiful style, and having in it much spiritual suggestion. Of its author we are told: "In 1895 Mr. Henry W. Nevins published his first volume. Since then his work as war correspondent and all-round contributor to leading English and American periodicals has made him a sufficiently well-known man of letters. That he has had the courage of several unpopular convictions; daring to criticize his contemporaries; Kipling for example, in a manner peculiarly his own, and, as one of a noble few has found something more than food for the laughter of Parliamentary fools in the demand for woman's right to vote, does not lessen our regard for his sense of equity and fair play. Quixotic indeed as such attitude may seem, one must never fail to take into account the marching morrows. We cannot do justice to the essay by quoting part of it, but we give here a brief poem by the author:—

At Thirty-five.

Now in the centre of life's arch I stand,
And view its curve descending from this day;
How brief the road from birth's mysterious strand,
How brief its passage till it close in grey!
Yet by its bridge went all the immortal band,
And the world's Saviour did not reach half-way.

I know no manner of speaking so offensive as that of giving praise and closing it with an exception.—Steele.

ABOUT JOHN CALVIN.

There are many yet unmentioned things, so far as we know, in the story of John Calvin's life. And there are other things that call for added emphasis.

It is worthy of recall that Calvin administered the communion monthly and required all who partook of the Lord's Supper to present themselves to him for spiritual examination. These recurring examinations, we dare say, were notable and exciting. We may presume they were needed in that day, and would be helpful now. They were an improvement upon the Confessional. It is easy to see how they would keep the eyes of church members upon the presence or absence of evidence of growth in grace. Would our flocks vote for the adoption of this practice. Whatever leads to the serious concentration of thought upon growth in the knowledge of our Lord Jesus Christ and the lack of it would be a great service.

One is impressed with the evidences of Calvin's consecration to the service of God as he notes this and that thing in his life. We note a new place, as it were. When he was besought to go back to Geneva and take up again his work there, from which persecution had driven him, he declined. But the appeals to return were impotent and convincing, and he finally announced his decision to return, in these striking words: "I am not my own; I offer my heart, as if slain in sacrifice, to the Lord." At all times, and now particularly, there is a call for such devotion to Christ among men. What an exemplar he was!

One needs to remember Calvin's words about the doctrine of the Reformation he systematized, and the ecclesiastical system he organized at their completion. These are the words: "We at length possess a Presbyterian court, such as it is, and a form of discipline, such as these disjointed times will permit." We see that he was fully conscious of their imperfection, and was laboring in full recognition of inability to go further, on account, as he expressed it, of "the disjointed times." We can not imagine fully the difficulties under which he labored, yet we know enough to wonder that he wrought so much, and did it all with so little admixture of error.

Looking back over the centuries at the religious, educational and political conditions of Europe at the time, it is a matter for wonder that his fame should have been so great and his influence so powerful. Beza, in two sentences, tells the story of his distinguished position, and gives the only reason therefor: "Calvin never spoke without filling the mind of the hearer with the most weighty sentiments. People flocked to him from all parts of the Christian world—some to take his advice in matters of religion, and others to hear him. He was courted by the good, and feared by the bad." It has been said of him that he was the most Christian man of his century. Geneva, under his influence, was the most thoroughly religious place in Europe.

The one sturdy dogma of Calvin, from which was worked out by inexorable logic and demanded by absolute necessities in order to the highest development of Christian character and ideal civil commonwealths, was his placing the Word of God on the pedestal as sovereign law to be obeyed as supreme with deathless loyalty and devotion. Out of this dogma was evolved in after times the divorce of church and State, the education of the people, modern democracy, civil and religious liberty and the high type of morals in civil and church life to which the great historians of the English-speaking people have pronounced fruits of Calvinism—an ism which they did not love—unsurpassed as the outcome of any other. This fact cannot be emphasized too much.

Calvin had ever before him an ideal Christian commonwealth for Geneva. This explains one of his crowning achievements, the establishment of the Academy in the city. To preaching as an abstract work, and to discipline, to which he was singularly devoted, he added religious education. At the time of Calvin's death, says one writer, 1,200 scholars were enrolled in the private school, and 300 in the Public school. The vast majority of those in the higher studies were foreigners attracted to Geneva by the fame of the school. * * * No school in all protestantism ranked higher in public repute for a century after his death. His honorable history has continued to this day, when it has long since become in name, as it was always in fact, the University of Geneva."

He died the 27th of May, 1564. His body, enclosed in a wooden coffin, and followed by the Synods, Senators, Pastors, Professors, together with almost the whole city, weeping as they went, was carried to the common burying ground, without pomp. According to his request, no monument was erected to his memory.

Beza writes of his personal appearance and traits: "He was of middle stature, of feeble health, courteous, kind, grave, and dignified in deportment. His frame was meagre, even emaciated; his face was thin, pale, finely chiseled—mouth well formed. He wore a long, pointed beard, his hair was black, his nose prominent, his forehead lofty, his eyes flaming. His dress was plain and neat; his habits were methodical in the extreme; his frame altogether too slight for his mighty labours."—Presbyterian Standard.

Rev. Dr. John Somerville, Treasurer of the Presbyterian Church in Canada, whose illness of some five weeks' duration has been causing some anxiety, is now rapidly improving. He will be out again shortly.

A kindly spirit of Christian friendliness was manifested at Saranac Lake, N.Y., when every Protestant congregation in the town offered the use of its place of worship to the congregation of St. Bernard's Roman Catholic Church until a new edifice can be built to replace the one recently destroyed by fire. The Methodists were quickly followed by the Presbyterians and the Episcopalians.

Rev. Jonathan Goforth, one of our missionaries in China, reached New York on Tuesday and set out immediately for Ottawa, where he delivered a stirring address Wednesday evening in Knox Church before the W.F.M. Society and a large audience, completely filling the spacious church. Rev. Mr. Goforth, who is home on furlough, is a missionary to Honan, and was a leader in the revival movement which spread over Honan and Manchuria last year.

A BOOK FOR MOTHERS.

Every mother is naturally anxious for information that will enable her to keep little ones in good health. The Dr. Williams' Medicine Co., have issued a little book which contains a great deal of information on the care of infants and young children that every mother ought to know. The book will be sent free to any mother who will send her name and address to The Dr. Williams' Medicine Co., Brockville, Ont.

No Sabbath, no worship; no worship, no religion; no religion, no morals; no morals, then—pandemonium—Crawford Johnson.

HEALTH AND HOME HINTS.

To keep the lamps from smoking, dip the wick in strong hot vinegar. Dry it before putting it in the lamp.

The best way to strengthen and promote the growth of the hair is to wash it every morning in cold water.

When shampooing never rub the soap directly on the hair, as it gums and is almost impossible to rub or rinse off. Always have the soap in some liquid form.

Plain white towels may be made ornamental by placing two rows of drawn work on each edge. The work may be fastened with red or blue, or with white. Overcast the edges just above the fringe.

Potato Fritters are very nice for supper, and are made in these proportions: Three large potatoes and three eggs, two tablespoonfuls of cream; boil the potatoes and beat them until they are light; beat the eggs very light, and mix them with the potatoes, add salt to your taste, beat the cream in last, mould the potatoes in round balls, sift flour over them, and fry until brown in hot lard; drain them on a napkin before serving.

The secret of success in keeping cod-fish soft and light when cooked in milk is that the fish must be picked in fine pieces and soaked in cold water for at least an hour; then pour cold water over it, and after draining it put it into the milk, which you have thickened with flour; let this cook just long enough to cook the flour, and the fish will be done. A minute or two before taking it from the fire, add some well-beaten eggs.

Bleeding at the Nose.—For bleeding at the nose, the best remedy, as given by Dr. Gleason in one of his lectures, is a vigorous motion of the jaws, as if in the act of mastication. In the case of a child, a wad of paper should be placed in the mouth and the child instructed to chew it hard. It is the motion of the jaws that stops the flow of blood. This remedy is so very simple that many will feel inclined to laugh at it, but it has never been known to fail in a single instance, even in very severe cases.

Shirred Eggs on Toast.—Buttered toast, one egg to each slice; butter; pepper; salt. Drop whole eggs into a dish. Set it in the oven. Let it remain there until the whites of the eggs are set. The moment the dish is taken from the oven break the eggs with a fork, and pepper, salt, and butter to taste. Then spread it on hot and crisp toasted bread, well buttered. Eggs prepared in this way are equally nice on Graham, brown, or flour bread, toasted.

Use for Old Papers.—Never throw away old paper. If you have no wish to sell it, use it in the house. Some housekeepers prefer it to cloth for cleaning many articles of furniture. For instance, a volume written by a lady who prided herself upon her experience and tact, says:—"After a stove has been blackened it can be kept looking very well for a long time by rubbing with paper every morning. Rubbing with paper is a much nicer way of keeping the outside of a tea-kettle, coffee-pot, and tea-pot, bright and clean than the old way of washing them in soda. Rubbing with paper is also the best way of polishing knives, tinware, and spoons; they shine like new silver. For polishing mirrors, windows, lamp-chimneys, etc., paper is better than dry cloth. Preserves and pickles keep much better if brown paper instead of cloth is tied over the jar. Canned fruit is not so apt to mould if a piece of writing paper, cut to fit the can, is laid directly over the fruit. Paper is much better to put under a carpet than straw. It is warmer and thinner, and makes less noise when one walks over it."

SPARKLES.

Everybody stumbles, but no man need lie in the mud.

Tripper: I say, Johnny, what do people in the country do when a wasp stings 'em?

Little Johnny (solemnly): Holler!

Irate Parent: Am I to understand there is some idiotic affair between you and that impecunious young Lord Bilarist?

Fair Daughter (very sweetly): Only you, papa!—Illustrated Bits.

"Why doesn't some one invent a new puzzle?"

"Cheer up; the spring change of railway timetables is about due."

The Wife: Give me that letter you just opened!

The Husband: Why?

The Wife: You turned pale when you opened it, and thrust it hastily in your pocket. I demand to see it.

The Husband: Here it is, woman. It is the bill for your Easter hat!

An English parson was lamenting the stormy weather to an old woman, and remarked that another hurricane was predicted from America. So he thought of offering up a prayer for fine weather. "Ah," exclaimed the old lady, "it would be a good thing if the Lord took the weather out of the hands of those Americans."

Child: Sav, pa.

Father: What is it?

Child: It must be pretty tough on a centipede when his feet get asleep.

He: Now would you women take the trouble to vote if you had a right to?

She: No, we wouldn't.

He: Then why are you making such a fuss about voting?

She: Because you men won't let us.

Henpecke: Every man has something to be thankful for!

Wigwag: What have you to be thankful for?

Henpecke: That I'm not a Mormon.

Teacher: Johnnie, do you know what a blotter is?

Johnnie: Yessum. It's de t'ing wot youse hunts fer while de ink gets dry.

"Do you know how to use a chafing dish?"

"Yes," answered Mr. Sirius Barker.

"I have some novel ideas on the subject."

"What are they?"

"The best way I know of to use a chafing dish is to punch a hole in the bottom of it, paint it green and plant flowers in it."

Papa was about to apply the strap.

"Father," said Willie, firmly, "unless that instrument has been properly sterilized I desire to protest." This gave the old man pause. "Moreover," continued Willie, "the germs that might be released by the violent impact of leather upon a porous textile fabric, but lately exposed to the dust of the streets, would be apt to affect you deleteriously." As the strap fell from a nerveless hand Willie effected a masterly retreat.

SUN AND SHOWER.

"Dear little April, why do you cry?"

"Oh, I've lost my piece of pretty blue sky!"

"But you're laughing now, and your eyes are dry!"

"Oh, I've found it again, you see—that's why!"

—Little Folks.

TOO MANY WOMEN

SUFFER IN SILENCE

When the Blood is Weak or Out of Order Disease is Inevitable.

Many women go through life suffering in silence—weak, ailing and unhappy. The languor and bloodlessness of girls and young women, with headaches, dizziness and fainting spells; the nervous ailments, back pains and failure of strength of wives and mothers; the trials that come to all women at the turn of life, are caused usually by impoverished watery blood. Dr. Williams' Pink Pills for Pale People have helped more women to the joy of good health and robust strength than any other medicine in the world. These Pills actually make new, rich, red blood, which reaches every part of the body, feeds the starved nerves, strengthens every organ, and makes weak girls and women bright and well. Mrs. A. Eagles, Dundas, Ont., says:—"I am writing this letter out of gratitude to let you know the great benefit Dr. Williams' Pink Pills have been to me. From the time I was a girl I suffered from weakness and fainting spells—was always doctoring but it did not help me. As I grew older I seemed to grow worse. My blood seemed literally turned to water. Sometimes I would faint as often as twice in a day. I suffered from indigestion. I could not walk upstairs without stopping to rest on the way, and my heart would palpitate so violently as to produce a smothering sensation. I grew so weak that people thought I was in consumption. I was in this dreadful condition when Dr. Williams' Pink Pills were brought to my attention and I began taking them. The first sign of benefit I noticed was an improvement in my appetite. Then I began to grow stronger; the color began to return to my face; the fainting spells disappeared and gradually I was brought to a condition of more perfect health than I had ever enjoyed before. This is what Dr. Williams' Pink Pills have done for me, and they have been of lasting benefit. It is proved by the fact that it is several years since they restored my health, and I have remained strong and well ever since." Dr. Williams' Pink Pills are a cure for all troubles due to impure or watery blood, such as anaemia, rheumatism, neuralgia, headaches and backaches, indigestion, St. Vitus dance, paralysis, etc. Sold by medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

WHAT AN EARTHQUAKE IS.

"An earthquake," writes Mr. Frank A. Perret, formerly honorary assistant at the Royal Vesuvian Observatory, in an article on "The Messina Earthquake" in the April Century, "is an undulating vibration of the ground resulting from some sudden movement of the underlying strata. This may be produced by a volcanic explosion, the breaking of a stratum of rock under strain, or the sudden intrusion of lava between the strata or into a fracture, the types respectively known as volcanic, tectonic, and inter-volcanic. My own impression in experiencing these shocks was that of a rubbing together of masses under pressure, which throws the adjoining material into vibration. If you put a little water into a thin, wide-mouthed crystal goblet, wet the fingertip, and rub it around the rim, a sound will be produced, and the water will be set in vibration, like the ground waves of an earthquake."

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MAIL CONTRACT

SEALED TENDERS addressed to the Postmaster General, will be received at Ottawa until noon on Friday, the 14th May, 1909, for the conveyance of His Majesty's Mails, on a proposed Contract for four years, SIX times per week each way, between HERBERT CORNERS and OSGOODS STATION RWAY. STATION, from the Postmaster General's pleasure. Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of Herbert Corners, Osgoods Station, Dawson and West Osgoods, and at the Office of the Post Office Inspector at Ottawa.

G. C. ANDERSON,
Superintendent,
Post Office Department, Mail Service Branch, Ottawa, 20th March, 1909.



MAIL CONTRACT

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

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

G. C. ANDERSON,
Superintendent,
Post Office Department, Mail Service Branch, Ottawa, 22nd March, 1909.



MAIL CONTRACT

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

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

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



MAIL CONTRACT

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

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

G. C. ANDERSON,
Superintendent,
Post Office Department, Mail Service Branch, Ottawa, 9th April, 1909.

4%	Capital Paid Up, \$2,500,000 Reserve 400,000	4%
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**Synopsis of Canadian North-West.
HOMESTEAD REGULATIONS**

A NY even-numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 28, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

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

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

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

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

W. W. CORY,
Deputy of the Minister of the Interior.
N.B.—Unauthorized publication of this advertisement will not be paid for.

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