

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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**BIRTHS.**

On Feb. 5, 1910, at 61 Cambridge street, Ottawa, to Mr. and Mrs. Hugh Thompson, a son. Both well.

At the Presbyterian manse, St. Stephen, N.B., on Feb. 8, 1910, to the Rev. Leonard H. and Mrs. Gibson, a son.

On Feb. 17, 1910, at Caintown, Ont., to Mr. and Mrs. J. A. Ferguson, a son.

On Feb. 20, 1910, at 370 Bank street, Ottawa, to Mr. and Mrs. D. J. Pattison, a daughter.

At Montreal West, on Feb. 15, 1910, to Mr. and Mrs. W. W. Robertson, Jr., a daughter—Brunhilda Anna.

On Sunday, Feb. 20, 1910, at Weston, Ont., to Mr. and Mrs. Nelson J. McEwen, a daughter.

At Beaverton, on Sunday, Feb. 6, to Mr. and Mrs. Stephen West, a son.

At Beaverton, on Sunday, Feb. 6, to Mr. and Mrs. Morris Stewart, a daughter.

**MARRIAGES.**

At the manse, Lachute, on Feb. 15, 1910, by the Rev. Thomas A. Mitchell, Harry Byrne, Hamilton, Ont., to Edith Jane Picard, Lachute, Que.

At the home of the bride's parents, Genoa, Que., on Feb. 22, 1910, by the Rev. Thomas A. Mitchell, Lachute, Peter Gordon, of Lachute, Que., to Katherine E. Boa.

On Feb. 9, 1910, at the residence of the bride's sister, by the Rev. Dr. Campbell, Cecil M. McLennan to Donald J. Sandilands, of Rock Island (late of Montreal).

On Feb. 8, 1910, at the residence of the bride's parents, Fraser avenue, Edmonton, Alta., by the Rev. W. G. W. Fortune, uncle of the bridegroom, Katherine Olivia, only daughter of Mr. and Mrs. Alexander Macquarrie, to W. Patrick Walker, of Calgary, third son of the Rev. and Mrs. P. Walker, of Westmount, Que.

**DEATHS.**

At 43 Avenue road, Toronto, February 22, 1910, Jessie Anne Craigie, wife of Donald McDermid.

At Toronto, on Feb. 19, 1910, Sarah Ann Payne, relict of the late John W. Manley, aged 93 years. Born in Exmouth, Devon.

At 42 Shannon street, Toronto, on Feb. 23, 1910, Margaret Wallace, relict of George Wallace, formerly of Brantford, in her 83rd year.

On Feb. 22, 1910, at 162 St. Edward street, Montreal, Christina Livingstone, eldest and dearly beloved daughter of Duncan and Grace Matheson, in her 17th year.

Entered into rest on Feb. 18, 1910, at Maybank, Que., William Macintosh, a native of Kingussie, Scotland, in his 91st year.

In Ernestown, Ont., on Feb. 25, 1910, Eleanor Jane Smith, widow of the late M. Clark, aged 83 years, 4 months and 17 days.

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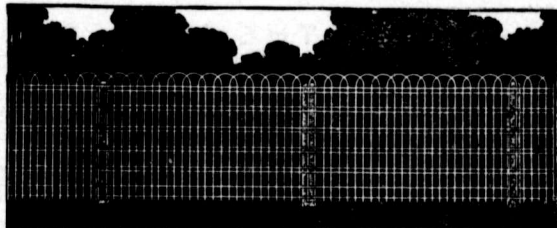
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# Dominion Presbyterian

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## NOTE AND COMMENT

The French Parliament appropriated \$4,000,000 in aid of the flood sufferers. The police report that 14,000 out of the 84,000 buildings in Paris were invaded by the flood.

In the New York investigation the cold storage men frankly object to a regulation requiring such food products to be tagged with the date when killed because they can now sell them to people who would not buy them if they knew how long they had been kept.

"The Scotsman" is informed that a movement is on foot to secure that the Rev. W. M. Clow, of Stevenson Memorial United Free Church, Glasgow, shall be nominated for the vacant chair of Practical Training and Ethics in the Glasgow College. The Rev. Dr. Drummond, the minister of the largest congregation of the old U. P. Synod in Edinburgh, is also to be nominated.

The Queen of England is said to be responsible for the courteous variant of the grunt "No trespassing" and "Keep off" signs with which some country estates bristle—the word is used advisedly. The grounds of her Norfolk bungalow having suffered at the hands (and feet) of curious sight-seers, she has caused signs to be put up with the gentlemanly legend, "Private property, please!"

Women are not now adopting (says the "Book Monthly"), as they did not very long ago, the names of men for purposes of authorship. The explanation is that at one time it was supposed to be an advantage to do so, thanks to the prejudice of the reading public. Now it is almost an advantage for a woman to write as a woman, so thoroughly has the feminine pen conquered the world of fiction. Perhaps one day we shall have a man reversing the old order of things by using a woman's name on the title page of a story.

Christianity is certainly making wonderful gains in the far East. John R. Mott, secretary of the World's Student Christian Federation, predicts that the next ten years will bring about as wonderful changes in China as have been brought about during the last forty in Japan. It was said after the Boxer trouble that Christianity would be a long time recovering in China. But since then the number of Christians has increased at least 150,000. Fifteen years ago there were only about 15,000 Christians in Korea. Now there are 200,000.

A committee appointed by the General Council of Korean Missionaries assembled in Seoul on the ninth of last October, consisting of Dr. James S. Gale, Dr. H. G. Underwood, the Rev. D. A. Bunker and Mr. Hugh Miller, send out the following call to prayer for Korea: "Through the evident guidance of the Holy Spirit the General Council of Evangelical Missions in Korea was led to decide to pray and work for a million souls in Korea this year. Therefore, because the present is without doubt God's opportunity for making Korea a Christian nation; and because Korea is the strategic point of the Far East, and to win Korea now means to help immeasurably in the evangelization of the East, we ask Christian people in all lands to observe Sunday, March 20th, as a 'Day of Prayer' for the million movement in the onetime 'Hermit Land.' Pray that through the gracious outpouring of the Holy Spirit upon the missionaries, the Christian Koreans and those who are still in the darkness of heathenism, the million may be more than realized."

The new Imperial Legislative Council of India, through which the natives have a larger share in the administration of the affairs of British India, opened its sessions at Calcutta January 25th. Lord Minto, Governor-General, presided, and in his opening speech described the event as a great historical occasion, which opened a new era; but he warned the natives that representative government in the Western sense is inapplicable to the Indian Empire and that the British administration will no longer tolerate the teachings of the revolutionary press.

The biography of Lord Kelvin, by Professor Silvanus Thompson, which is to be issued this month, will present the great scientist under several aspects unfamiliar to the general reader. Very few people know, for instance, that Kelvin had a share in designing the "Dreadnought" type of battleship, or that he regarded the swift cruiser as more effective. The patent compass, which Kelvin invented, was offered to the Admiralty without any suggestion of payment, but received with such apathy that he decided to patent it and bring it to the notice of the mercantile marine.

The Bishop of London told an amusing fish story the other evening, presiding at a dinner of the London school teachers. There was an old Scotch gillie with whom he fished in Scotland, said the Bishop, who always called him the "Meenister of London." The gillie always said to his fellows—"It will be all right when the Meenister of London comes; he is sure to catch a salmon." He had an inflated reputation. But he nearly converted all the gillies from Presbyterianism to Episcopalianism on one occasion. He said to them, "Now, old boys, six salmon before lunch." By an extraordinary coincidence he caught six 18lb. salmon.

The British Congo sections of the Cape-to-Cairo Railroad have been linked up and formally opened. This completes a continuous British line of 2,147 miles from Capetown. The section now opened is 134 miles in length, extending from the Chartered Company's terminus at Broken Hill to the southern frontier of the Congo Independent State. Work is in progress across the frontier on 160 miles of Congo line into Kantanga, which, it is expected, will be completed in the autumn of 1910. What, of good or ill, the final completion of the Cape-to-Cairo Railway may mean for Africa no man can prophesy, for it passes human estimation.

It is a significant fact that, prior to 1370 (the year which proved so fatal to the papal claim to temporal power), all evangelical effort was disallowed in Rome; the only exceptional period, possibly, being the limited one of the Roman republic when the city was held by Garibaldi. Since 1870, however, the door has been open, and there are now thirteen or fourteen church buildings in Rome, three English Episcopalian, one Presbyterian, two Methodist, four Baptist, one Waldensian, one German Lutheran and one of the "Free Italian Church." There are only four buildings rented by the Baptists. A great influence is flowing from the evangelical work in connection with these various places; and in the face of the fact that the Church of Rome held the undivided sway for centuries, the result is most encouraging. There is no just ground for impatience, but there is much to be thankful for and to rejoice over, and, above all, to pray earnestly for. The moral and social conditions of Rome have steadily improved in proportion to the decrease of the power of the Vatican in the city.

The effect of chemistry on civilization, says Dr. Maximilian Toch, has been greater than that of any other science. "Engineering made but little progress until steel and cement, two chemical products, were cheapened, simplified and made universal." Medicine owes to chemistry the discovery of synthetic drugs, and of anesthetics, and the progress that has been made in the study of metabolism. The twentieth century promises even to outstrip the nineteenth in chemical progress, which will lie in the direction of controlling foodstuffs applying the raw material in the earth, and refining of metals.

Sweden very naturally prides herself in owning as one of her daughters Miss Selma Lagerlof, to whom has been awarded the Noble Prize for literary achievement in 1909. She is recognized by the Swedes as a prose poetess of unusual merit, and is esteemed some what as Schiller is admired by the Germans. Her writings cover a wide range and have exerted a positive influence on the national character. The prize was awarded not on the basis of any single work; but in recognition of her substantial work as a writer. A description of her says she is "a modest and rather shy woman, of very attractive personality. She is an ardent lover of nature, with a passion for flowers and the ability to diffuse their perfume through her books."

There is no doubt that monopolies do get a considerable share at present, and that the prices of many things are higher in consequence of complete or partial monopoly. The cold storage houses may not be monopolies, but they greatly reduce competition. A large portion of food products are put in their hands, either by purchase or storage, and held for monopoly prices. They are sometimes permitted to spoil rather than allow competition to fix the price. More often goods are held until they greatly deteriorate. Food products coming out of cold storage will not keep as long afterwards, and sometimes spoil on the purchasers' hands. More often they are consumed with loss of flavor, really worth no more than a fraction of fresh products, although sold at monopoly prices.

Our esteemed contemporary, the Herald and Presbytery, says: Attention has been called to the fact that the Monroe Doctrine would require us to protect Canada from seizure by any foreign power which was at war with Great Britain. The doctrine, long accepted, is that the United States will not permit any European power to extend its possessions on this continent, or to acquire new territory here. Many years ago we specifically pledged our army and navy to defend Spain in her possessions in Cuba if they should be threatened by any European power. The same rule would hold with Canada, and the Monroe Doctrine would require us to come to its defence if threatened by France or Germany. The suggestion made by Andrew Carnegie and others, that Great Britain guarantee our Pacific Coast against attacks in return for a promise to defend British Atlantic possessions, would therefore seem to be in our favor. The Monroe Doctrine would make it for our interests to do that, anyway. With a definite treaty to this effect, we would not be compelled to send any ships, since no nation would attack the Atlantic Coast of Canada, defended by the United States as well as Great Britain. On the other hand, the British Pacific fleet might save our Pacific Coast from serious loss. Great Britain always has a fleet in the Orient, and could get ships to our coast ahead of Japan or any Asiatic power; or could follow them across to fight on this side, if necessary.



SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWSTHE CIVIL SABBATH AND LORD'S  
DAY LEGISLATION.

The "Canadian Publishing Association" has issued the first number of "the Dominion Sentinel." While it announces that "it is not published in the interest of any class whatsoever," yet every signed article is the product of a Seventh Day Adventist preacher or leader, and all its 48 pages are devoted to earnest explanations and exposition of the views of that body concerning Lord's Day Legislation. Many times have we obtained the publications of Seventh Day Adventists, and whether books, pamphlets, periodicals, or leaflets, they were without exception declared to be published by some association the name of which would never suggest the society in whose interest the publication was issued. Very clearly this journal is issued in the interest of the people who are opposed to all legislation in regard to the Lord's Day.

Again and again in its 48 pages the writers declare that Lord's Day legislation in general, and the Lord's Day Act of Canada, in particular, is religious legislation. It is said to be an effort to "enforce the ten commandments by law," "a purpose to bring about a strict (religious) observance of the Lord's Day, by law"; a law "enacted under the plea to benefit men, often used to oppress him." &c. &c. Yet in the whole 48 pages there is not named one section, sub-section, or clause of the Lord's Day Act that proves the charge that it is religious, or that in any way substantiates the specious charges of these Seventh Day Adventist writers.

The fact is that the Lord's Day Act nowhere seeks to enforce religion. Its single purpose is to preserve the civil rights of citizens throughout the Dominion to that day as their weekly day of rest. When the act was before the Canadian Parliament in 1906, for enactment, an effort was made by Seventh Day Adventists, and other Saturday Sabbath keepers, to secure an amendment which was of a purely religious character. In fact the only effort to secure religious legislation in connection with the Lord's Day Act was promulgated by the Saturday Sabbath keepers.

Much emphasis is given in this "Sentinel" to the right of liberty of conscience, and to worship as each person chooses. On the front page and in several other places Queen Victoria's well known words are quoted, and are foreed: "Firmly replying on the truth of Christianity." \* We declare it to be our royal will and pleasure, that none be in any wise favored, none molested, or disquieted by reason of their religious faith or observances." This right and liberty to worship in peace is guaranteed throughout the empire by act of Parliament. In this Dominion, R. S. C., 1906, Chap. 146, sec. 198 to 201, safeguard the civil right of every citizen to the practice in quietness and without interference of any religious rite or ceremony, according to the conscience of that citizen. This legislation, dealing directly with religion and religious worship, is accepted, acted upon, and by implication, highly commended in every article in this paper.

This writer, however, most frequently insists that the Sabbath is only, always, and singly a religious institution; and that at no time, nor under any circumstances is the Sabbath civil in its character. Yet the Sabbath has always been civil as well as religious. The same command which says, "Remember the Sabbath day to keep it holy," also commands that the day shall be a day of rest, when neither thou, nor thy wife, nor thy son, nor thy manservant, nor thy cattle, nor thy stranger that is within thy gate," shall do any work. It is truly civil as

well as religious. A Sabbath law is a six-day law, kindred to an eight-hour law, the first protecting the weekly rest after six days of labor, and the other protecting the daily rest after eight hours of labor. In both cases, "the liberty of rest for each, demands the law of rest for all."

The civil character of Sunday laws is well stated by the Supreme Court of New York, in a recent case:

"As a civil institution it (the Sabbath) is older than the Government. The framers of the first constitution found it in existence; they recognized it in their acts. The stability of Government, the welfare of the subject, and the interests of society have made it necessary that the day of rest observed by the people of a nation be uniform, and that its observance should be to some extent compulsory, not by way of enforcing the conscience of those upon whom the law operates, but by way of protecting those who desire and are entitled to the day.

"The Christian Sabbath, as one of the institutions of religion, may be protected from desecration by such laws as the Legislature, in their wisdom, may deem necessary to secure to the community the privilege of undisturbed worship, and to the day itself that outward respect and observance which may be deemed essential to the peace and good order of society, and to preserve religion and its ordinances from open reviling and contempt, and this not as a duty to God, but as a duty to society and the State."

It is necessary that the purpose of the Lord's Day Act and the aim of the Lord's Day Alliance be clearly understood by the people. Hence the statements of the "Sentinel" should be corrected, and the object of its publication distinctly made known.

## TORONTO.

On the third anniversary of Rev. W. B. Findlay's pastorate of St. Enoch's church, Mr. Findlay was presented before a pulpit gown and Mrs. Findlay was made the recipient of a parlor suite.

We regret to notice that Rev. Dr. Shearer met with an accident which will render it necessary for him to be laid up for a week or so. If possible he will be taken to the home of his brother-in-law, Dr. Johnston, of Burford for rest and treatment.

At the meeting of Presbytery, Rev. H. R. Pickup, B.A., was called to the co-pastorate of College street Presbyterian Church, with its present pastor, Rev. Dr. Alex. Gilray. Rev. Mr. Pickup has acted as assistant pastor for some time. The induction will take place on March 17.

The Rev. S. T. Martin of Streetsville, reported to Presbytery for the Moral and Social Reform Committee, recommending in part the establishment of local councils in every congregation in the city, with social work among boys from twelve to eighteen years of age as one of their principal objects.

Rev. A. Logan Geggie in the Dunn Avenue Church, preached on "Some Enemies of Our Social Order." One of these enemies was betting or gambling. He pointed out that this was not the first time a moral question had been discussed in the Dominion Parliament, and he thought such discussions helped to clear the atmosphere. He took the ground that while it might be a question with the Parliament as to whether or not race-track betting should be permitted, there was no question in the minds of fair and unprejudiced men that it was wrong to legalize betting. He ridiculed the plea among boys from twelve to eighteen years of age as one of their principal objects. He said that speed animal was not the most useful horse, and in respect of usefulness the Clydesdale was the more important.

A CHERING REPORT OF TEMPERANCE  
WORK IN IRELAND.

After reading of the blunder made by the United Kingdom Alliance, the British Temperance League and other prohibition leaders in England, in committing their movement to one political party, it is refreshing to turn to the report of the annual meetings of the Irish Temperance League, which appeared in the Belfast Witness. For despite the fact that these meetings followed immediately on the general election, in which the temperance issue bulked large in the eyes of so many supporters of the cause, it was manifest that the responsible heads of the league had kept it free from all party bias, concentrating all their efforts on real practical temperance work on purely temperance lines, so that Archdeacon Spence could say that on the platform of the temperance league they had no politics only "the promotion of temperance."

The annual report contained the following:

"The hundreds of earnest temperance workers who from year to year have labored so persistently in sowing temperance truth, have, during the past year, been reaping a rich harvest. North, South, East and West. Men and women have been signing the total abstinence pledge in such numbers as to cheer the hearts of all who believe that the temperance movement lies at the foundation of all social reform. The great advance is not confined to one part of the country, or to any particular section. The "Catch-My-Pal" movement during the last few months of the year has swept over the North of Ireland more like a great religious revival than any of the previous temperance movements. Phenomenal success has also attended the efforts of the missionaries of the Roman Catholic Church, more especially in the South and West.

"The number of licenses for the sale of intoxicating drinks issued continues to decrease. In 1902, there were issued 17,761 publican's licenses. In 1909, the number was 17,273, showing a decrease of 488. Previous to the passing of the act of 1902, the number had been increasing at the rate of nearly 100 per annum. There is also a decrease in the number of spirit grocers and beer retailers and much fewer occasional licenses have been issued. At no previous time in the history of temperance reform in this country has the outlook of the total abstinence movement been so cheering. The work done in day schools, Bands of Hope, the various temperance societies and orders, and in the pulpits, is bearing fruit all over the country. In the darkest days the Irish Temperance League, without faltering, prosecuted its mission, and can to-day rejoice with those who are reaping the rich harvest. The modern movements are being well organized; all the social customs which have in the past bolstered up the drink traffic are yielding to the attack, and are gradually changing or disappearing. Places where temperance refreshments can be obtained, and also places of recreation are being provided in all parts of the country. The leaders of the medical profession are nobly helping to remove the false estimate in which intoxicating drinks have been held, and the leaders in all religious denominations are taking a share in the fight against "the enemy of the race." Social reformers are realizing, as never before, the influence which "drink" exercises in the demoralization of the people. It is only in the region of legislative temperance reform that the outlook is not encouraging.

But this will come, for a people properly seized of the facts in regard to the evils of drink will not long tolerate legal fostering of the traffic therein.

ULSTER PAT.



## NEW MACKAY PRESBYTERIAN CHURCH.

This substantial and stately church edifice, so auspiciously dedicated last Sunday by special services conducted by Rev. Principal Gandier, D.D., of Knox college, Toronto, adds another to the numerous fine churches which adorn the Capital. Built of stone in its entirety it presents an imposing appearance. In the front, facing MacKay street, there are three heavy oaken doors, separated by immense stone piers. Above these are three large windows, all of which are surmounted by a large cut stone arch. On the northeast corner stands a massive tower. On the southwest corner is an office lighted with three oblong windows, corresponding with the lower windows in the tower. The tower doors and the three front doors are finished in golden oak. Throughout the windows are of a very heavy leaded glass of chaste design. Heavy buttresses support the walls at many points.

The interior is finished in golden oak. Ten columns, spanned by arches, support the roof. The ceiling is divided into squares by exposed beams. The floor slopes towards the pulpit in saucer shape. The seating arrangements are in amphitheatre style, so that every pew commands a clear view of the preacher. The pews are built of ash, with oak ends, and are of a modern design.

The screen separating the auditorium from the vestibule is three quarters glass and artistically panelled. The vestibule opens into the tower room at one end and into the church office at the other. Three doors lead from the vestibule into the nave, and above the vestibule is a gallery with a seating capacity of 100.

The lighting system is very complete, there being four hammered brass chandeliers, three with eight lights and one with twelve, suspended from the ceiling by heavy brass chains. On the columns and walls are corresponding double brackets.

The pulpit and minister's settee are of quarter cut oak, artistically hand carved. The choir gallery, behind the pulpit, is built to accommodate thirty singers. The pipe organ, installed in the old church three years ago, corresponds with the furnishings of the new church. It possesses an excellent tone.

The whole property is valued at between \$45,000 and \$50,000. Mr. D. J. Mackenzie, secretary of the Ottawa Builders' exchange, is chairman of the board of managers and also of the building committee. Mr. T. B. Rankin is secretary of the building committee and financial secretary of the church.

The pastor, Rev. P. W. Anderson, as well as being closely interested in Mackay church, is also active in the larger work of the Presbyterian church of the city, being moderator of the Presbytery of Ottawa, president of the Presbyterian Ministerial association of the city, and a member of the trustee board of Ottawa Ladies' college.

Three largely attended and important services on Sunday marked the opening of the new Mackay church. While the dedication service was in the morning the stately and beautiful auditorium was crowded morning, afternoon and evening. A unique feature of the first service in the new church was three baptisms, which were performed in the presence of the congregation by the pastor, Rev. P. W. Anderson. Those baptized were Helen May MacKay, daughter of Mr. and Mrs. J. K. Jeffery, of Eldeau terrace; Victoria Elizabeth, daughter of Mr. and Mrs. Thomas J. Jackson, of Springfield road, and William Raymond, son of Mr. and Mrs. William T. Cassidy.

Reference was made by Mr. Anderson to the presence of Earl Grey and party from Government House, and during the service the congregation sang the National Anthem. Another feature of the service was the sing-

ing of a hymn composed by the first pastor of MacKay, Rev. Charles I. Cameron.

A powerful sermon was preached by Rev. Principal Gandier, of Knox college, from the text "Other men have labored and ye have entered into their labors." He pointed out that the people living now were the heirs of all the labors of former generations, remarking that this means all the more responsibility on Canadians and on the church. He emphasized this responsibility in connection with the great immigration coming to this country, and how necessary that they should be met with good pure religion and pure family life.

In the afternoon the service was particularly for the Sunday school. It was conducted by the superintendent, Mr. T. B. Rankin, and was a bright service with plenty of singing, in which the Sunday school choir of about forty voices took part. The Sunday school orchestra also assisted. There was a special set of responsive readings arranged and a short address was given by Rev. Principal Gandier.

At the evening service Principal Gandier made an appeal for young men to enter the ministry and also to go into the mission fields. "There is no sphere of service in this world which is greater than that of the Christian minister or missionary."

## NOTES FROM KINGSTON.

The Presbytery of Kingston met in St. Andrew's Church on the first day of March at 10 o'clock and continued its sittings till late at night. Twenty-three ministers were present, and five elders, Rev. Mr. Kerr having accepted the call to St. Andrew's, Belleville, arrangements were made for his induction on the 18th inst. A call was sustained from the congregation of Newburgh, etc., to Rev. A. Thompson, B.D., late of Rothsay, and appointments made for his induction. Reports of special committees were received. The one on a change in the time of the meeting of Synod, was in favor of still meeting in spring, but not later than the first week in April. That on the amalgamation of Y. P. S. with S. schools, opposed this, and that on the supply of vacancies, generally approved of the method submitted. All those were agreed to. Progress was reported in the Home Mission fields, especially in giving to the schemes of the church, and the very large addition to church membership. Augmentation makes little progress, though the congregations concerned are generally in a satisfactory condition. Eleven students about completing their preparatory studies, apply for license at a meeting of Presbytery on the 28th April. The Foreign Mission Committee asked that a missionary committee be appointed in every congregation, and that the duplex envelope system be adopted. Rev. Mr. Rohold is to be invited to visit some of the congregations. Moral and Social Reform is making progress, gambling now the object of attack. The Presbytery highly approve of the bill against gambling now before the Dominion Parliament. Commissioners to the General Assembly were appointed as follows viz:—Ministers by rotation, Revs. Drs. MacKie, Cumberland, Shearer and Henry, and by ballot, Principal Gordon, Conn and Binley; elders, Prof. Matheson, G. M. Macdonnell, J. M. Strang, Prof. Morrison, Prof. McClement, D. A. Shaw, and J. McIntosh. Church Life and Work was fully reported on, showing a decline in some important respects. Systematic beneficence is making progress; but much is required in order to attain a right position on this important subject. Sessions should act decidedly, and secure the adoption of a good method of collecting.

The Presbytery of Brockville elected the following commissioners to the General Assembly: Ministers—Revs. Norman McLeod, D. O. McArthur, C. E. A. Pocock, A. G. Rondeau; elders—T. J. Storey, J. Thompson, Athens; R. H. Montgomery, Morrisburg; James Cumming, Lynn.

## WESTERN ONTARIO.

Rev. J. S. Hardie, late of Listowel and formerly of Ayr, was inducted at Ashfield.

Rev. W. Reid, M. A., of Bridgen, was able to preach on the 27th ult., after a brief illness.

The Superior Presbytery has accepted the resignation of Rev. W. H. L. Rowland as pastor of St. Andrew's church, Fort William, to take effect on last Sunday in April.

Rev. G. Seaton Milligan, M. A., a member of Kingston Presbytery, has been given a unanimous call by Pleshinton, Elmhurst and Proton Station congregations. The stipend offered is \$850, with four weeks' holidays.

On Sunday morning, Jan. 30th, Rev. W. R. McIntosh, of Elora, having just completed the tenth year of his pastorate, gave some interesting statistics. During the decade Mr. McIntosh officiated at 53 marriages, 118 baptisms, and 124 funerals. Of those buried 57 were over 70, 24 over 80, 4 over 90 and 11 under 1 year.

At the recent meeting of Saugeen Presbytery the proceedings were largely routine. Rev. A. B. Dobson, of Fordwich, was elected moderator for the current year. It was decided to ask sessions as to the desirability of instituting an evangelistic campaign in the Presbytery, and if so, what time would be most suitable. An interesting report was received from the Moral and Social Reform Committee. Presbytery expressed its approval of local option and guaranteed its support to that cause. It also expressed strong disapproval of race-track gambling and of the "white slave" traffic. Arrangements were made for the supply of Cedarville and Espin provided the student in view will accept the appointment.

## LIFE MEMBERS W.F.M. SOCIETY.

New life members of the W. F. M. Society to whom certificates have been issued in February:

Miss Donna McInnes, W.F.M.S. Auxiliary, Vankleek Hill; Mrs. Daniel Strachan, presented in the name of Rosedale Auxiliary, Toronto; Mrs. D. D. McLennan, Willowdale Auxiliary, Red Deer; Mrs. Frank W. Charteris, Church Auxiliary, Chatham; Mrs. Hugh Masson, from Mrs. John M. Empey, Calgary, Knox Church, W.F.M.S. Ottawa; Mrs. G. D. Forbes, W.F.M.S. Auxiliary, Hespeler; Mrs. John Tower, presented by St. Andrew's Church Mission Band, Belleville; Mrs. W. R. Knapp, Chicago, Ill., presented by Cecilia Jeffrey Auxiliary, Ingolf, Ont.; Miss Jennie E. Ferguson, presented by the Misses Ferguson, in memory of their mother, St. Andrew's Church Auxiliary, Smith's Falls; Mrs. David Patterson, presented by W.F.M.S. Auxiliary, Rodney; Mrs. G. F. Gibson, MacKay Auxiliary, St. John's Church, Vancouver; Mrs. J. G. Scott, MacKay Auxiliary, St. John's Church, Vancouver; Mrs. A. P. Campbell, Christ's Church, New Zealand. In commemoration of the twenty-fifth anniversary, Knox Church Auxiliary, St. Thomas; Mrs. H. S. Seaman, St. Stephen's Auxiliary, Winnipeg; Mrs. John Whitesides, W.F.M.S. Auxiliary, Huntsville; Ruth Pitblado Kent, Westminster Auxiliary, Winnipeg; Mrs. John Cavers, presented by St. Andrew's Church, Auxiliary, Carleton Place; Mrs. J. J. Monds, presented by St. Andrew's Church Auxiliary, Carleton Place; Mrs. Hugh McPhail, presented by W. F. M. S. Auxiliary, Orillia; Mrs. S. H. Brown, presented by Westminster Presbyterial, B. C.; Mrs. Wm. Green, in loving memory of her son, Walter, St. Andrew's Church Auxiliary, Scarborough, Elmsmere; Mrs. H. J. Allsopp, presented by Kew Beach Auxiliary, Toronto; Mrs. F. P. Sym, of Warton, was incorrectly entered as Mrs. F. P. Lynn; Mrs. Jas. Gray was presented by Bonar W. F. M. S. Auxiliary; Miss Fraser, Emerson. By an error in December Eldings Mrs. James Gray, Rockwood, appeared as Mrs. James Craig.

We are not surprised that there are empty dinner pails where men close the factories and open the saloons.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## WHEN STORMS ARISE.

By Professor James Stalker, D.D.

More miracles, and of still greater variety! It is generally allowed by the most modern thinkers that there was a healing ministry which formed no inconsiderable portion of the Saviour's earthly career. To this, however, some would restrict the miraculous activity of Jesus; and they are fond of citing recent instances of mind-healing and similar practices, as if these explained the kind of power exercised by him. How inadequate this is to account for the miraculous element in the Gospel-records will be manifest to any one who recalls the healing of a leper studied in last lesson; and, in to-day's lesson, the stilling of the tempest is a miracle of a totally different kind from miracles of healing; to the explanation of which mind-cures and the like contribute nothing whatever. Yet such miracles occur in considerable numbers in the record—miracles wrought upon nature, as they may be called.

If possible, more astounding are the instances in which he raised the dead; yet, in his reply to the messengers of the Baptist, Jesus included these in his ordinary proceedings. There is no difference whatever in the tone in which these different kinds of miracles are related; they are all told with the same simplicity and naturalness; and they all combine in shaping the image of our Lord which rises up in the Gospels and has imprinted itself indelibly on the mind of the world. The other miracle in to-day's lesson belongs also to a kind by itself,—the casting out of devils,—and the present instance is a stupendous one, hardly less remote from ordinary experience than the physical miracle itself. No doubt the analogy of modern mental cures might be suggested here; but there are more sayings of Jesus than one which prove that, in performing miracles of this class, he was conscious of being in conflict with a personal power of evil standing behind all the sin and misery of the world, and of overcoming it.

The Storm Without.—As Jesus goes down first into the boat, the disciples following, it is evident that he is tired out with labors; and so he falls asleep at once, and does not awake even when the storm is raging. Inland seas surrounded by mountains are liable to sudden tempests; and the water which, at one hour, is peaceful as a sleeping child may, the next, be furious as an unchained wild beast. Peter and John and their companions were experienced mariners; but the hurricane which now descended on their boat was so sudden and bewildering that even they lost their habitual self-control and roused their sleeping Master with the short, sharp cry, "Save, Lord; we perish." In reply he called them something like cowards. As men and as sailors they ought not thus to have lost their nerve; but their worst fault was that they had shown little faith in him. They were immortal till his work was done, and that they could not perish while he was in the same boat.

True faith in Jesus imparts calmness even in the most alarming circumstances. Thus John Wesley, on his first voyage to America, encountering a tempest, was so struck with the behavior of some Moravians on board, in contrast with the terror exhibited by himself and the other passengers, that the conviction was forced upon him that they were acquainted with a secret of which he was not yet possessed. Who "the men" were who marveled at the great calm which ensued after Jesus had rebuked the wind and the sea, it is not easy to determine. The expression may be used for the disciples, and may be extended to hint how different they felt themselves, who were only men, to be from him who had proved himself able to plant his footsteps in the sea and ride upon the storm; but such a thought would hard-

ly be after the manner of this evangelist; and the explanation may be the simple one that, as we learn from another evangelist, there were other little boats near, by some of the occupants of which may have seen what had taken place.

The Storm Within.—The storm in the demoniacs is much more terrible to behold than the storm on the sea. It is impossible to tell whether or not the condition of these men was a result of personal ill-doing; but at any rate it is a vivid image of the tendency of sin to degrade and brutalize. When Jesus appeared on the scene, they were moved by opposite tendencies—the one to draw near, the other to flee from him. So, St. Augustine confesses, at the crisis of his life, he was both longing to and, at the same time, utterly disinclined to come in contact with him, fearing to die unto death at the very moment when he was on the point of entering into life. These demoniacs had confused their own consciousness with that of the spirits by which they were possessed. So, many a man might say that his name was Legion; because he is so distracted by opposite inclinations and passions that there seem to be many men within him, and he can scarcely tell which of these is himself.

Was Jesus responsible for what happened when the demons were cast out, and for the pecuniary loss caused by the death of so many animals? With such puzzles some have distressed themselves; but it is noteworthy that even the owners never thought of this; for it was a different motive that made the inhabitants pray Jesus to depart out of their coasts—namely, a shyness which resides in human nature against too close contact with the Divine. If Jesus complied with this prayer, how much more will he answer when he is asked to abide, as he was by the inhabitants of Samaria and the two disciples at Emmaus. —Sunday School Times.

## PRAYER.

We pray for Thy help, O Lord, in our worship; teach us how to speak Thy name in Thy name; and grant to us a message worthy shared and delivered which may find its way to many hearts, and may there spring up unto life eternal. Bless in like manner all Thy servants who have gathered themselves in many churches, in many unions, worshipping Thee in many tongues and fashions, and with many admixtures of imperfection both in belief and in character. We thank Thee that Thou dost draw near to the many thousands of Thy Israel, and we pray that Thou wouldst help Thy servants universal to proclaim the name of Jesus with earnestness of faith, and with the demonstration of Thy holy Spirit. And give us, O Lord, even us also, Thy gracious presence now, taking away from us all unfitness to hear and to speak Thy Holy Word. And give power to those weak words that they may be strong in the Lord, and in the power of His might. O Lord, bless us all in duties and temptations, in joys and sorrows, in all changes of this fleeting education of life, and grant that we may take the true use of all which comes to us, whether it be bright or dark; may learn by our sorrows, and not be spoiled by our gladnesses, neither be weighed down by our duties nor negligent of our obligations, but in all things may seek to please Thee, and in all may feel that we have Thee with us. Amen.

As a countenance is made beautiful by the soul's shining through it, so the world is beautiful by the shining through it of God.—Jacobus.

## CHRIST IS THE PSALMS.

There are many who profess to expel Christ from the Psalms in the interest of the Psalms themselves. But the Psalter as a living thing and the association with it of our Incarnate Lord, stand together. Those were memorable words which Mr. Coleridge wrote upon the margin of his Prayer Book, "As a transparency on some night of public rejoicing, seen by common day, with the lamps from within removed, even such would the Psalms be to me, uninterpreted by the gospel." A living statesman has spoken in language of transcendent truth and beauty, of the Psalter in one of its aspects, as "the whole music of the human heart, swept by the hands of its Maker." But not all the human universality of the Psalter; not all the unquestionable pathos, and cries from the depths; not all the mystic elevation some night of public rejoicing, nor all the ringing bells of its Hallelujahs, can alone preserve it for its present place. A learned Brahmin Pundit has lately become a convert to the gospel. From his acknowledged eminence as a Sanscrit scholar, it was expected that he would first study the Greek of the New Testament as its cognate language. But his love for the Psalter is so deep that he had first devoted himself to Hebrew. For in the Psalter he finds Christ and the gospel; and, without that, the voice of millions of Christians about them would be like the pathetic cry of a simple old man, who said, when the photographs of his grandchildren, in a distant land, were presented to him, "It is they, and it is not they; take them away." The Psalms for the future might no doubt remain and be read in a book, of which successive editions might be called for; but the fitting symbol for the frontispiece of that book would be a broken lyre dropped from a dead man's hand.—Bishop of Derry, Dampton Lectures, 1876.

## BETTER THAN SAYING IT.

It is always better to help others to criticize themselves than it is to criticize them. They will believe themselves; they are not likely to believe you. The way to bring about this healthy and helpful condition of self-criticism, with its accompanying desire for improvement, is to show by our lives, silently, the better way, while resolutely refraining from urging it on others. It was a high tribute paid to a Christian man, who is not now living, when one who had known him intimately said: "He never told me that I ought to do better, but I always came away from any conversation with him wanting to do better." If we would do this for others, let us seal our lips to criticism, and incarnate the better way in our lives.—Sunday School Times.

Let men dispute artfully as they please against the doctrine of original sin, let them flatter themselves with the goodness of their hearts, and the goodness of their state, till they lull their minds with the vain dream of safety and happiness; it will nevertheless appear in the conclusion that our carnal minds are enemy against God; and can never without renewing sanctifying change, be admitted into his presence.—Jonathan Dickinson.

## PERSONAL POPULARITY OF JESUS

The common people listened to our Lord because, in the first place, they liked the man. They admired His loyalty to truth. They saw that He flinched at nothing to proclaim it. He dared all to get His message home. There was no looking aside at the authorities, no taking his cue from the chief priests and elders. He heeded the hidden monitor, and in His loyalty He was "faithful unto death." And second, they admired His self-restraint. Little men "lose themselves," and their fervor becomes a destructive fever. A really powerful man holds his power in fine control. "Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and went to God. . . . took a towel and girded himself." That is the kind of restraint which imprisons an infinite energy. Men perceive the mighty dynamic behind the quiet and silent grip. And, thirdly, they admired His tenderness and compassion. Power that is well controlled always has an exquisite touch. There is no gentleness like the gentleness of a self-restrained giant. All these are qualities which fascinated the common people and made them give an eager ear to the Master's speech.

And then there was His manner, the mode in which His teaching was expressed. It was not made heavy by abstract statement. He thought in images, His teachings expressed themselves in the concrete. I heard a man say some time ago that the late Alfred Norris, one of the saintliest men who ever adorned the Congregational ministry, had made almost every bit of the Northumberland shore-line a literature suggestive of high and noble ideal! He was a parabolic teacher, and his emblems and symbols were found round about the common path. And so it was with the Saviour. He expressed His truth in the vehicle of ordinary facts and home experiences. The majority of men delight in a parable. An illustration is winsome. A symbol suits the common mind, while an abstraction only appeals to the very elect! I think it is our wisdom to imitate the Master. Luther was once preaching to a mixed assembly, and he said: "I perceive in the church Dr. Justus Jonas and Melancthon, and other learned doctors; by their leave I shall forget that they are here and preach to the multitude!"

And then there was the Saviour's matter. His central ideal was emancipation; the emancipation from guilt and sin and error and self; and this by the attainment of full communion with the Father-God. That was the central idea, but the center of all His ideas was Himself. Christ Himself was the soul and core of all His teaching. "Come unto Me all ye that labor and are heavy laden, and I will give you rest." The message was for everybody, the emancipating truth appealed to all. It was not for some exclusive coterie, some select circle, but for all men irrespective of rank and condition. Is there any wonder that to such a man, with such a manner, and with such matter, the heart of the toiler went out with the passionate eagerness of the hart that scents the water-brooks? "The common people heard him gladly."—J. H. Jewett.

## "TO FIND OUT GOD'S WILL."

1. Pray.
2. Think.
3. Talk to wise people, but do not regard their decision as final.
4. Beware of the bias of your own will, but do not be too much afraid of it (God never unnecessarily thwarts a man's nature and likings, and it is a mistake to think that His will is in the line of the disagreeable).
5. Meantime do the next thing (for doing God's will in small things is the best preparation for knowing it in great things).
6. When decision and action are necessary, go ahead.
7. Never reconsider the decision when it is finally acted upon; and
8. You will probably not find out till afterwards, perhaps long afterwards, that you have been led at all.—Henry Drummond.

## BIBLICAL ETHICS.

One of the more notable defects in the Bible preaching of the day is the absence of the ethical element clear cut, outspoken, and bold. At the close of the year how many preachers can say what Paul did in review of his work at Ephesus: I have not shunned to declare unto you the whole counsel of God. Insistence upon practical godliness every day of the week is done too largely with the use of such generalities of speech, such a far-offness of indictment-terms, such a soft toned description, it all presents a sharp contrast with such personal arraignment as is needed and called for by the Word of God in order to touch and quicken the conscience. "Thou art the man" kind of sermons are rarely heard. As Rev.

Dr. John Watson wrote the With psalms like the fifteenth and twenty-fourth, with passages like the first and fifty-eighth and ninth chapters of Isaiah with the Sermon on the Mount and the Epistle of St. James, the preacher has a strong message to deliver on godly living, and should lift up his voice like a trumpet against the short-comings and inconsistencies of professing Christians. Hypocrites should be pilloried without mercy, for Jesus showed none to the Scribes and Pharisees, and cant should be scourged in the pulpit with the fiercer zeal and more utter contempt than in the press, for the Church has suffered more by tricky and dishonorable professing Christians than by all the attacks of her critics from Celsus to Voltaire. The time has come for declaring that the capitalist who treats his workmen unjustly, but gives large subscriptions to foreign missions, or the merchant who makes a shameful bankruptcy, but takes part in religious meetings, can no more be tolerated in Christian society, and that he only can be regarded as an honest and orthodox Christian who keeps Christ's law and sets an example of living the life of a real disciple of the Lord.

It is no easy task to write down an accurate definition of the grossness of the iniquity of the disciplinary work of a church which takes practically no cognizance of the enormous sins of covetousness of gambling and drunken women at bridge-whist parties though such women are widely known and even published in the press and other sins of a painfully long catalogue. It is not strange that there should be so few signs in daily life of a quickened conscience and so many proofs of a low state of piety and disrespect for the preached Word and other ordinances of religion. Let Bible ethics ring more clearly and emphatically from our pulpits and thereby a tenderer love than we now see, exhibited for both the saved and the lost.—Presbyterian Standard.

That was a good prayer of the old deacon: "Lord, make us willing to run on little errands for Thee."

Let us be content in work,  
To do the thing we can, and not presume  
To fret because it's little.

—Mrs. Browning.

There are some things that get better with age. A true and noble friendship increases in its value as time goes on. This is especially true when you can add immortal youth to your friend. Christ never gets old.—Louis A. Banks, D.D.

God is a kind Father. He sets us all in the places where he wishes us to be employed, and that employment is truly "our Father's business." He chooses work for every creature which will be delightful to them, if they do it simply and humbly. He gives us always strength enough and sense enough for what he wants us to do; if we either tire ourselves or puzzle ourselves, it is our own fault. And we may always be sure, whatever we are doing, that we can not be pleasing him if we are not happy ourselves.—John Ruskin.

## PATIENT FAITHFULNESS MAY WIN THE CROWN.\*

By Robert E. Spear.

When Gideon and his three hundred men came to the Jordan in their chase of Zebah and Zalmunna, the Midianite kings who had long ravaged Israel, they did not stop to rest but passed over, "faint, yet pursuing." Their mission was to overtake those kings, not to keep themselves from weariness or from getting out of breath, and their patient fidelity which held fast to duty until it was done enabled them to overtake the enemy and stamp out Midianite oppression. When we have a task to do, we need to stick to it until it is done.

And when we have a cause to defend, when we are pursuing but guarding, patient faithfulness is the supreme thing. Edward Thring, the great schoolmaster of Uppingham, got his nickname as a schoolboy by his spirit of indomitable fidelity. The rule of the school was that the boys who came first were to have the use of the five courts, and Thring was sent ahead to hold one. The school bully came and tried to drive him off. When he could not defend what he was holding in trust in any other way, Thring who was a little boy, dug his fingers into the edge of the stone of the court and declared, "I will not give it up. I'll Die First." It was not selfishness on his part. It was the resolute defense of the right.

Those workers do most who don't soon tire out and lay their work down. There are a great many who start and soon stop. The quality most needed in work is patient faithfulness. Indeed, patience is simply faithfulness drawn out forever. "No, sir," said an old Sunday school superintendent, "I never missed and I was never late. I have been superintendent for twenty-seven years and I moved away once and came back again, but I never was late a minute, and I never missed a day. Once I had to run to get in on time, but I ran." Such men achieve something. They are themselves, an incarnate bit of heavenly character.

When the struggle to overcome or achieve is long drawn out, the man who has the will to stay and not surrender will prevail. We are speaking of the conflicts which it is right for us to wage, the moral titles, not the physical, but an illustration from the physical will give us the true principle. An Irishman and a negro had a combat. It was to settle a long feud, and they agreed to fight until one of them called "sufficient." For hours they struggled without a word, until both men were exhausted, and then at last the negro called, "sufficient." "Begorra," said the Irishman, as he dropped his hands and was proclaimed victor, "I've been trying to think of that word for the last forty-five minutes." It was well he couldn't remember it. The men who forget it are the men who prevail in their conflict with that moral foe whom we can always defeat if we patiently wait and are not faithless.

Robert Morrison waited for seven years in China for his first convert. God has waited nineteen centuries for the Church to obey the Great Commission to evangelize the world.

Paul, as he looked back over his life, declared, "I have kept the faith." He had kept it against many odds. By patient contentment and well doing, all who seek for true glory and honor shall have a gift. What is it? (Rom. 2:7.)

## DAILY BIBLE READINGS.

- Mon.—Faithful love (Matt. 26:1-13).  
Tues.—Faithful obedience (Phil. 2:5-11).  
Wed.—Faithful service (2 Tim. 4:6-8).  
Thurs.—The incorruptible crown (1 Cor. 9:24-27).  
Fri.—The crown of life (Jas. 1:12; Rev. 2:10).  
Sat.—The crown of glory (1 Pet. 5:4).

\*Y.P. Topic, Sunday, March 13, 1910.—Patient faithfulness that wins the crown. (Rev. 2:1-10, 13, 19).



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The Ewart Missionary and Deacon-  
ess Training Home has an honorable  
record. Twenty-six of those trained  
in its classes have engaged in foreign  
work, seven in home work, and two in  
Indian work in the Northwest.

The Orillia Presbyterian church, ac-  
cording to The Packet, is doing well  
in its givings for missionary and bene-  
volent purposes. Last year the con-  
gregation raised \$7,875 for missions, an  
average of \$8.00 per member.

The annual meeting of the Augment-  
ation Committee, Western Section, will  
be held in the Confederation Life  
Building, Toronto, March 29th, at 9.30  
a.m. Presbytery convenors will please  
send quarterly claims and annual re-  
turns with other correspondence to the  
secretary, Rev. J. H. Edmison, Kin-  
cardine, Ont., a few days before this  
date.

The great British magazines for Feb-  
ruary—The Nineteenth Century, The  
Fortnightly, The Contemporary and  
Blackwood—have reached our table.  
In their pages will be found the cream  
of current thought in literature, pol-  
itics, sociology, biography and history.  
Anyone who reads these periodicals  
gets what is best in to-day's literature,  
as well as bright gleams from the lit-  
erature of bygone years. Leonard  
Scott Publication Company, New York.

We wonder if the trenchant remarks  
of Judge O'Sullivan, in New York,  
could be made applicable to our fair  
city, where the "moving show" business  
is now so prevalent. He said, in deal-  
ing with an assault in one of those  
places, committed on a fifteen-year-old  
girl: There are no snares for the  
catching and bringing of young girls  
down to the level of infamy and shame  
like the moving picture shows. It is  
time that the mothers and fathers in  
this city learned that these shows are  
dens of iniquity where their children  
may be ruined.

## CHURCH EXPENSES.

A ministers' club on one occasion dis-  
cussed the question, "How to meet  
church expenses." "Meet church ex-  
penses?" said one, "why, pay them like  
honest men and good Christians, as  
you would the expenses of your own  
household. Exercise all reasonable  
economy. Do not go into extravagance  
for show or to gratify pride, and then  
as much expect to pay your 'church ex-  
penses' as you do those for your food  
and raiment. It is a very plain ques-  
tion, and can be only answered one  
way: NO CHURCH HAS A RIGHT TO  
INCUR EXPENSES WHICH IT CAN-  
NOT PAY." The great trouble with  
"church expenses" is that they are of-  
ten incurred regardless of the neces-  
sities of the case, and with little refer-  
ence to the fear of God. The expenses  
of preaching the gospel to the poor are  
not necessarily so onerous as many  
suppose. It does not appear that our  
Saviour and His disciples had great  
trouble in paying "church expenses,"  
though their treasurer sometimes  
seemed to have some difficulty in mak-  
ing accounts balance. If the expendi-  
tures for vain and empty show and  
pomp and pride be dispensed with, and  
churches come down somewhere in the  
region of what is necessary and com-  
fortable, instead of trying to excel  
each other in the height of spires, the  
splendour of architecture, or a first-  
class organ, there will be less heard  
about the difficulty of meeting ex-  
penses, and fewer churches will be  
burdened with debt. The fact is, a  
great portion of the expenses which so  
heavily burden the churches of the  
present day are incurred in direct op-  
position to the Word of God and the  
spirit of the Gospel. The churches can  
never expect the blessing of God to  
attend them or assist them in the in-  
curring such expenses as these. With  
the enormous outlay of money for pur-  
poses of vain show, comes the neces-  
sity of winning the favor of the rich,  
whether godly or ungodly, so as to  
saddle upon them the charges result-  
ing from these worldly practices.

Covetousness, greed, and hardness of  
heart, keep company with pride, van-  
ity, and empty show; and churches  
which despise the lowly path of hu-  
mility and obedience, as they become  
proud, become covetous and unwilling  
to recognize their responsibility to  
their Creator, or to pay their fair and  
righteous proportion of the expense  
necessary to carry forward this work.  
In consequence, when churches become  
honey-combed with worldliness and  
pride, and hide-bound with the love of  
sordid gain, we find the expenses forced  
up to the highest point, and the offer-  
ings diminished in a spirit of covetous  
meanness. Then arises the great  
question, "How to meet church ex-  
penses."

Let the principles of Christianity sway  
the lives of men; let the Church put  
aside her pride; let ministers and of-  
fice-bearers set the example of self-  
denial and of trust in God, and, as in  
the wilderness the people offered for God's  
service until they had enough and to  
spare for every needed purpose, so to-  
day, when the love of money gives  
place to the love of God, the people  
will offer willingly; and, instead of  
ministers coming together to enquire  
how to meet church expenses, sinners  
will gather, asking, "What shall I do  
to be saved?"

The Manse was crowded and a most  
enjoyable time was spent at the At  
Home given by Rev. and Mrs. F. W.  
Mahaffy to the young people of St.  
Andrew's church, Parry Sound. Dur-  
ing the evening solos were rendered by  
Mr. Pirie, Mr. Mahaffy and Miss Lo-  
gan; violin selections by Dr. Tindale,  
and a reading by Miss Tudhope.

THE GENIUS OF THE LABRADOR  
INDIANS.

In the wealth of information which  
Dr. Wilfred T. Grenfell and his as-  
sociates have put into "Labrador," are  
some peculiarly interesting facts con-  
cerning the extraordinary language of  
the native Indians. Writing to Dr.  
Grenfell, Dr. William Hanna Thomson  
discusses the poss. significance of  
the high development of speech among  
these isolated members of the human  
family.

"I propose to quote," he says, "in  
another edition of Brain and Personal-  
ity, an extract on the wealth of the  
Algic speech which leads Berloin to  
ask: 'Is it possible to conceive a bet-  
ter and nobler language?' You may  
remember that in my book I insist on  
the limitless range of human speech,  
as shown by the high excellence of  
many languages among savage peo-  
ples, which proves that this faculty is  
the most convincing evidence of Man's  
high origin. I am writing a book on  
The Future State According to the  
Bible, and one chapter will be on what  
Man is now. Science always seeks to  
find the unknown by what is known.  
What Man certainly is now tells plain-  
ly that he must continue in the Here-  
after."

Certainly the evidence in "Labrador"  
of the possibilities of development of  
language by a primitive people is  
more than worthy of serious study by  
scientists.

The third Session in Theology in  
Westminster Hall will open on  
Thursday, April 7th. An exceptionally  
strong staff of lecturers has been se-  
cured for this summer's work. The  
lectures in New Testament will be de-  
livered by Revs. Professor D. J. Fra-  
ser, D.D., LL.D., of Montreal, and  
Professor E. A. Wichar, D.D., of San  
Anselmo, California. The work in the  
Old Testament will be taken by the  
Revs. Professor W. G. Jordan, D.D.,  
LL.D., of Kingston, and W. R. Taylor,  
B.A., of Toronto. Lectures in Church  
History will be delivered by the Rev.  
C. Anderson Scott, D.D., of Cambridge,  
England, whom Principal George Adam  
Smith describes as one of the fore-  
most lecturers in that subject in the  
old land. These, with the work of  
Principal Mackay in Systematic The-  
ology and Apologetics, and Professor  
Pidgeon in Practical Theology, will  
provide as good a course as has yet  
been offered to the students of the  
West.

In Montreal it is said that Rev. Robert  
Johnston, D.D., minister of the Amer-  
ican Presbyterian church, may be  
called to the Fifth avenue church, New  
York. This congregation appears to  
find it difficult to secure a successor to  
their late pastor, Rev. Dr. Stevenson.  
In succession they applied to Rev. G.  
Campbell Morgan, of Westminster  
Chapel, London, and to Rev. John  
Henry Jowett, of Carr's Lane Congrega-  
tional church, Birmingham. In both  
cases tempting offers were made, but  
the response was unfavorable in both  
cases. Should the Fifth avenue church  
succeed in taking Dr. Johnston away  
they will have secured a worthy suc-  
cessor to the long line of distinguish-  
ed preachers who have filled their pul-  
pit.

Special meetings have been held in  
the Presbyterian Church at Avonmore  
during the past two weeks. The ser-  
vices were conducted by the pastor,  
assisted by neighboring ministers. All  
the meetings have been well attended  
and a deep interest manifested by the  
people. The Lord has given unmis-  
takable tokens of His presence. God's  
people have been greatly revived and  
sinners led to Jesus Christ. Twelve  
persons have been received into the  
full fellowship of the church on pro-  
fession of faith.

## A CONFUSED CONDITION.

There has been great interest in the recent British election, partly because in these days all nations are drawn nearer together, and we see ourselves as standing closely related to the mother land; and partly because of the great and unusual issues involved. On the one side there was the cry for Protection and a larger naval expenditure; on the other the protest against the action of the House of Lords and the demand for fuller freedom. Except upon the question of the tariff it is likely that the feelings of Canadians would be largely with the Liberals; on that question there is division here as in Britain. We feel that we live very well here without a State Church and with far fewer public houses than are required in England; we do not believe in monopoly in religion and we have no desire to see "the trade" playing a prominent part in our politics. And we certainly would not grant to our Senate the power just exercised by the House of Lords.

The lesson of this election is surely that it is much easier to create confusion than it is to do noble constructive work. The Lords took the unusual course of rejecting a budget and so forcing a dissolution. Some of the wisest men in the House protested against this course, although they did not like the budget. If their advice had been followed the budget would have been tried, and if found unsatisfactory in the course of two or three years the Conservative party might have been returned to power in a natural and constitutional manner. As it is, they have succeeded in destroying the Liberal majority, but have not been able to build up one of their own, and hence there is a muddled condition. There has been great financial loss, and the affairs of the country are in a chaotic state. The Prime Minister would be justified in saying you have destroyed our power now, take the business in hand and make the best of it. He is trying to set the affairs of the country straight, and then will have something to say about the powers of the Lords.

It is not our business in these columns to discuss party politics, but in this connection there are some elements of common justice that ought not to be considered a question of party. For example, Mr. Balfour, some eight years ago, used the majority that was given for winding up the Boer war to destroy the school boards and introduce revolutionary changes into the educational system of England; the changes thus made were felt to be unjust by the great body of Nonconformists, and they have protested against them ever since. The House of Lords in that case did not represent any revising force, it simply represented the Conservative party, and when the Liberals returned to power with authority from the people to remedy some of this injustice they put every obstacle in their way. Of course, if people believed that there is only one party capable of governing Britain—and that is a belief some of our tariff reformers and imperialists are in danger of falling into—then all is satisfactory to them. But it is not likely that such inequality will be tolerated long. And now the Conserva-

tives themselves are willing to concede that there must be some reform of the Upper House. A Conservative body in the real sense would have reversed some of Mr. Balfour's measures as well as Mr. Asquith's, but there is a difference between being a conserving body and being a tool of the Conservative party, just as there may at times be a difference between real liberalism and the policy of the Liberal party. What we all need is to conserve the best of the past and go steadily forward. We believe that the good sense of statesmen and people in Britain will bring order out of chaos; but surely the lesson from the present muddle remains, that it is easier to destroy than to build, and that recklessness in the affairs of a nation is dangerous—whether it comes from high or low. We must all try to gain a large all round view of great questions.

We sometimes have to go abroad to get an unbiased opinion of our own public men. This seems to be peculiarly the case when our youngest cabinet minister is under discussion. In certain quarters it seems to be the standing rule among a few small-minded critics to be-tilt and disparage the Minister of Labor; and so it is pleasant to be able to quote from a recent issue of the Boston Herald the following disinterested appreciation:

"The Hon. Mackenzie King, Canadian Minister of Labor, illustrates as perfectly as any case of contemporary politics of the higher sort, what may be achieved when a man determines to fit himself for public life of the most efficient service and enduring worth. Those who heard him at the City Club in explanation of the Canadian Industrial Disputes Investigation Act, not only saw and heard a youthful publicist with a phenomenal record of constructive administrative work to his credit, but a very winning type of a young Canadian whose capacity to state his case in an effective and also eloquent way is unusual. The speaker was a master of his theme. He knew it from A to Z. He made it throb with the human needs and passions, out of which the ideal legislation that Canada has on the matter had come; and he was not afraid to show that he had a heart as well as a brain. Best of all, he used the opportunity to plead not only for industrial conciliation, but for international arbitration, and for such action by the United States and Canada as will enable them to lead the world in the demand for an end of militarism. Harvard may well be proud of the fact that she gave him what he calls the best part of his education for public service; and he may be cited as a model of 'specialization' in education preparatory to public service."

## EULOGY FOR THE GRAND TRUNK.

In the London "Times," of February 4th, an article appears from one of their travelling correspondents descriptive of a tour through America, in which the following appears:—

"By far the finest travelling I have done so far in America was over the Grand Trunk line from Montreal to Toronto. The Grand Trunk has admittedly a perfect roadbed. We ran at about fifty miles an hour on the 'International Limited,' and none of the English railways could beat it for steadiness."

This eulogy from one who is a world-wide traveller is very gratifying to Canadian railways.

At the induction of Rev. A. Thompson into the charge of Newburgh, etc., which takes place on 22nd March. Rev. J. McInnes, of Harrowsmith, will preside and address the people; Rev. Mr. Reid, of Pittsburgh, will preach; and Rev. J. R. Conn, of Napanee, will address the pastor.

## LITERARY NOTES.

The February Blackwood contains an attractive bill of fare. There are two chapters of "Fancy Farm," a serial story by Nell Munro; "Sir Walter Scott: His Friends and Critics"; and "The Higher Side of My Official Life: Fighting the Dynamitards," by Sir R. Anderson, K. C. B. In "Musings Without Method" will be found short papers on matters literary, political, biographical—all treated in a bright and interesting way. Blackwood is always readable. Leonard Scott Publication Co., New York.

Current Literature for March considerable space is devoted to "The Methodists and the Pope," as a result of the recent visit of Mr. Fairbanks to Rome, when he declined to cancel an engagement to speak in the Methodist church, although such a decision rendered impossible an interview with the Roman Pontiff. Our readers will turn with interest to such articles as "Is it a matter of indifference what our Religious beliefs are?" and "Is belief in miracles an essential part of Christianity? dealing as they do in an able manner with two topics of grave moment. All the departments are well sustained in this issue. 41 West 25th st., New York.

From Cassell and Company we have received The Quiver, Cassell's, and The Girl's Realm, forming a trio of magazines hard to equal for solid worth and meritorious attractiveness. In The Quiver, Love's Barrier, by Annie S. Swan, is continued, and the opening chapters of a new story, Mary of the Muir, by H. Halyburton Ross is commenced. The Future of Family Life, a serious article, by Mrs. Creighton, will command the attention of thoughtful readers. Cassell's is brimful of readable matter, fully illustrated; and The Girl's Realm, deservedly popular with young people, promises well for the new year. The illustrations in the current number can not fail to help in the cultivation of a love for the beautiful among its readers. Cassell and Company, 42 Adelaide St., Toronto.

In The Contemporary for February Lord Courtney of Pennith deals with the political problem at present being considered by the British people, without discovering any insuperable difficulty in the situation. In indicating the preponderance of the House of Commons we took pains, he writes, to make that House a more exact representation of the nation in its desires and its doubts, its resolutions and its hesitations, and if we purged the Lords of their elements of weakness, making them really a second deliberating line, we might without anxiety accept the Ministerial scheme for overcoming differences within the lifetime of a single Parliament. Continuing, with more special reference to the Lords, the writer says: "The reform of the House of Lords may be distasteful to some, and yet not be the end of the world. We cannot go on as we are. The trouble of moving is slight compared with the danger of standing still. \* \* \* The Lords have provoked the new situation. Some of them dared the risk, knowing there was a risk; others, the majority, scarcely believed they were entering on an adventure. \* \* \* The old order may pass, and the individual peer may find that his personal share in the government of the world has been diminished; and yet a very little while and a new equilibrium has been established, with conditions of security that turn out to be more stable than those which existed before." Other articles in this number are: "The Alleged Papal Charter—Is It Authentic?" by Rev. Canon Hammond; "Prison Life As It Affects Women"; "The Dilemma of Theism," by Rev. Robert Christie; "Forces Behind the Unrest in India." In "Foreign Affairs" Dr. Dillon deals with Leopold of Belgium, and present political dangers in (1) Cuba, (2) Abyssinia, (3) Turkey, Russia and Finland. The review of new books forms, as usual, an important department of the magazine.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## THE PEVENSEYS.

By Evelyn Orchard.

It had always been a beneficent rule, and there was not one in the village or in the county who would honestly have wished it changed.

The Arundel Pevensys could count their forebears back to the Conquest, but if they were proud of the fact they never betrayed it.

Perfect unconsciousness of self and complete simplicity of life were the outstanding traits in the family history.

It had been a troubled history, because centuries rolling by must bring drastic changes in their train. If the stone images lying with hands so meekly clasped on the grey old family tombs could have spoken, how wonderfully they might have added to the rich sum of human experience.

There was Dame Alicia, whose husband died at the wars. What wars? The delightful vagueness of the term is fragrant of the days when peace was the exception, not the rule, and when men preserved their homes as well as their kingdoms literally at the point of the sword.

The record of Dame Alicia's virtues was so long as to be wearisome, and her portrait on the great staircase was more suggestive of rigid piety and hard self-righteousness than of sweet womanly virtues.

So thought the modern Alicia Pevensy, her descendant and namesake, as she paused on the staircase one mellow autumn afternoon. She had been bidden study the pregnant record of Dame Alicia's life, and learn how she had not spared herself for the family honor and the family good.

Self-sacrifice and self-repression had doubtless given that long hard line to the mouth and the inscrutable sadness to the eyes.

But the hot Pevensy blood flowed riotously in the young Alicia's veins, and sacrifice does not come naturally to the young.

The Pevensys had fallen on evil times. The old feudal days when they had held the greater part of a county in their grip and exercised undisputed sway over their vassals were gone for ever. The village people were still loyal in a sense, being bound to their house by ties of gratitude and devotion, but undoubtedly the times had sadly changed from the Pevensy point of view. Their people now claimed rights undreamed of by their ancestors, the right to think and act and live as seemed best in their own sight.

The causes which have contributed to the unrest of our national life had sapped the springs of the feudal system in England, and everywhere amongst the younger set there were lively signs of revolt against the Pevensy rule.

The young men grew up, and disdaining the frugal narrow country life, went forth into the great world from whence they would return from time to time laden with strange and treasonable ideas which made for discontent. Agricultural depression, foreign competition, and, it must be added, the crass wickedness and extravagance of certain cadets of Arundel, had brought the Pevensys very near to ruin. And unless a miracle should happen, they said, the day must come, and that speedily, when they would be torn root and branch from the old place which would know them no more.

In Alicia Pevensy's fair hands rested the power to work that miracle. It had just been laid before her in family conclave, but there was high revolt in her soul. She hung upon the balustrade and studied intently the hard face of her ancestress, who had a long pointed body disappearing into the mysteries of ermine, while a great ruff rose from her bosom, ac-

centuating the slender column of her throat and rendering very pointedly fine the outline of her face.

"I wish you would speak, you old fossil," quoth the modern Alicia irreverently. "If it is true that you embodied and practised all these impossible virtues, at least, you don't look as if you had enjoyed it."

She sighed a little as she mounted the stairs to her own room, where she quickly changed into a riding habit and stole from the house.

As she passed the closed doors of the great library she imagined she heard the voices discussing and deciding her fate.

Once in the saddle the cool wind of the autumn soothed her, and the cloud swept from both heart and face. She was a true child of nature, and to the young all things are possible. She rode by devious ways through the lordly deer park, and came out upon the road by a woodman's gate close to the village of Hope Pevensy. Here her place of call was the Almshouses, designed and erected by the good Dame Alicia of pious memory, and which had been faithfully sustained and tended by all her successors.

Fasting her obedient steed loosely to a gate-post she sped up the path betwixt the tall hollyhocks and entered the first door without knocking. An old woman in a blue cotton frock, white mob cap, and fichu folded softly on her breast, looked up joyfully from her knitting at sight of her blithe young face.

"No, don't rise, Pruey. I absolutely forbid it. And don't even speak a word. It is I who wish to speak. I am in sad trouble, Pruey, and you must comfort me."

She knelt on the spotless floor by her old nurse's side, and folded her hands on her knee.

"Great, great trouble, Pruey, for look you, they are going to marry me against my will."

"Which the Lord forbid, my lamb," said the old woman fervently.

"The Lord? Do you think He cares? He has forgotten Arundel and all the Pevensys long since," she said wistfully. "It has come to this, Pruey, that either I have to marry where the hateful money is, or we go out of Arundel."

"Which the good Lord forbid," repeated the old dame, and a tear started in her eye.

"It's between the devil and the deep sea I am, Pruey," pursued the sweet young creature ruefully. "And please, what is it I am to do?"

"She laid her hot cheek on the old woman's cool, soft palm and heaved an exceeding bitter sigh.

"There ain't any hurry, be there, honey? Wait and see. It's wonderful what 'appens time and again, an' what the Lord kin do when we waits an' keeps quiet. That's what to do."

"Wait and keep quiet," repeated Alicia as she rose to her feet with a pondering look on her face.

"Pevensys go out of Arundel! Never, never! Why, the place would go right down. And who is the gentleman anyone in these parts?" Prue asked eagerly.

"No, no, if it were I'd swallow him whole whatever the consequences," she cried in her exaggerated way. "I've never even seen him. He has nothing in the wide world I am sure, by the way they speak, except the hateful money."

"But if he has never seen you how can he wish to marry you, honey?"

"Ask me another," cried the girl, and tossed her pretty head. "It's what is called an arrangement between business men, and I happen to be the chief item in the bill of sale, that's all. Well, I will wait and keep quiet. I never thought of that. After all, I needn't see him till Christmas. It seems he's out of the country at present, probably, I should say, for the country's good. Good-bye."

She rode hard for another hour, and when she returned to Arundel some expected visitors had arrived. She had heard their names only casually mentioned, and understood that they were political friends of her father's, to whom it was not necessary that she should pay much attention.

They were still lingering by the tea-table in the great hall, when she entered it, and she was immediately struck by the look of the younger man—by his strikingly clever face and his quiet, assured manner. The older man's short, squat figure, with a prosperous air, looked like a successful business man. They were introduced to her as Mr. Lydgate and Mr. Francis Lydgate, and though the father seemed deeply interested at the introduction, she was piqued by the cool air of the son, who played his part in the greeting as formally as might be without actual rudeness.

"Who are these people, mummy?" she asked, in her high, imperious voice, as she ran into her mother's dressing-room a little later.

"I can hardly answer you, darling. They are friends of your father, or, at least, people in whom he is interested. They come from the Midlands, and your father says the young man is going to be the chief hope of the party some day. I daresay you could hear that he could speak for himself."

"No, mummy, I didn't. I thought him very stupid; but he has certainly an interesting face. Shall I sit next him at dinner?"

She did; and amused herself with attempting the complete subjugation of Francis Lydgate—no very difficult task, in spite of the hard, straight line of that budding politician's mouth. There was a great deal of hard, dry parliamentary talk and Alicia, keenly on the alert, feeling herself oddly interested in the young man, was quick to note the quiet brilliance of his replies, his evident mastery of most of the subjects touched upon. But above and beyond that, she noticed his deference and respect to his father, who was a plain man, expressing himself bluntly, yet with a certain rugged power. It is certain that that trait in Francis Lydgate's character impressed her most favorably of all, and predisposed her to be very kind to him. After dinner she walked with him on the terrace for a little while, showing herself to him at her best and sweetest, and sighing once or twice inwardly, thinking how easy her part of the contract for the salvation of Arundel would have been had Francis Lydgate been one of the contracting parties. It was very bad for Alicia's peace of mind, as well as detrimental to the cause her parents had in view to give Francis Lydgate the run of Arundel as they did. There were few week-ends when he did not present himself, and at last the inevitable happened. Alicia had gone down — by the merest chance, was it?—from the Almshouses to the station on a certain Friday, about the time when Lydgate usually came out from town. She made no attempt to hide her pleasure at sight of him, and as for his eyes, they were eloquent of the passion of his soul. She knew that he would speak, and longed for him to do so, though such speech must be at once the beginning and the end of all things.

"Why did papa not come down with you to-day — we expected him?" she asked.

"He will come by the next train; but he hoped you would meet me."

"Did papa say so, Mr. Lydgate?" she asked with heightened color.

"He did. Is there anything wonderful about that?"

"To me it is very wonderful," was all she answered, then a silence fell upon them till they passed within the Woodman's Gate and the trees hid them from any chance or curious gaze.

"Do you know why I am here tonight? and do you remember what I said the last time we walked this way?"



"I remember," she answered very low. "But don't—please don't! It isn't any good. You— you see, I'm not free. Papa has been very cruel. He ought to have told you."

"Why are you not free?" he pursued, and the tenderness and the strength of his gaze held her in a thrall that was delightful.

"Oh, I thought you knew— you ought to have known!" she cried in distress. "Someone ought to have told you, and I can't think why none of them did, because I am sure they might have seen—"

"Might have seen what?" She would not answer him; but the pink tip of her ear turned away betrayed her sweet confusion.

"I have to marry someone else— someone I have never seen," she went on dismally. "No, I don't care for him. How could I? Haven't I just told you I had never seen him? It is because things have happened, and we are so frightfully poor, and unless I am sacrificed, as Dame Allea was, for the good of my people, there will not be any more Pevenseys left in Arundel."

"And that would be very terrible; how terrible, one has to look at you to realize," he said quickly. Then he laid his hand on her arm and turned her to him with a very gentle force. "Listen, Allea. I knew about it, all about it, and this has been my doing. I have two things to tell you; one is that I love you to the uttermost, and the other is that I am the man."

"What man?" "The man you have just been speaking of, whom you are to marry at Christmas; and I hope that you won't refuse."

She stood still on the soft pine needles of the path, and her eyes, in which there was a vague terror, were uplifted to his face.

"You are the man! and— and does papa approve of you? I mean may I listen—" Her voice wavered and her eyes down-dropped, and next moment her sweet face was hidden on his breast.

And that is how the great house was saved, and how the Lydgate-Pevenseys are still in Arundel, beloved and idolized as none of the family at the big house ever were before.—British Weekly.

#### THE TRIAL BY RICE.

They have peculiar methods of trying suspects in Bengal. One of these is called "Trial by Rice." Says a writer in the Wide World Magazine. After a priest had been consulted as to an auspicious day, every person suspected, and those who were usually near the place at night, were ordered to be present at 10 o'clock that morning. On that date all turned up. First the people were made to sit in a semi-circle, and a "plate" (a square of plantain leaf) was set before each. Then a priest walked up and down chanting and scattering flowers. These said flowers, by the way, must be picked by a Brahmin, and they must be those which are facing the sun. This ceremony over, one of the clerks went to each man and gave him about two ounces of dry raw rice and told him to chew it to a pulp. Then commenced what looked like a chewing match. After about ten minutes had elapsed they were told to stop and eject it into the plantain leaf. All did so easily, with the exception of three men. In the case of these three the chewed rice had in two cases become slightly moistened but not sufficiently so to allow of its being easily ejected, and they had much trouble to get rid of it. The third man had chewed his into flour, and it came out as such perfect dry. One of these three men promptly commenced to cry, and begged for mercy, confessing everything, and stating that man number three, who had acted as a kind of flour mill, was the chief instigator. It is a curious fact that fear, arising from an evil conscience, prevents saliva coming to the mouth, with the result described.

#### THE SECRET OF BEING HAPPY.

Wouldst thou be wretched?  
'Tis an easy way:  
Think of but self, and self alone, all day;

Think of thy pain, thy grief, thy loss, thy care,  
All that thou hast to do, or feel, or bear;  
Think of thy good, thy pleasure, and thy gain,  
Think only of thyself, 'twill not be vain.

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

#### TO FIND EASTER.

"Thirty days hath September,"  
Every person can remember;  
But to know when Easter's come  
Puzzles even scholars some.

When March the twenty-first is past,  
Just watch the silvery moon,  
And when you see it full and round,  
Know Easter'll be here soon.

After the moon has reached its full,  
Then Easter will be here  
The very Sunday after  
In each and every year.

And if it hap on Sunday  
The moon should reach its height,  
The Sunday following this event  
Will be the Easter bright.

—Selected.

#### THE TROUBLE MAN.

One evening I heard an author give a reading from a book, a delightful story of life in the Southern mountains. One of his characters made a stir wherever he went.

If he were seen coming into town, those who knew him would say, "There'll be trouble soon." "Look out, we're going to have trouble now." And their prediction was usually abundantly verified. He was emphatically the trouble man.

In a certain neighborhood was a man who never got along with anybody. All who loved peace feared him. Since no one can own "all the land that joins his," it was impossible not to come in touch with him. That always meant trouble. He was so selfish, narrow, unreasonable, contentious. He lessened the value of all property about him. Trouble is not considered a valuable asset, but every one got it with any land that adjoined this trouble man.

I met a preacher of delightful personality. And yet in his synod he was known as "the trouble man." But not for the same reason the other two were called trouble men. Quite the contrary.

If any got badly in debt and discouraged; if any church enterprise lagged and was about to fail; if organization was loose and doing little good, he was sent there to try to cure the trouble. And he usually did it, did it in a delightful way.

There are not enough of such men to go around. They are needed in so many places. Trouble men, men who cure trouble that someone else has made.

A justice of peace was indeed the peace-maker in his community. If neighbors were getting into trouble over some matter, one of them would usually say, "Well, let's go see what the Squire says about it. We can both afford to abide by his decision." After having each tell his side of the matter, he would tell them how to settle it and send them home without any trial in his court. He was a very useful trouble man.

Are you a trouble man? If so, which kind are you?—From Snap Shots by a "Passing Preacher" in Cumberland Presbyterian.

#### SLEEPING DRAUGHTS AND SOOTHING MIXTURES.

A mother should never give her child a sleeping draught, soothing mixture or opiate of any kind except on the advice of a doctor who has seen the child. All these things contain poisons and an overdose may kill the little one. When you give your child Baby's Own Tablets you have the guarantee of a government analyst that this medicine does not contain one particle of opiate or narcotic and cannot possibly do harm—but always do good. The Tablets promptly cure all stomach, bowel and teething troubles, and give healthy, natural sleep. Sold by medicine dealers or by mail at 25 cents a box from the Dr. Williams' Medicine Co., Brockville, Ont.

#### THE BEAUTIFUL TYRIAN PURPLE.

One of the richest and handsomest colors is called Tyrian purple. This color is obtained from a dye which is prepared from a little shell fish named the Tyrian rock shell.

This beautiful dye was discovered in very ancient times. It was manufactured principally near the city of Tyre, and this is the reason it was called Tyrian purple.

As each rock shell yielded but a few drops of coloring matter, this Tyrian purple was a very costly article. It was worn usually only by kings or by those of royal birth, and even to this day it signifies that the wearer holds a very high rank.—Apples of Gold.

#### THE LITTLE WREN.

The following story of a little wren in connection with the Battle of the Boyne, which was fought in Ireland many years ago, will bring to mind the words of Jesus, that not a sparrow shall fall on the ground without the knowledge of our Heavenly Father. Little things often bring about great consequences.

It was in the month of July, a hot summer's day. Just before the battle, the sentinels of King William's army felt uncommonly tired and sleepy, and very much inclined to take a nap, notwithstanding the near neighborhood of the enemy. Of course, if grown-up soldiers fell asleep, a little drummer boy could not be expected to keep awake. While he slept, his companions nodding around him, a little wren spied some crumbs upon his drumhead, and straightway hopped upon it to pick them up. The noise of her little feet and her beak tapping on the parchment woke the lad, who spied the enemy advancing, and instantly gave the alarm. But for this little bird the sleepers might have been surprised, and the events of the day altered. As it was, the skill of William won him the victory, and James fled beaten from the field.

#### LOST WILLIE.

A poor boy employed in Scotland to keep sheep was overtaken on the hills by a severe snowstorm. Long and bravely he kept up, and tried to drive his flock toward home by taking note of the landmarks he knew. All in vain; the snow fell fast, and before night all traces of roads and paths were lost, and poor Willie found himself alone on the hills with his sheep.

As the night wore on, the fatal drowsiness began to creep over him, beyond his power to resist, and without a scrap of shelter, he lay himself down among his sheep to sleep and die, for he was sure he would never more wake on earth. With a smothered prayer for help he fell asleep, and as he lay there, more sheep came and huddled around him. Strange, indeed, as died around him. Strange, indeed, as it may seem, the warmth from their bodies kept him from being frozen to death. A party from home went in search of him, and they found him surrounded by a dozen old sheep, whose instinct had saved his life. In keeping themselves warm they had kept warmth and life in him. And he lived many years to tell this anecdote of his boyhood's peril when lost on the wild northern hillsides.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

The sacrament of the Lord's supper was observed last Sunday at St. Andrew's and St. Paul's. The minister in each case conducted the solemn service.

There were sixteen additions to the membership of St. Paul's church at the preparatory service on Friday evening—one on profession of faith and fifteen by certificate.

The annual meeting of St. Andrew's church was held on Monday evening. The affairs of this influential congregation were found to be in excellent condition. A synopsis of the reports presented will be given next week.

The opening services of the new MacKay church will be continued next Sunday (13th inst.), when the preacher, morning and evening, will be the Rev. J. A. Macfarlane, M.A., a former pastor, but now minister of St. Andrew's church, Levis, Que. On the 20th March Rev. Norman A. Macleod, B.D., of First church, Brockville, Mr. Anderson's predecessor in the pastorate, will officiate; and on the following evening will give an illustrated lecture on his recent trip to the Holy Land and Egypt. Not a few, outside the congregation, will be pleased to hear and see again both gentlemen, who have many warm friends in the city.

At a meeting of Presbyterian Ministers of the City of Ottawa convened in St. Andrew's Manse on the morning of 28th ult., Rev. S. B. Rohold, Superintendent of the work carried on by the Presbyterian Church among the Jews of Canada, explained the needs of the work and especially the necessity for a new building. After hearing the statement we desire to express our commendation of what is being done and to recommend the work to the sympathy and support of the Presbyterian people of the City. (Sgd.) J. H. Turnbull, Convener of Foreign Missions Committee of Presbytery, W. T. Herridge, D. M. Ramsay, W. A. McIlroy, J. W. H. Milne, James Little.

Rev. Mr. Rohold has returned to Toronto, after a pleasant visit to the Capital in the interest of the Presbyterian Jewish Missions there, and sends us the following note for publication:

Ottawa, March 7th, 1910.  
Editor Dominion Presbyterian:—Will you kindly allow me, ere leaving your city, through the medium of your helpful paper, to express my heartfelt gratitude to my dear brethren in the Ministry and members of the Ottawa Presbytery, for their kind sympathetic interest and encouragement they have so wholeheartedly given me and the cause presented to them. The reception extended to me all through my visit will remain green in my memory with grateful affection. Yours very sincerely,

S. B. ROHOLD.

Knox church, Beaverton, is hearing candidates. The moderator of session is Rev. T. M. Wesley, of Sunderland. The charge is in many respects an eligible one. The fine church property—church building and manse, both of brick, on a good site—are free of debt, or nearly so. The stipend offered is \$900, with three weeks holidays. The congregation is well officered. At the present time the session is composed of Messrs. George F. Bruce (session clerk), Hector Logan, Alex. Burns, Jas. Calder and Robert Ross. The managers are Messrs. Peter McMillan, C. T. Young, John Morrison, Angus Ross, Edwin Leigh, Robert Ross, George Grant, Duncan McMillan, George Mills, Duncan McLean, John McKay and D. A. Ross. Beaverton is a pretty town, pleasantly situated on river and lake, easy of access by two lines of railway, and the neighborhood is renowned for well-tilled farms and good roads.

## EASTERN ONTARIO.

The Presbytery of Glengarry nominated President Forrest, of Dalhousie, Halifax, N. S., for moderator of the next General Assembly.

Rev. H. W. Cliff, of Lunenburg, has been appointed interim moderator at Woodlands, and to him applications should be made by those desiring a hearing.

At its recent meeting, Brockville Presbytery decided to carry on an evangelistic campaign in every church throughout its bounds simultaneously, commencing immediately after the week of prayer next January and for which preparations are already being made. The services will last three weeks.

Glengarry Presbytery has resolved to make a systematic effort to introduce the Duplex Envelope into every congregation in the bounds. It will also arrange for a campaign in the interest of missionary education, for the distribution of literature and the simultaneous preaching of missionary sermons.

Brockville Presbytery appoints the following commissioners to the General Assembly: Ministers—Rev. N. A. Macleod, Brockville; D. O. McArthur, Ironsides; A. G. Rondeau, Westport; Elders—T. J. Storey, Brockville; J. W. Thompson, Athens; R. H. Montgomery, Morrisburg; James Cumming, Lyn; alternates—T. A. Scott, Winchester, F. W. Taber, Morton.

The call to Rev. J. R. McCrimmon, of Vankleek Hill, from Williamsburg, has been accepted, and was sustained by Brockville Presbytery, and the necessary arrangements were made for his induction on April 12th. Rev. Mr. Cameron, of Morrisburg, will preside and induct; Rev. Mr. Woods will preach; Rev. Mr. Peckover will address the minister, and Rev. Mr. Mason the people.

Reports for 1909 on Church Life and Work, Young People's Societies, Sabbath Schools, Temperance and Moral Reform, etc., were presented to Glengarry Presbytery. In some departments loss has been sustained, and in others substantial gains achieved. Rev. R. McKay of Maxville was appointed to represent the Presbytery at the W. F. M. S. Presbyterial, to be held in Maxville in June next.

At the recent meeting of Glengarry Presbytery the Presbytery's F. M. committee was instructed to seek to bring the Laymen's Missionary Movement into vital touch with every congregation within the bounds. And also, secondly, that the committee advocate the formation of Missionary Associations in every congregation where one does not already exist, consisting of one or more representatives from the following: The congregation, the Session, the Managers, the W. F. M. S., the W. H. M. S., and the Y. P. S., for the purpose of correlating all the missionary work of the congregation.

The report on Systematic Giving presented by Rev. Mr. Yulle to Brockville Presbytery elicited a keen discussion. Of the congregations in the Presbytery 60 per cent now give by envelope for congregational purposes and 30 per cent. for missions. It was recommended that all congregations contribute by the weekly duplex envelope and that all aim hereafter at an average giving of \$5 per member for missions annually. The Presbytery is striving to raise \$28,000 annually for this purpose, an increase of two and one-half times over the present contributions. This amount would be the Presbytery share of the \$1,000,000 which the Presbyterian Church in Canada hopes to raise each year for the extension of mission work.

## QUEBEC.

Mr. J. A. Nicholson, Sherbrooke, has been appointed moderator of the vacant charge of Windsor Mills.

Rev. A. T. Love, Quebec, has been nominated for the moderatorship of the Synod of Montreal and Ottawa.

Rev. J. A. Macfarlane, Levis, has been elected to a second term of the moderatorship of the Presbytery of Quebec.

The Sunday school work in the congregation of Linwick, under the pastoral charge of Mr. E. McQueen, is in a high state of organization and efficiency.

A new church has been built at Chaudiere in connection with Levis on the work of which not a dollar was spent, the men of the place and the pastor doing all the work without cost.

The Presbytery has parted with regret, with Mr. R. C. H. Sinclair, of Inverness, who has been called to Richmond, Ont. Mr. H. Carmichael, Richmond, is moderator of Inverness session.

The following are the Presbytery of Quebec's Commissioners to the General Assembly: Rev. R. MacKenzie, W. C. Clark, and J. A. Macfarlane; and Messrs. Jas. Muir, M. G. Crombie and Jno. Whyte, elders.

The Presbytery of Quebec, knowing the value of the work done by Dr. Paterson, Immigration Chaplain, believing it to be second to none in importance, recommends that he be appointed permanently, and his allowance increased.

St. Andrew's Church, Quebec, had a debt of \$10,000, with a floating debt of \$500 annually, at the time of Mr. Love's induction. Many thousands of debt had been added in the interval, but a few weeks ago the last cent was paid, and St. Andrew's is now free from all debts.

Rev. J. A. Macfarlane, Levis, has done heroic work recently, in visiting distant fields, and composing difficulties. Mr. Macfarlane has been appointed convener of the Presbytery's Committee on Fr. Evangelization, to fill out the term of the late Mr. C. A. Tanner.

In the face of the continual out-going of Protestants from nearly all parts of the Province of Quebec, weakening many of the congregations, and bringing various disabilities to those who remain, it is refreshing to find a mission station asking to be granted the status of an augmented congregation, and in another instance, an augmented congregation intimating that after the lapse of three months it will go on the self-sustaining list. Lake Megantic is the former, and Scotstown the latter.

A very ugly tangle has taken place in the mission at Metis. One of the managers (!) has laid claim to a portion of the Manse Glebe, a portion of which has been in possession of the church for 80 years, and the balance for 29 years. The matter has reached the civil courts, and has had one hearing, the manager losing the case and being saddled with expenses amounting to \$800. He has taken an appeal, however. This case raises an important question, viz., in such cases are a small number of people to defend such actor at their own cost, and in case of losing the land (which in this case is not likely, but in such a case) are they to bear costs which would be in the thousands?

Lanark and Renfrew Presbytery sends the following commissioners to the General Assembly: Ministers—Rev. D. H. Hodges, of Admaston; Geo. Campbell, Chalk River; J. J. Monks, Carleton Place; R. Young, Pakenham; Orr Bennett, Almonte; and S. Young of Glasgow Station; and elders T. Stewart, A. Palmer, Alexander Cochrane, Jas. Blair, Wm. Dickson, and John Forrest.

## OTTAWA PRESBYTERY.

This court of the church met in Knox church on March 1 and 2 with a large attendance of the ministry and eldership. Rev. P. W. Anderson, moderator, presided, and after the singing of a psalm of praise, and reading of the Word, the Presbytery was constituted with earnest prayer by Rev. James Taylor, of Chelsea. After the reading of the minutes of former meetings, and the calling of the Presbytery roll, the clerk reported having fixed the induction of the Rev. Mr. Maclean, late of Dalhousie, at Bristol, P. Q., on Thursday, March 3, and the action of the clerk was sustained.

Dr. Armstrong presented the report of the Presbytery's Home Mission Committee which showed that all the fields in the wide inter-provincial territory covered by the Presbytery had been regularly and faithfully supplied with ordinances during the winter. The grants for the several fields were passed. In further considering the great work of home missions it was moved by Dr. Armstrong and seconded by Mr. Turnbull, that Presbytery place upon record its high appreciation of the life and work of the late Rev. Dr. Childerhouse, superintendent of missions in New Ontario, and it was agreed that a minute be placed on the books regarding the deceased brother.

Rev. J. H. Turnbull introduced the Rev. S. B. Rohold, Jewish missionary in Toronto, who was accorded a warm welcome, and requested to address the house at a later stage. Rev. Dr. Howard, of Kempsville, was also welcomed to a seat in the court.

Dr. W. D. Armstrong opened the discussion of the question of Church Union in regard to "The Stationing of the Ministry." He said that the object of the Union Committee was to plan: (1) That every congregation should have a minister, and every minister should have a congregation; (2) That there should be a settlement committee appointed by the Synod or conference annually composed of an equal number of clergy and laity; (3) The pastoral relation shall be without a time limit; (4) The minister in charge shall be the presiding officer of the governing body of such congregation within his pastoral charge; (5) Any charge on becoming vacant may extend a call or invitation to any qualified minister of the church, subject to the approval of the settlement committee, and if a congregation fails to call within a reasonable time the committee itself shall appoint a minister to the vacant charge; (6) There shall also be a transfer committee which shall have power to transfer ministers from one part of the church to another. The reverend doctor gave an interesting statement in regard to the matter, and the discussion was continued by Rev. P. F. Langill, J. H. Milne, Dr. Ramsay, H. T. Kalem, James Taylor, and J. H. Turnbull, to their preferences for a modified itinerancy or a modified permanency. Mr. Turnbull said that he was not one of those who liked changes merely for change's sake, but he thought that they might gather some inspiration and advantages from a well regulated itinerancy. In the Ottawa Presbytery he said that the settled pastoral system was not securing the permanency which was desired, and that a new and more feasible plan might be more practicable and successful.

Rev. J. H. Turnbull presented an interesting report of the Foreign Mission Committee, and presented literature for distribution.

Rev. D. L. Gordon, of Russell, presented a very excellent report on "Church Life and Work," which this year dealt with "The Congregation," and was an exhaustive account of church life in the bounds, and for which he was thanked.

A deputation of ladies representing the W.H.M.S. was introduced, and addressed the court on the hospital work as an adjunct to home missions. Mrs. S. T. Bastedo spoke of it as a human, patriotic and thoroughly Christian work.

The Presbytery expressed its encouragement and sympathy with the great work of winning Canada for

Christ represented by the Woman's Home Mission Society.

Rev. S. B. Rohold, the Church's missionary to the house of Israel at Toronto, received a warm reception, and addressed the Presbytery on the work he is carrying on, after which Rev. Dr. Herridge moved a resolution commending the good work to the sympathy and liberality of the congregations of the church. Mr. Turnbull seconded, and the motion was enthusiastically carried.

Rev. R. Eadie presented the report on Moral and Social Reform, which dealt with questions of Temperance, Gambling, Social Purity and Sabbath Observance.

The report on Young People's Societies was presented by Rev. J. Urquhart, and was adopted, and that on Augmentation by Rev. Dr. Ramsay.

Rev. J. H. Woodside presented the report of the Sunday schools showing gratifying progress in that department of the church's work, and urged greater zeal in the carrying on of Sabbath school instruction. It was agreed that a conference on Sunday school work be held at the afternoon sederunt of the May meeting of Presbytery.

The report of the French Evangelization work was presented by Rev. James Taylor, which showed encouraging advance in the missionary districts of the Presbytery, and that those of the old French race adhering to our faith and worship had been regularly visited and supplied with the ordinances of the Gospel. A committee was appointed to entertain the French workers who may attend the convention to be held in Ottawa in May. Some instructions were given to the Presbytery's committee in regard to the reopening of the Hull school.

It was reported that Rev. H. C. Sinclair, of Inverness, P.Q., had signified his acceptance of the call to Richmond, and his induction was fixed for March 15.

Rev. R. Eadie brought forward the matter of the erection of a new church for the Bethany congregation, and asked for the approval of a new site, the consideration of which was deferred until next meeting.

The Presbytery then adjourned to meet in Knox church on the first Tuesday of May next.

## LONDON NOTES.

At a meeting of the Presbytery of London held on the 1st instant, a call from Aylmer and Springfield was sustained in favor of Rev. H. D. Cameron, B.A., and arrangements made for his induction should he accept. The resignation of Rev. Hector Mackay, B.A., was accepted to take effect on 30th April. Rev. A. Henderson, London, to declare the charge vacant on the 1st of May, and act as interim moderator during the vacancy. Reports of standing committees on Young People's Societies, Moral and Social Reform, Church Life and Work, and Sabbath Schools were received. The Anti-Gambling Bill was unanimously endorsed.

The following were appointed conveners of standing committees for present year:—Examination of Students, Rev. E. L. Pidgeon; Statistics, Rev. F. O. Nichol; Moral and Social Reform, Rev. Dr. Nixon; Church Life and Work, Rev. J. G. Inkster; Sabbath Schools, Rev. Geo. Gilmore; Home Missions, Rev. Jas. Rollins; Augmentation, Rev. W. Moffat; Young People's Societies, Rev. Geo. F. N. Atkinson; Systematic Benevolence, Rev. Jas. Malcolm; Evangelism, Rev. Thos. A. Watson.

The following were appointed commissioners to the General Assembly:—Revs. Dr. McCrae, Messrs. E. L. Pidgeon, J. Lindsay, J. G. Inkster, G. Atkinson, J. Currie, W. H. Geddes, ministers; also Messrs. Nell McAlpine, Ed. McMillan, John McLachlan, D. Forbes, Ed. Charlton, and G. R. Whitton, elders. Next meeting was appointed to be held in First Church, London, on Tuesday, 3rd. May.

Mr. Duckworth, of Knox College, was the preacher in Knox Church, Beaverton, on the 27th ult.

## MONTREAL.

At the recent meeting of Presbytery Rev. Dr. Amaron, Rev. S. J. Taylor and Mr. Beattie were appointed a committee to examine the credentials of the Rev. E. Rivolre, Italian minister, who seeks admission into the Presbyterian Church. Mr. Rivolre has now charge of the Presbyterian Italian mission in the city.

In Montreal Presbytery attention was called to the fact that the Rev. James Patterson, clerk of Presbytery, had reached his 80th year, and is still in full vigor in the discharge of his official duties. The court, through its moderator, congratulated the clerk and wished him continued health and strength.

Rev. R. M. Thornton, D.D., of London, England, a former minister of Knox church, now on a visit to Canada, gave a brief address before members of Presbytery on the status of Presbyterianism in London. There, as here, it is difficult to keep up the churches in the central portions of the city. The people are moving to the outskirts of the city. The speaker expressed the pleasure with which he met again his brethren of Canada.

At last meeting of Montreal Presbytery, Rev. Dr. Amaron, of Joliette, presented the report on French evangelization. The number of fields under the care of the Presbytery is twenty-one. In 16 of these French alone is used, the other fields are bi-lingual. St. John's church, Montreal, with its 88 families, has paid this year \$800 toward the stipend of its pastor; it has raised \$1,554 for all purposes, and given \$80 to missions. French services are also held at Lacroix church, St. Jean Baptiste, Boulevard St. Denis, Maisonneuve, Tetreauville and Point St. Charles. Pointe aux Trembles has a membership of 130. There are churches or missions at Valleyfield, St. Gabriel de Brandon, Belleriviere, Arundel, New Glasgow, St. Hyacinthe, Grenville and Joliette. The French work in the Presbytery was summed up as follows: 21 fields, 593 families, 713 members, 135 additions, 100 conversions from Romanism, 67 baptisms, \$5,900 raised by the missions, 40 copies of the Scriptures sold and distributed, and 9,800 tracts. The Pointe aux Trembles Institutes have had an enrollment of 295 pupils, with an average attendance of 265. There is a staff of 12 teachers, and the schools are doing an excellent work. They do their own printing, have a manual training department, a brass band, and two military corps. Dr. Amaron said that at the last meeting of Presbytery a motion was unanimously adopted commending the work of French evangelization to the sympathy and liberality of the churches. This work was needed, in his judgment, because Romanism in many of its teachings was in contradiction with Gospel truth. It was necessary to reaffirm this because of the inroads made by an unhealthy liberalism, which would place all religions on a par. But he pleaded for this work on patriotic ground. Multitudes owe submissive to the Church of Rome are drifting far away from it. He feared a repetition of the history of France in this land unless Canada offered the dissatisfied masses the Gospel of freedom.

The marriage of Miss Jennie E. Tanner, daughter of the late Rev. C. A. Tanner of Windsor Mills, Que., to Duncan R. McCrimmon of Lancaster, Ont., was solemnized at high noon on Wednesday, March 2, at the manse, Windsor Mills. The marriage ceremony was conducted by Rev. J. U. Tanner of Lancaster, assisted by Rev. W. P. Tanner of Dundee Centre, brother of the bride. Owing to recent bereavement in the families of both bride and groom, the marriage ceremony was conducted in the presence of only the immediate relatives.

The induction of Rev. A. S. Kerr, B. A., to the pastorate of St. Andrew's Belleville, is fixed for the 17th inst. He will preach his first sermon as minister of the church on the 20th inst.



## HEALTH AND HOME HINTS.

If table silver is placed in hot soap-suds immediately after being used, and dried with a soft, clean cloth, much of the work of polishing will be saved.

A tasty salad is made of chopped celery, seasoned with chopped mint and mayonnaise. But between slices of bread it makes a dainty supper sandwich.

To revive root vegetables that have withered, slice off the end of each and lay in cold water. In a few hours they will be as hardy and healthy as ever.

Cold water, a teaspoonful of ammonia and soap will remove machine grease when other means would not answer on account of colors running.

Don't handle the dough any more than necessary when making biscuits, doughnuts and cookies. The more you handle it the tougher it will become.

When cooking spareribs first boil them, remove the scum and when partially done, place in a baking pan and add salt and pepper. Bake slowly and do not brown them too much.

Mock Oysters—Chop fine a pound and a half of fresh pork; season with salt and pepper and minced onion; add half the quantity of bread soaked in water until soft and squeezed dry. Mix with two eggs well beaten, shape into patties, and fry in drippings. Garnish with parsley and sliced lemon.

Caramel Pudding—Brown a scant cup of sugar in a dry frying pan until a rich brown liquid. Then pour in two cups of milk with a pinch of salt and stir until sugar is dissolved. Add four teaspoons of cornstarch dissolved in a little milk. Pour out into molds, sprinkle with almonds and serve with cream.

## HOUSEKEEPING.

The art of housekeeping is one which deserves special mention. In Germany the daughters of the finest families are sent to some one who is competent, and who teaches them the art of housewifery; and a girl would be ashamed to be married if she was not a good housekeeper.

Housekeeping ranks as a profession as truly as any other occupation. There is a far greater demand for women who understand housekeeping than for those who are advanced in the art of dancing.

Domestic economy should be studied by all women. Clean and sanitary houses, healthful meals, system in housework and an attractive and cheerful home can do more to promote good health than any physician. I want to impress upon the girls that housework is fine, honorable work, and that they should know how to do it in the easiest way, so as to make it a real pleasure.—Mary F. Rauech, Colorado Agricultural College, Fort Collins.

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## SPARKLES.

Snaggys—Beg pardon, mister; I'm a stranger in dese parts.  
Farmer Harrow—Well, I dunno of anybody that wants to git acquainted with ye. (Turns away.)

Hoax—It's a good thing Methuselah wasn't a woman.  
Joax—Why?

Hoax—The world would never have known how old she really was.

"Father," said Little Rollo, "what is the difference between farming and agriculture?"

"Well, my son for farming you need a plough and a harrow and a lot of other implements, and for agriculture all you need is a pencil and a piece of paper."

Mother—Johnny, you said you'd been to Sabbath school.

Johnny (with a faraway look)—Yes, mamma.

Mother—How does it happen that your hands smell of fish?

Johnny—I carried home the Sabbath school paper, an' the outside page is all about Jonah and the whale.

A delightful old gentleman, discussing the unreasonableness of woman, said: "There is nothing so unreasonable, there couldn't be. My wife and I were talking over our affairs one day, and we decided that it had come to the point where we must both economize.

"Yes, my dear," I said to my wife, "we must both economize, both!"

"Very well," she grudgingly agreed, "you shave yourself, an' I'll cut your hair."

"When you goes lookin' for one one to help you decide sumptin.," said Uncle Eben, "remember dat it takes most as much smattness to pick out reliable advice as it would to make up yoh own mind."

Dr. Pilem: You needn't worry about your wife. She has a remarkable constitution.

Hempex: Say, doc, you ought to see her by-laws, rules and regulations!

The minister of a certain parish in Scotland was walking one misty night through a street in the village when he fell into a deep hole. There was no ladder by which he could make his escape, and he began to shout for help. A laborer passing heard his cries, and, looking down, asked who he was. The minister told him, whereupon the laborer remarked: "Weel, weel, ye needna kick up sic a noise. You'll no be needed afore Sawbath, an' this is only Wednesday nicht."

Maud (who has answered the doorbell herself)—"George, you must not come into this house to-night. If you love me, darling, fly at once and do not let my father discover your presence."

George (tragically)—"Oh, Maud, my darling, what serpent has entered our Eden to wreck our happiness? Speak, girl, speak!"

Maud (tearfully)—"Father has just had the gas bill!"

"I declare," said the housewife. "I don't know what we are to do when round steak costs as much as porterhouse. It is outrageous."

"Yes, mum," agrees the marketman. "What's a body going to do if this keeps on?"

"I would advise you, mum, that being the case, to eat porterhouse."

Escalloped cheese—Roll enough dry bread crumbs to fill a cup, soak until soft in two cups of sweet milk, mix with three eggs beaten light, add one-half pound of grated cheese, table-spoonful of butter in small pieces, salt and pepper to taste. Put all in baking dish and cover top with bread crumbs which have been buttered, salted and peppered. Bake fifteen minutes.

FROM A SHADOW  
TO ROBUST HEALTH

Is the Change Dr. Williams' Pink Pills Made in a New Brunswick Woman.

Anaemia—bloodlessness—is a trouble confined largely to women and growing girls. Its victims are pale; they lose all strength—the least exertion greatly fatigues them and they suffer continually from headaches and depressed spirits. Nothing will cure anaemia so quickly or so surely as Dr. Williams' Pink Pills—they have cured thousands of cases, not only in Canada but throughout the whole world. They do this because they make good blood. Among those cured by these Pills is Mrs. T. Chalmer Hart-vey, East Florenceville, N.B., who says: "At the age of sixteen I fell away to a mere shadow. I had scarcely any blood and suffering from all the distressing symptoms of anaemia. Doctors did not help me in the least, and acting on the advice of a friend I began taking Dr. Williams' Pink Pills. They effected a remarkable change in my condition; indeed I really believe they saved my life, as I have been well and strong ever since I took them. I also recommended the Pills to a neighbor's daughter who was similarly run down, and they also completely restored her health."

Every woman and growing girl should take Dr. Williams' Pink Pills occasionally. If you are ailing from any of the many troubles which afflict your sex they will cure you; if you are not ailing they will protect your health and keep you well and strong. Dr. Williams' Pink Pills are sold by all dealers in medicine or direct at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

## ANIMAL FRIENDSHIPS.

Friendship is not uncommon among the representatives of different species. In the Central Park Zoo, a big Polar bear and his distant cousin, a grizzly, were confined in the same pit, but it was considered expedient to separate them by a strong partition of bars. Both were full-grown, husky specimens of their breed, and had they ever come together with intent to kill. It is probable that the entire force of keepers could not have separated them.

One day a small boy threw a paper box, containing some sugared popcorn, into the grizzly's side of the pit. It fell close to the partition, and, in trying to shove it away with his muzzle, the grizzly clumsily pushed it into a hole just under the partition bars. The greater part of the hole was on the Polar bear's side of the house, and he could have easily pushed out the box, but he seated himself on his haunches, and watched his neighbor trying to get his big paw down the opening of the hole. It proved too small, and the box was too deep down. At last the grizzly gave it up, and sat ruefully regarding his lost treasure.

Suddenly the Polar bear rose to the occasion. He waddled over to the hole on his side, thrust his paw down, and shoved the box into the grizzly's yard.

Ever after that the two giants were good friends. The Polar bear would often stretch himself out beside the partition on a hot day and poke his long, slim muzzle in between the bars. Grizzly would drop down, too, and shove his snout against his friend's, and thus they would sleep for hours, grunting their dreams into each other's ears.

To make a tough steak tender, rub it on both sides with vinegar and olive oil, thoroughly mixed, and allow it to stand for two hours before cooking.

**Grand Trunk  
Railway System**

**MONTREAL**

8.30 a.m. (daily) 3.15 p.m. (Week days) 4.40 p.m. (daily).

4.40 p.m. (daily)

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Through Sleeping Cars.

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**Algonquin Park,  
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City Passenger and Ticket Agent.  
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PACIFIC**

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

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

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

BETWEEN OTTAWA, ALMONTE  
ARNPRIOR, RENFREW, AND PEM-  
BROKE FROM UNION STATION:

a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.;  
b 5.00 p.m.

a Daily; b Daily except Sunday  
Sunday only.

**GEO. DUNCAN,**

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

**New York and Ottawa  
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Trains Leave Central Station 7.50 a.m.  
and 4.35 p.m.

And arrive at the following St  
Daily except Sunday:—

3.50 a.m.	Finch	5.47 p.m.
9.33 a.m.	Cornwall	6.24 p.m.
12.58 p.m.	Kingston	1.42 a.m.
4.30 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	2.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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

Ticket Office, 85 Sparks St., and Cen-  
tral Station. Phone 15 or 1180.

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Compare our prices with the prices elsewhere  
and do not forget to consider the quality, work-  
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save you from fifteen to twenty-five per cent.  
Fine quality. Tailor Made Shirts \$1.00.

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Plans, rates and features: European, \$1.50 per day  
upward; with Bath \$2.50 upward.

American, \$3.00 per day upward; with Bath, \$4.00  
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Club Breakfast 20 to 75c. Table d'Hote, Break-  
fast \$1.00; Luncheon 50c. Dinner \$1.00.—Music.

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the hotel, its nearness to the Union Station, State  
House, Court House, Theatres, and Business Houses.  
In other words, it is a part of Beacon Hill. Of course  
what you want when you visit Boston is comfort and  
safety, and, if economy goes with it, that makes a  
combination that will undoubtedly prove satisfactory.  
Therefore, when in Town, "TRY THE REXFORD"  
and we will make special efforts to please you.

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**Grain of all Kinds.**

Handled on Commission and  
Sold to Highest Bidder, or  
Will Wire Net Bids.

**500,000 BUSHELS OF OATS WANTED**

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Are in every respect a  
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We guarantee every pound.  
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Thoroughly Cured by the Fittz  
Treatment—nothing better  
in the World.

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E., has agreed to answer ques-  
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Clergymen and Doctors all over  
the Dominion order it for those  
addicted to drink. Free trial,  
enough for ten days. Write for  
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**"ST. AUGUSTINE"  
(REGISTERED)**

The Perfect Communion Wine  
Cases, 12 Quarts, \$4.50  
Cases, 24 Pints, - \$5.50

F. O. B. BRANTFORD

**J. S. HAMILTON & CO.,**  
BRANTFORD, ONT.

Manufacturers and Proprietors.



**SEALED TENDERS** addressed to the undersigned, and marked "Tender for restoration of and additional story to Military Stores Building, Ottawa, Ont.," will be received at this office until 5.00 p.m., on Monday, March 7, 1910, for the work mentioned.

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

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

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

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

By order,  
**NAPOLEON TESSIER,**  
 Secretary.

Department of Public Works,  
 Ottawa, February 22, 1910.

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

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 IF SO, COME AND GET  
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<b>4%</b>	Capital Paid Up, \$2,500,000 Reserve . . . 400,000	<b>4%</b>
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Money Deposited with us earns **Four Per Cent.** on your balances and is subject to cheque.

**THE INTEREST IS COMPOUNDED QUARTERLY**

**The Union Trust Co., Limited.**

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<b>4%</b>	Money to Loan Safety Deposit Vaults For Rent	<b>4%</b>
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**Synopsis of Canadian North-  
 West.  
 HOMESTEAD REGULATIONS**

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

Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-Agency for the district in which the land is 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.

**G. E. Kingsbury**

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FROM ABOVE

**CHAUDIERE FALLS**

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

Prompt delivery. Phone 935



**MAIL CONTRACT.**

**SEALED TENDERS** addressed to the Postmaster General will be received at Ottawa until Noon on Friday, 15th April, 1910, for the conveyance of His Majesty's Mails, on a proposed Contract for four years, six times per week each way between DANBOSTON and OTTAWA, from the Postmaster General's pleasure.

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

G. C. ANDERSON,  
 Superintendent.

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