

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum. OTTAWA, MONTREAL, WINNIPEG WEDNESDAY, MAY 6, 1908. Single Copies, 5 cents.

“He Leadeth Me”

“In pastures green?” Not always—
Sometimes, He who knoweth best,
In kindness leadeth me in weary ways,
Where heavy shadows lie:
Out of the sunshine, warm and soft and bright,
Out of the sunshine into darkest night,
I oft would faint with terror and affright
Only for this—I know He holds my hand:
So whether led in green or desert land,
I trust altho’ I cannot understand.

“And by still waters?” No; not always so,
Ofttimes the heavy tempests round me blow,
And o’er my soul the wave and billows go.
But when the storm beats loudest
And I cry aloud for help, the Master—
Standeth by and whispers to my soul
“Lo, it is I.”

Above the tempest wild, I hear him say:
“Beyond the darkness lies the perfect day,
In every path of thine, I lead the way.”—

So whether in the hilltops high and fair I dwell
Or in the sunless valleys where the
Shadows lie—what matter?
He is there—and more than this—
Where’er the pathway lead—
He gives to me no helpless broken reed,
But his own hand, sufficient for my need
So where he leads me I can safely go—
And in the blest hereafter I shall know,
Why in His wisdom He has led me so.

Arthur McKinnon.

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BIRTHS.

At 167 College Street, Toronto, the wife of Dr. E. A. McCulloch, of a son (Alister Hart), on April 15th, 1908.

On April 17, 1908, at 451 King Street West, Hamilton, the wife of Dr. D. G. MacRobbie, of a daughter.

At Agincourt, on April 12th, 1908, to Mr. and Mrs. W. B. Davidson, a daughter.

On April 16, 1908, at Bryson, Que., to Mr. and Mrs. Roland Millar a son (James Andrew).

MARRIAGES.

At South River, Ont., on April 15th, 1908, Alexander William Bell to Charlotte Maude, second daughter of Mr. and Mrs. William Christian, Rev. G. W. Thom, of Sundridge, officiating.

At Uplands, Dist. of Parry Sound, Ont., on April 15th, 1908, by the Rev. G. W. Thom, Alexander Bow to Ellen Jane, daughter of Mr. and Mrs. Andrew McKee, all of Machar.

By Rev. R. G. MacBeth, April 1st, George Ross Holmes, of Richwood, to Ethel Bertha Miller, of Mt. Vernon.

At 187 McCaul Street, Toronto, on Wednesday evening, April 22nd, by the Rev. James Murray, Helen Thompson Sinclair to W. E. Samson.

At the home of the bride's father, on April 18, 1908, by the Rev. J. A. McKeen, B.A., of Orono, Ont., Colin MacDonald, manager of the Farmers' Bank, Williamstown, to Mary Elizabeth, daughter of Dr. Robert Young, of Bowmanville, Ont.

DEATHS.

At her late residence, 471 Jarvis Street, Toronto, on April 22nd, 1908, Margaret Cline, widow of the late Hon. Alexander Morris, P.C., D.C.L., and former Governor of Manitoba and the Northwest Territories.

At his late residence, Tiverton, Ont., on April 22, 1908, Rev. John Anderson, aged 88 years, father of Rev. Jas. A. Anderson, B.A., of Goderich, and Rev. J. Duncan Anderson, B.A., of Beaharolds.

In Galt, Jane Adams, relict of the late Robert Davidson, of Dumfries, in her 90th year.

In North Orillia, on Friday, April 17th, 1908, Mrs. John Turnbull, aged 90.

At Moose Jaw, Saskatchewan, on Tuesday, April 14th, 1908, Finlay McLean.

At Lot 16, Fifth Concession of Lochiel, on April 15, 1908, Mrs. Finlay Ross, a native of Perthshire, Scotland, aged 94 years.

At Carlyle, Sask., on March 16, 1908, Mary McLeod, widow of Neil Morrison, formerly of Lagrang, Glengarry, aged 78 years.

At her late residence, Grafton, Ont., on April 18, 1908, Helen Ross, widow of the late William Fraser, in her 73rd year.

At Gravenhurst, on Thursday morning, April 9th, 1908, John Alexander Tink.

At Atherley, on Friday, April 10th, 1908, Donald Cameron, aged 70 years 7 months.

At Brooklyn, N.Y., on April 20, 1908, after a short illness, S. B. Scott, formerly of Montreal, aged 52 years.

At Allan's Corners, Quebec, on April 24, 1908, Elizabeth Morrison, widow of the late Hugh Morrison, in her 83rd year.

W. H. THICKE

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NOTE AND COMMENT

The pledge of the "Pocket Testament League" is as follows:—"I hereby accept membership in the Pocket Testament League by making it the rule of my life to read at least one chapter in the Bible each day, and to carry a Testament or Bible with me wherever I go." An easy pledge to keep and a proper thing to do.

Canada supplies many United States churches with good pastors. Our neighbors, doubtless, need them; but Canada needs them even more. Many of them, we believe, would return to share the toils and joys of the work in their own country. Our vacant churches would do well to look to this source of supply, remarks the Maritime Baptist.

Says the Philadelphia Westminster:—Dr. Gordon Connor, or Ralph Gordon, the Sky Pilot, sails his airship straight toward the haven of eternal rest in Jesus Christ. He is a good pilot. He stands firm at the wheel. He will have no wreckage to mourn, for there are no rocks in the sky. The quiet, unassuming gentleman carries conviction to hearts when he speaks even as when he writes.

The Rev. Dr. W. E. Griffie sends the following note which properly calls attention to one of the great hindrances of missions in the Orient. He says: Ancestor worship has not lacked defenders—generally masculine—who see mainly the outside. Here is what Dr. G. T. Ladd thinks of it. On page 138, "In Korea with Marquis Ito," he says of "this vulgar and degrading superstition": "No heavier curse is put on woman: no subtler form of temptation to lust for man; no more burdensome restriction on society; and no more effective check to a spiritual faith and people of the world than this ancient but unworthy superstition. Even devil-worship is scarcely less cruel and socially degrading." Every Christian who has lived in Japan, China, Korea, and seen the inside of things, says the Christian Intelligence, knows how true this is. It behoves especially Christian women to smite paganism hard—"by the power of the holy cross." Neither Japan nor China will ever be truly civilized till the superstition fades into desuetude.

The outlook in the Prairie Provinces for the crop of 1908 is regarded as very promising. It would seem that, up to the present, conditions generally have been favorable. The fine open fall gave farmers every opportunity to prepare their land for the next season's crop. The winter was remarkably mild, with the exception of some rather severe weather in March, and the considerable snowfalls in March helped to put the land in good condition. Of late the weather has been mild and favorable for seeding, and reports say that the farmers generally regard the prospect for a good crop as most encouraging. Many things may, of course, occur between seed time and harvest to disappoint the bright hopes now entertained, but it is at least something that present conditions are favorable. With the large influx of settlers constantly taking place, a considerable increase in the crop acreage may be expected from year to year, and especially when conditions for preparing the land are so favorable as the present year. If the yield of 1908 should be as good as is now hoped for the total grain crop of the West will no doubt exceed considerably all previous records.

THE HORIZON OF THE NEWER EDUCATION

And the MacDonald College at Ste Anne de Bellevue, by Dr. J. M. Harpell

The coming together of the philanthropy of Sir William Macdonald and the educational acumen of Dr. J. W. Robertson is an event of which more or less notice has already been taken by myself and others, not only as to its general ethical and industrial expectations, but in its partial effects on the provincial school systems of Canada. Naturally enough, a certain aloofness on the part of the public and a professional dubiety on the part of some of our educationists, are still in evidence, as to the final outcome of the enterprise these two gentlemen have been engaged in for the last five years or more. There is still some fear that Sir William's millions may not realize a return of permanent results in behalf of the community at large, the system to be established being in danger of turning out a castaway, as other school projects have, in an age when hobbies come and go, change upon change. And whatever may be the groundlessness of such suspicions, no one will surely say that it is time wasted to institute an enquiry, along a philosophic line, if for no other purpose than to set the public mind at rest, regarding the scientific stability or empirical instability of the paedieutic methods and industrial training in vogue at Guelph, and even now at their inception near St. Anne's de Bellevue.

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The penalties of isolation no longer hang over the Macdonald Institute at Guelph or the Macdonald College at St. Anne's, since the former has been duly recognized by Ontario as the provincial centre for the preparation of specialists as manual training teachers, and the latter has been entrusted with the training of teachers for all the Protestant schools of the Province of Quebec. Both of these institutions are at least, in posse, public institutions, if they are not actually so; and consequently there can be no discourtesy in venturing upon a critical examination of their claim to be schools of what some have been calling, for lack of a more appropriate name, "the newer education." The teacher is the making of the school—the embodiment of its pedagogic energy; and, if teachers are in time to come from the Macdonald College to take charge of the thousand or so Protestant schools in Quebec, with a modernized pedagogic guidance in their hand, and with no others to compete with, it surely falls as a duty upon the communities where such teachers are to have welcome, to learn wherein the new methods of imparting instruction and moulding character differ from the old,—with the conviction, let us hope, that educational values have more to do with the inauguration of altered paedieutic methods than professional caprice or personal enthusiasm. So immobile have some of us become within our straitened horizons that such a conviction may never come but with tangible results—which means that it will never come to some of the older of us on this side of time, since generation will have to follow generation before this so called pedagogic innovation can give evidence of results that may be computed by tangible ethical and industrial effects in the com-

munity. An article has lately appeared in the Teacher's World which tells us what the Macdonald Institute has stood for, within the past five years, and the most of us know how far the manual training, the nature study, and school gardening courses of the Macdonald-Robertson origination have proved successful addends to the ordinary school course, at the hands of its graduates, in face of a discouraging apathy and a wrong estimate of educational values. But these are evidences that may be made to read in more ways than one. They are not evidences of a visible ethical or industrial uplifting, as some will say, of the community. Besides, there have been so many new-fangled notions urged upon us of late—methods pleasant to the eye and seemingly to be desired to make children wise, which have only proved to be a hindrance, that one had better hasten slowly in accepting more of them! Nay, the faith which Sir William Macdonald has in his insight as the executor of his own estate, and the faith which Dr. Robertson has in promising him a commensurate return for his investments, have moved the teachers and parents of Canada only in part to favor the new movement,—limited as is the educational horizon of the latter, and routine-encased as are too often the former, with the highest possible examination percentage of marks to be placed on record as evidence of the tangible results of their own prowess as pedagogues and the efficacy of the methods that have been handed down to them as a warrant from the centuries. There is therefore nothing left us as proof of the wisdom of the millionaire and his co-adjutor, save the scientific basis of their venture, rendered possible as that venture has been by wealth saved from being squandered in the conventional show and engrossing luxury of the times, to the possible uplifting of those of the generations to follow, on to the plane of self-help.

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The Macdonald Institute of Ontario stands as the fore-runner of the Macdonald Institute of Quebec. The latter, when finished and in full operation, may be taken as a means to the end of maturing Dr. Robertson's educational ideals to the limits of his educational horizon in behalf of the rising generation. The enterprise is in every sense a legitimate one. There is about the exploitation no betrayal of the fundamental principles of the old or the new education. And, when one has compared the limits of Dr. Robertson's educational horizon with the limits of the horizon of education itself as an art and science, he may then, indeed wisely and well how far the one has its warrant from the other, and what there is within both for the child, the citizen, and the state.

• • •

It is no unusual thing for men to wonder why humanity has been debarred from solving scientifically the mystery of the world beyond—for men, too, who would reduce the knowing in a this-world area of phenomenon to a circle of personal ambition in the acquiring of wealth. Education has been defined as the criticism of life—the attainment of a culture which climbs from experience to experience, to the widening out of our horizon of life to the limits of our developed and developing faculties of body, mind, and soul. And, if such is to be

taken as a sound definition, one cannot but be taken aback at the prevalent theologico-poetic craving there is for the closest analysis of unattainable knowledge on the one hand, and the worldly-minded content there is on the other, with an educational horizon that would limit the training of the child for citizenship to the phases of school work that have a beast-of-burden quickening about them in some marked degree. It has been said that, wherever the family, the church, and the state are co-ordinating civilizing agencies in a nation, working in line, the children of that nation are born civilized—to be further educated, as developing perpetuating sub-agencies of the civilization in which they have been born. This is only another way of saying that the child is father to the nation. And whatever nation in these times can make the boast, which has just been made in the Outlook in behalf of the Japanese, there is an ideal in the statement that cannot but guide us to see what education means, when we call it a criticism of life. It is no contracted life of which it is a criticism—no life inclusive only of the activities which directly minister to self-preservation, or the acquiring of the necessities, with or without an overplus, which minister to self-preservation. It is no longing for the unattainable to the neglect of the attainable—to the contracting and belittling of the functions of living, with a horizon of an animal intelligence that is barely human in its gratifications of thought and feeling.

A Question of Horizon.

This whole question of education has been a question of horizon from the beginning of time. Nation after nation has had to see to the widening of its educational horizon. The Chinese are just awakening to forgive themselves for tolerating so long the dead-and-alive mandarin scholasticism, such as the Renaissance awakened all Europe to appreciate the widening of the educational horizon, with its inheritance to us of the present day, of what some people are beginning to esteem something of an encumbrance in our schools. And it is needless to say that all the misgivings and misunderstandings that have arisen over system and method have arisen from the contracted horizon refusing to share in the culture-contents of a contemporaneous horizon, or of the widest possible horizon, wherein the humanities are not all of the Roman and Grecian civilizations.

And now, in these days wherein dogma or authorization has no credit until it presents its certificate for common-sense, there need be no perpetuation of the strife between the book-men and the science-men as to the criticism of life which education has for its object. Life and philosophy are one and the same in a pedagogic sense. What is of service in the one is of service in the other, to the proper growth of a right citizenship through the child or the adult. Life is a real thing in itself, not a mere preparation for dying, and the philosophy or the criticism of life ought to have one and the same area with it, bounded by an equally extending horizon, in which education may work out its problems, whether they be hatched under the auspices of the science-man, the humanist, or the aestheticist. The horizon lines between the two great schools of educationists, the physicists and the humanists, have been of late so battered and broken down, that about all that is left to us of them as combatants are the weapons they used against each other in their frays, with an humble henchman of theirs, here and there in the public schools, who has grown gray in the teaching of the classics. A child has been set down in the midst of these gladiators, and from a discerning of the possibilities within the organism of that child, the lesson of peace has come home to them, as to what this education is, that is the criticism of life and the handmaid of culture.

A Practical Curriculum.

In the ventures at Guelph and St. Anne's, the teaching of the natural sciences, so called, will fill a large space in the curriculum; but there is no lack of a guarantee to our Canadian humanists that all is well with Dr. Robertson's educational ideals, since literary instruction with a classical course is to take its place alongside of scientific instruction, at least as far as the preparation of teachers for the public schools is concerned, and those working for the higher diplomas. In fact in time the Macdonald College may provide a course of study leading up to a degree that will recognize the dignity of labor in some special academic way. No longer, therefore, need the words of Huxley retain their full force, used as they were in referring to the opposition the advocates of scientific instruction had to encounter, when it was first mooted to introduce physical science into the public school:

"On the one hand," he says, "we were pooh-poohed at by the men of business who pride themselves on being the representatives of practicality; while, on the other hand, we were excommunicated by the classical scholars in their capacity of Levites in charge of the ark of culture and monopolists of liberal education."

• • •

The deck is now pretty well cleared of these two sets of objectors to any widening of the educational horizon. The business man is now in the van of those who see the necessity for technical schools, in which, it is to be hoped, the so-called literary subjects will never be refused a place, and an important place too. The man that is to be feared is the man who thinks we are over-educating. The criticism of life which troubles him is the economic. He would have all school education reduced to a pin-point of industrial necessity, and the inspiration that ought to be made to come from the three R's. There is more than a handful of these pin-point advocates in the rural districts of all the provinces, though nowhere are they more numerous in proportion to the population, than in the constituency which the Macdonald College is intended to provide for specially. And, what is the worst feature about such is that, like some of Milton's angels, the wounds you inflict upon them by a keen cutting precise logic may be as deep as the quick and as wide as a mill door without their feeling any inconvenience from them. The humble henchman of the classical gladiators still likes to run his finger with pride along the edge of his masters' arguments in favor of a classical training as an all-education, even while yet his students grow dizzy over his pronunciation reforms, his formal syntax, and sesquipedalian nomenclature. But he is no longer aggressive. He knows that the battle has been to the strong. He is now as much of a specialist, professionally speaking, as is the mathematical master, the teacher of physics or chemistry, the nature-study doctrinaire, or the manual training director. And he is fast becoming content to be an humble co-worker with others in the school routine that makes for culture, or to subordinate his favorite subjects of Latin and Greek as helpmeets, and not any longer monopolists, in the school course that makes for education as a competent criticism of life. As for the personage who thinks we are over-educating, there is nothing we can do for him, except to point out the inheritances to which every child born into our twentieth century civilization has a claim, and then to let him answer for himself which of those he is entitled to rob him of, should parent, estate, or benefactor decide to help him to enter upon such inheritances.

A Nearer View of the Institute.

There was given me an opportunity of visiting St. Anne's for the first time during the month of May last. I had frequently had glimpses, from a passing train, of the projected buildings of the Macdonald College and its extending glebe, and could not but see, with others, the sagacity in the choice of such a site for the exploiting of the most interesting educational experiment—possibly the most important—the Province of Quebec has ever witnessed as a movement in its own behalf. Shored in by the broad St. Lawrence, and within sound of the impulsive Ottawa as it makes its last romantic spurt at the end of its run of four hundred miles from Lake Temiscamingue, the main landscape as seen from the college windows is a veritable meeting-place of the waters—a blend of sheen and woodland, with a unique circuit of level rurality on both sides of its through lines of railway track, and with the village of St. Anne's nestling around the eastern cleft of the confluence, as a suburban clustering of shop-keeping, river activity, and market-gardening. The love of nature is in the air, with a whisper of Thomas Moore and his kind about it, since here it was that the sweet singer of Ireland made pause in his Canadian sojourning sufficiently long, to weave a lyric chaplet as a folk-lore adornment to the rustic beauty of the locality. The charm of the site of the new institution is not in its title deeds, no more than is the merit of Moore's song taken note of on the valuation roll of the municipality. The pin-point advocate, who claims that there is an over-educating going on somewhere—a surfeit of culture in school—would be slow, no doubt, to affix any value either to the natural beauty of the site or to Moore's poem, seeing neither of them is taxable or bears bank-interest. Yet, for all that, the site is a very valuable one, and is having written on it a second poem of St. Anne's—a poem in brick and cement and red roof-tile—which by-and-by, amid the setting of its educational utilities, is going to rival Moore's song and be a perennial blessing to the graduates of the Macdonald College, and an inspiration even to the casual visitor in the years near or remote.

At the date of my visit all was as yet in the rough of it. Things, however, were not so inchoate as to prevent one from grasping the plan and purposes of the several buildings, the apportionings of the grounds and farm areas, and other functional details of the environment. Nor was it possible to overlook the faith, and sagacity and prudence—one may almost say the patriotic bravery—that had planned out all these details which have to be the line of common-sense in school-work. It is not without its seriousness to sit down at one's study-desk to theorize on what our schools ought to be, or write a critical article such as this for a quarterly magazine, or even compile an exhaustive volume on the science and art of education, but what is this compared to the responsibility of the enthusiasm that is in at the spending of millions to give an object lesson to the world how the child may actually be brought into its several inheritances—scientific, literary, æsthetic, institutional, and religious.

All education must start from the child and lead into human civilization. "The great educational temple of modern times," says Murray Butler, "into which every civilization is pouring out its strength and its treasure, rests upon the two corner-stones of the physical and psychical nature of the child and the traditional and hereditary civilization of the race." And if the enterprise at St. Anne's is in the way of showing us, as I think it is, through its output of industrially and intellectually trained graduates, how the child may be fitted out to serve in the school-room, on the farm, in the workshop, or in any other bread-and-butter calling, without vidding his in-

lectual and spiritual inheritances, or lowering him in the scale of citizenship, then may it be upheld as making good its *raison d'être*, to the justification of the Macdonald-Robertson foresight and the spending of all the millions possible on it.

And, as far as I can make out with the help of tests provided by educationists of world-wide standing, the Macdonald College is going to fill "the bill of a common-sense pedagogy, in line with the declaration of rights in every scientific evolution. The child comes into his physical inheritance during a pupillage of infancy and childhood beyond the period nature allots to any other animal species. This extended period of infancy places a duty on the home and the family that ought to make for civilization. There the principles of education must first be put in force for training purposes. Hence, a study of the home-life and its appliances, for bringing up a child in the way he should go, demands a corner in the curriculum of the Macdonald College; and that corner, it is needless to say, it has. The institution is in itself an organism, provided with the potency of growth for its own good, much as is the child, as an examination of the grounds and buildings reveals without much study. The resources of self-development are to be met with at every step from the road-making appliances, to the provisions for residential extension. There is to be a home-life within its limits, from the henry to the boarding apartments, with every appliance for physical training from the manual training department to the gymnasium. As a combination of home and school on a rational civilizing basis, it stands as an object lesson to the parent to be, and the teacher, as functionaries in the bringing of the child into its physical and industrial inheritance.

Not Merely Instruction.

The natural method of imparting instruction is a scientific method, that makes it impossible for us to identify education with mere instruction. And the industrial inheritance into which the students of the Macdonald College are to be brought, and, through them as missionaries, the community at large, is to be essentially scientific and observational. The concrete is to have precedence in all class work, as far as I have been able to learn. As Murray Butler would say, here the student is to be introduced to his inheritance of knowing "how the worlds of plant and animal and rock have all come to unfold the story of the past and to enrich us with the thought and the suggestion of the intelligence, the design, the order they manifest, through the methods of research and practice."

Nor is it to be otherwise, as I have already said, with respect to the literary inheritance. The elements of what formerly stood for a so-called liberal education are not going to be neglected—namely Latin, Greek, mathematics, etc. A correct use of the mother tongue of English and French, as the case may be, will be inculcated from the normal school classes to the industrial classes. When things are being learned for the value there is in knowing them, the medium through which all knowledge passes from one to the other—speech written and spoken—is to be relegated to no secondary place in any of the classes, as it has unfortunately been in many of our secondary schools and colleges in the past. Thought and speech are so closely copartnered that Max Muller found it impossible to say that the one was not the other. This is no doubt why language and literature, through the study of Latin and Greek, have taken such a large place in the curricula of our school systems, to the point of making

it difficult to keep them from subordinating every other study. There is a wonderful mental gymnastic to be had from the study of Latin and Greek, even under methods which are not scientific. But in school work they have never been much more than a halting end in themselves. And, if the Macdonald College can show that there is less of an end than a means to an end in the study of language and literature through the classics, it will stand as a living illustration of how the child may be brought into his scientific and literary inheritance within an educational horizon, wherein nature and a well selected library will guide him towards the highest culture.

• • •

And who will say that the aesthetic is likely to be neglected, where courses in nature-study and school gardening will heighten the appreciation of the landscape beauty which Thomas Moore has crowned with his song. Instruction is to be given in drawing, in colour and form, in modeling and possibly in painting; and no doubt in time the specimens of art that nourish art will be added to the embellishment of corridor library, and class room. Nor is it likely that the founders of the institution will fail to provide for that institutional training which will lead its students to prize their rights, and afterwards fulfil their duties as members of the body politic—as active intelligent citizens, knowing and daring to maintain the higher ideals of public life. And surely enough has been advanced, without going into the means to be adopted to enhance the religious inheritance, to prove that the Macdonald College proposes to undertake neither too much nor too little as an exponent of the education that is founded on common-sense. Enough has been said to show that the newer education it presumes to stand for is a co-operative education endowed with a penchant for the practical in its methods, and a promotion of the industrial in its results—giving a promise to more than the Province of Quebec, that the common school, the farmer, the artisan, through an influence quickened in them by this newer education, may be the means of uplifting the masses towards the culture or righteousness that alone exalteth a nation.

THE CHURCH'S PLACE IN THE TEMPERANCE MOVEMENT.

(By Ulster Pat.)

These are days of temperance activity. On every hand people hear, read and talk of total abstinence, restriction, local option, prohibition, high license, low license, temperance teaching and kindred questions; the members of Government, legislators, municipal guardians—everybody in power and out of power is hearing, doing, or professing something in regard to the admitted evils flowing from the liquor traffic and the drinking customs. Certainly there is the multitude of counsellors, but, in making war upon this national sin, have the people of Canada that wise guidance in which Solomon says there is victory? Often I fear that as each new assault is made upon the enemy we are like our brave army on the heights of Alma that fateful fifth of November, 1854, when, as Kinglake tells us, each little reinforcement sent to the support of the brave fellows already engaged, spying an unfinished sandbag battery out on the brow, or spur, of the hill, immediately went there, supposing it to be a point of vantage, only to find, when it had been gained, that its possession was a "false victory," and that the next thing to be done was to fight their way back to their comrades. Need I mention any temperance "false victories?" They have

not been wholly useless, nor altogether harmful, yet they have served to retard the onward march of the temperance army bringing disunion, distrust and uncertainty into its ranks, and affording opportunities of resistance which the liquor leaders have been neither slow nor unsuicidal in using.

To my mind, the weak spot in our Inkerman position is the comparative neglect of foundation principles in our eagerness for the immediate suppression of the legal traffic. Fifty years ago, though comparatively few in number, the temperance forces were united, thoroughly imbued with sound principles, instructed in the nature of the evil they warred against and animated by a determination which led to victories against odds of which the present day prohibitionist has little idea. For a small fee the publican was permitted to keep open his tavern twenty-four hours a day seven days in the week—though some of them decorously closed their houses during the hours of divine service, but left the house of prayer in time to meet the worshippers on their homeward way, with a smiling face and tempting beverages. Anybody who paid the insignificant fee could have a license, and many sold without even that formality. Yet I sometimes am led to doubt whether young men then began to acquire an appetite for strong drink at as early an age as I see many doing today. The publican who offered lads drink was regarded as a scoundrel even by those who looked upon it as wholesome and necessary for adults.

Though temperance sentiment was less widely spread, where found, it was deeper. The teetotaler had felt the bite of the serpent, and could sympathise with the fallen, and to win a recruit was to secure a "red-hot" worker. The topic at temperance gatherings was teetotalism and the best method of rescuing the perishing, or of preventing the young from falling victims to the appetite, or of overturning the traffic. At their entertainments they sang of sparkling water, "the old iron kettle that sits on the hob" "the friends once so dear," lost through strong drink, and they told of the blessings of total abstinence. To them there were but two sides to the question, and those who were not out and out were left behind—not waited for, as is the present custom. No men who temporised or advocated compromises, were ever heard on a temperance platform, or regarded as preachers of Temperance. They endured hardness as good soldiers in a fight for the salvation of their fellows, the good of their country, the uplift of the world, and the glory of God. G. Livesey, Gough, Lees, Carswell, one might name a host of giants, who lived and labored in those days, of whom we who have received the inheritance of their labors are sadly forgetful.

Read the literature produced by those men, and you will find that they possessed a grasp and knowledge of the religious, moral, medical, physical, economical and patriotic aspects of the question attained by few in this day of "greater light". I remember the late William Scott, a Methodist Temperance worthy, who edited "The Casket" published at Napanee forty years ago, suggesting that it would be a good service to reprint the teetotal writings of the founders of the movement, and I imagine that a perusal thereof would be a revelation to many who suppose that we have emerged into a much clearer light than they enjoyed. They did not sing "Rescue the Perishing," but they went out into the highways and hovel and won large numbers to the paths of sobriety and godliness. Here is what Joseph Livesey, the Father of Teetotalism, wrote in "The Struggle," a periodical he

(Continued on Page 13.)

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLETHE MISSION OF THE HOLY
SPIRIT.*

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

Sorrow hath filled your heart, v. 6. Some years ago, after a bloody battle, a woman having heard that her husband was wounded, went to the scene of carnage to nurse him. Before her arrival he had died. With his body she turned her face homewards and began her journey in uncontrollable grief. The second day she realized that on board the ship were the wounded husbands and sons of other women. Their groans and sighs came to her ears as appeals for help. And help them she did, making bandages to bind their wounds, putting the cool cup to their fevered lips, softly singing to them the songs of home. In ministering to others, she followed the example of Jesus, who, with the cross full before Him, comforted His disciples. And her self-forgetful labors proved the best cure for her own grief.

I will send Him unto you, v. 7. In 1872 the Church Missionary Society appointed a day of intercession for more workers. In the five years preceding they sent out 51 missionaries; in the five years following that year they sent out 112 missionaries. Dr. Gulick, of Japan, wanted \$2,000 for a college Y. M. C. A. building. He wrote about it to a paper at home. A business man read it, and at first was vexed at such a special appeal, but finally gave the whole sum himself. Dr. Gulick and his wife, with a group of Japanese students, had been visiting daily in prayer for this object. Mr. John R. Mott says, that, in his travels round the world, he has met some 2,000 missionaries, and found that their loudest cry to the home church was, "Pray for us." It is through the Spirit's moving hearts at home to give the gospel and moving hearts abroad to receive it, that the world is to be won for Christ. And it is when we pray that the Spirit comes in power.

He will convict the world (Rev. Ver.), v. 8. Some years ago a party of tourists were lost in the Rocky Mountains as dark night came on. Presently a terrific storm burst on the mountain. They stopped walking, and huddled together, just as a flash of lightning showed them to be on the very edge of a precipice. A few steps more, and they had been dashed to pieces. It was a friendly flash that showed them their peril. Sometimes the convictions of the Spirit are terrible; but they are merciful. They are meant to lead us to God, that we may receive forgiveness and peace.

He will convict the world (Rev. Ver.), v. 8. James Gilmour of Mongolia, ranks high among modern missionary biographies. Gilmour once wrote: "The field is a very hard one. The superstitions are like towns walled up to heaven. The power of man avails nothing against them. As far as man is concerned I am almost alone. I turn to God. I hear the words, 'Not by might nor by power, but by My Spirit, saith the Lord.' I trust Him. I call upon Him. I commune with Him. He comes near me. I ask Him to convert men. There are conversions." So deeply did this devoted worker feel his need of the Holy Spirit, that he gave to the cause of missions the money he had sav-

*S. S. Lesson, May 10, 1908.—John 16: 4-15. Commit to memory v. 13. Study John 15: 26 to 16: 24. Golden Text—I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever.—John 14: 16.

ed to educate his sons, because he believed that God asked him to do so, and he would not under the Spirit from coming to his aid, by any disobedience on his part. Without the Spirit's help, he was powerless; with Him at his side, nothing was impossible.

Many things to say. We cannot hear there now v. 12. Last summer I saw a bridge, on one of our Canadian railroads, that was closed to heavy trains. The storm of a recent night had strained some of the heavy timbers on which it rested. Some days later I was beside that bridge, when a big Mogul engine, hauling fifty loaded cars, came along and crossed in perfect safety. The work of repairing the bridge had been completed, and it could now bear any weight that could be put upon it. God measures, with wise and loving care, every burden that He places on our faith and courage, so that none is heavier than we can bear.

Show unto you, v. 15. Suppose you were blind and had never seen colors. Then suppose that on that wall hung a most grand and beautiful painting, and that I was a perfect master of the subject and should undertake to describe it to you. No language that I could use would enable you to form a picture of the painting in your mind. Now suppose, while I was laboring to make you understand the various distinctions and combinations of colors, all at once your eyes are opened! You can see for yourself the very things which I was vainly trying to bring to your mind by words. Now, the office of the Spirit of God, and what He alone can do, is to open the spiritual eye.—Charles G. Finney.

JUST THIS DAY.

Just this day in all I do,
To be true;
Little loaf takes little leaven,
Duty for this day, not seven,
That is all of earth and heaven,
If we knew.

Oh, how needlessly we gaze
Down the days,
Troubled for next week, next year,
Overlooking now and here.
"Heart," the only sure, is near,
Wisdom says.

Step by step, and day by day,
All the way.
So the pilgrim's soul wins through,
Finds each morn the strength to do
All God asks for me or you—
This obey.

PRAYER.

O Lord God of our fathers, our God, Giver of the Sabbath rest, we bring to Thee our morning sacrifice of adoration and praise. Holy Father, on this hallowed morning shine forth into our hearts to give the light of life in Christ Jesus—the light which cannot mislead or fail us. Visit us this day and every day with Thy salvation. Renew our souls so that we may be strong in the Lord, and in the power of His might. For the peace and privilege of this Holy day, we thank Thee. We would enter Thy Courts with thanksgiving, and Thy Gates with praise. Command upon us and upon our dear ones Thy blessing. Keep far from us all vain and anxious thoughts, so that we may find in Christ rest for our souls. Enable us and all who shall worship with us in Thy House to-day to hear Thy Word in the spirit of faith and meekness, and to bring forth the fruit of good works to the glory of Thy Name. Amen.

LIGHT FROM THE EAST.

By Rev. Dr. Ross, London.

Comforter—Elsewhere rendered Advocate. Legal pleaders were not known to the Jews until they came under the dominion of the Romans, and were obliged to transact their law affairs after the Roman manner. Having little knowledge of Roman law, or legal forms, or procedure in courts, it was necessary for them, when pleading a cause before a magistrate, to obtain the assistance of a lawyer who was well versed in the Greek and Latin languages. In all the Roman Provinces such men were found, who devoted their time to the pleading of causes and the transaction of other legal business in the Provincial courts. Many Roman youths, who had chosen a forensic career, repaired to the Provinces, with the consuls and praetors, in order to fit themselves, by managing the affairs of the Provincials, for more important ones in Rome. Tertullus (Acts 24: 1-6) is an example. The word advocate originally signified any person who gave his aid to another in any affair or business, as a witness, or one who gave him any advice in the management of a cause. But it came in time to be used only of one who had a knowledge of civil law and had some proficiency in the art of oratory, and who used both in the service of his client.

REST!

Rest! How sweet the sound! It is melody to my ears. It lies as a reviving cordial at my heart, and from thence sends forth lively spirits which beat through all the pulses of my soul. Rest, not as the stone that rests on the earth, nor as this flesh shall rest in the grave, nor such a rest as the carnal world desires. O blessed rest, when we rest not day and night, saying, "Holy, holy, holy, Lord God Almighty;" when we shall rest from sin, but not from worship; from suffering and sorrow, but not from joy! O blessed day, when I shall rest with God; when my perfect soul and body shall together perfectly enjoy the most perfect God; when God, who is love itself, shall perfectly love me, and rest in this love to me, as I shall rest in my love to Him, and rejoice over me with joy, and joy over me with singing, as I shall rejoice in Him! . . . No more, my soul, shall thou lament the sufferings of the saints, or the church's ruins, nor mourn thy suffering friends, nor weep over their dying beds or their graves. Thou shalt never suffer thy old temptations from Satan, the world, or thy own flesh. Thy pains and sickness are all cured; thy body shall no more burden thee with weakness and weariness; thy aching head and heart, thy hunger and thirst, thy sleep and labor are all gone. O what a mighty change is this!—Baxter's "Saints' Rest."

MY FATHER'S HOUSE.

If it be so pleasant to me now and then, to cast a longing toward my Father's house, and to read, as it were, this letter which His goodness sends to me, and to receive in the wilderness the tokens of His care, what will it be to come and dwell with Him, and with all my brethren in the Lord! O earth! all thy charms are not worth a moment's stay. It would be better, much better for me to be dissolved. How would my heart leap to see His chariot appearing! How welcome would the messenger be by which He could call me to His house and to His boomer!—Philip Dodridge (1702-1751).

MARY'S MEMORIAL.

By Rev. Alvin Cooper.

When Mary anointed Jesus, at the Supper in Bethany, she did, not what she would, but what she could. Not what was in her heart to do, but what was in her power. Nor must we understand Jesus as saying that her act was according to her ability, but according to her opportunity.

It was not an impulsive act, done from a sudden rush of emotion, but the outcome of deliberate thought and plan. The presence of so costly a perfume, in the house of any but the most wealthy and luxurious—the price of no less than three hundred days' labor of an able-bodied man in the hurrying season of the year, when help is scarce and labor at its highest—marks both forethought and a long-cherished purpose. And we are told what the purpose was. It was intended for use at his burial, according to the Jewish custom of embalming the dead with fragrant spices; and for this end it had been held in waiting. John 12: 7: "Against the day of my burying hath she kept this." Yet now she changes her plan, and pours it over his person, as, an honored guest, he sits at meat in the midst of his friends. The explanation is not far to seek. While in the region of Caesarea Philippi, a year previous, according to Usher's chronology, he began to teach his disciples that he was to be rejected of the elders and chief priests and scribes and be killed, and he spake this openly. (Mark 8: 31, 32). Naturally Mary must have heard it, and, with nothing said to the contrary, she would as naturally suppose his death would be after the manner of the Jews, by stoning, and, as in the case of Stephen later, his friends would have the privilege of burying him with respectful affection. No one could say when this end would come. None of the disciples seem to have taken the announcement seriously. They could not conceive of the Messiah being cut off. But Mary, taking Christ's word at its face value, had made preparation for his burial, and had her precious ointment in readiness against the day. Now, on the eve of the event, coming up from Jericho (Matt. 20: 17-19; Mark 10: 32-34), he took the twelve aside and informed them further that he was to be turned over to the Romans, and suffer at their hands by crucifixion. This changed the case entirely. If he were to suffer such a death as one guilty of the gravest offense against the Roman Government, the prospect of his body being delivered to his friends was at an end. She could no longer expect to anoint him for burial. It was the unexpected that happened when he was laid in Joseph's tomb. It was the result of a bold act of an honorable man, favored by Pilate's exasperation toward the rulers who had forced him to execute their decree. Nothing of this could be foreseen. So Mary did "what she could." If she might not be allowed the sad privilege of caring for his dead body, she would still show her affectionate regard. She would anoint him beforehand. Thus she broke the box and poured it over his head and feet.

It is befitting that this should be told "wherever the gospel is preached throughout the whole world for a memorial of her." It was not merely an exhibition of ardent devotion, but of unexampled faith. She stands out in the history as one alone who took Jesus absolutely at his word. Not one of the twelve looked for his death, neither for his resurrection from the grave. The two who walked with him to Emmaus said: "We trusted that it had been he which should have redeemed Israel." Their hope had perished. Mary believed implicitly what Jesus said, and this memorial of her puts to shame any questioning doubts.—Herald and Presbyter.

Sin is an evil whether it be known or unknown.

A heartless life can not produce a noble, sympathetic character.

A HUMBLE SINNER.

By C. H. Wetherbe.

The Bible gives some examples which show God's attitude towards those sinners who humble themselves before Him. In those examples we may see the fact that God has a much more favorable regard for the greatest of sinners who prostrate themselves in deep humility before Him than He has for those professors of religion who are so proud and self-righteous that they will not humble themselves before anyone.

See how it was with King Ahab, whose career as the King of Israel was exceedingly wicked. The record of him is: "There was none like unto Ahab, which did sell himself to do that which was evil in the sight of the Lord." Elijah was sent to him with a message of judgment from God, threatening him with a speedy and horrible death. Here is what is said about the effect of that message: "It came to pass, when Ahab heard those words, that he rent his clothes and put sackcloth upon his flesh, and fasted and lay in sackcloth, and went softly."

Never before had Ahab humbled himself in any such manner. He had always been haughty and gloried in his wickedness. He had grown rapidly in hardness of heart and in boldness of spirit. But now he suddenly became very humble. Would it avail him anything with God? Would his humbleness make any difference in God's feelings and actions toward him? See. Here is the word which the Lord sent to Elijah: "Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me I will not bring the evil in his days; but in his son's days will I bring the evil upon his house." Here was a suspension of God's judgment upon Ahab because of his sincere and deep humbling of himself. But that mercy did not result in the salvation of Ahab, for it is evident that he died unsaved; yet the example shows us God's pleasure towards the sinner who humbles himself before Him.

The example also affords encouragement to great sinners who may think that their condition is hopeless. If I have any reader who thinks that he is so great a sinner that God will not save him from his awful estate, let him remember God's mercy to the exceedingly wicked Ahab. You certainly are not a worse sinner than he was; then humble your heart before God and ask Him to pardon and deliver you from death, and He surely will do so. What an offer you have!

CHRIST IN THE STORM.

As Christ lay asleep in the little boat, with his disciples terror-stricken at the wild tempest that had arisen, how great was their anxiety and how small their faith! And when the Lord was aroused from sleep, it was not the storm that He rebuked first, but his disciples. The billows did not trouble Him. The very thing that was His disciples' worry He left alone till He had rebuked them for their unbelief.

Is not this a true parable of life today? The storms of life break upon us, and we invoke the aid of the Master, fearing and trembling lest some evil shall befall us. And then the loving Christ rebukes us for our lack of faith. He shows us that as followers of Him we ought not to let such things trouble us, but rather to cultivate that sense of peace and resignation which should be the portion of every true believer.

This is the way to do a good day's work: Begin it with God; do all in the name of the Lord Jesus and for the glory of God; count nothing common or unclean in itself—it can be so only when the motive of your life is low. Be not content with eye-service, but, as servants of God, do everything from the heart and for the loftiest motives, and be as men which watch for the coming of the master of the house.—F. B. Meyer.

HOME AND SCHOOL.*

Some Bible Hints.

Some are afraid of household religion; the ark of God seems something awful. But others know God as a dear household Friend, though a mighty one (1 Chron. 13:12).

God in the house is stronger than any earthly father, tenderer than any earthly mother (1 Chron. 13:14).

Children are taught of God when ever they are taught God's truth, in any field (Isa. 54: 13).

The teaching most necessary for children is the teaching of God; that alone brings peace and power (Isa. 54: 13).

Suggestive Thoughts.

If you are not a Christian at home, then you are not a Christian anywhere else.

If you are not a strong Christian while you are being educated for this world and not for heaven, for time and not for eternity.

Being a Christian at home does not make a show; therefore it is most sure to be real, and to be pleasing to God.

The school is among the most influential places for Christianity, because there souls are growing so fast.

A Few Illustrations.

Life is an ellipse with two foci the home and the school. Put Christ in both.

The home is the fountain of life on earth; if it is pure, the life may nevertheless become muddy, but if it is muddy, the life is not likely to become pure.

The time to straighten an oak is when it is a sapling.

The friendships made in school are the most lasting. Make friends there with Christ.

To Think About.

Is Christ an inmate of my home?

While going to school do I go to school to Christ?

Do my associates know that I am a Christian?

A Cluster of Quotations.

There is no happiness in life, there is no misery, like that growing out of the dispositions which consecrate or desecrate a home.—Chapin.

The first sure symptom of a mind in health is rest of heart, and pleasure felt at home.—Young.

The world is only saved by the breath of the school children.—Talmud.

Education is the apprenticeship of life.—Willmott.

God of joy and of grief, do with me what thou wilt; grief is good, and joy is good also. Thou art leading me now through joy. I take it from thy hands, and I give thee thanks for it.—Amiel.

DAILY READINGS.

M., May 11.—Parental control. Gen. 18: 16-19.

T., May 12.—Brotherly forbearance. Gen. 45: 15-16.

W., May 13.—Justice and kindness. Eph. 6: 1-4.

T., May 14.—Obedience. Prov. 6: 20-22.

F., May 15.—Instruction. Ex. 13: 8-10.

S., May 16.—Teachableness. 1 Sam. 3: 1-10.

Sun., May 17.—Topic: Being a Christian. II. At home and in school.

(1 Chron. 13: 12-14; Isa. 54: 13; Union meeting with the Juniors.)

* Y.P.'s Topic, May 17: "Being a Christian. Isa. 54: 13; 1 Chron. 13: 12-14.

The Dominion Presbyterian

IS PUBLISHED AT

323 FRANK ST., - OTTAWA

AND AT

MONTREAL AND WINNIPEG

Terms: One year (50 issues) in advance, \$1.50.

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Paper is continued until an order is sent for discontinuance, and with it, payment of arrearages.

Send all remittances by check, money order, or registered letter, made payable to the DOMINION PRESBYTERIAN.

When the address of your paper is to be changed, send the old as well as new address.

Sample copies sent upon application.

Letters should be addressed:—

**THE DOMINION PRESBYTERIAN,
P. O. Drawer 563, Ottawa.**

**C. BLACKETT ROBINSON,
Manager and Editor.**

OTTAWA, WEDNESDAY, MAY 6, 1908

The prodigal made a great discovery. It was this: If a young man will drink he must expect to come to the level of the swine. And the same cause brings about the same results today.

A remarkable wave of temperance is said to be passing over Ireland in connection with the Roman Catholic Church. Nearly all the Bishops referred to the subject in their Lenten pastorals, and several of them even directed the clergy under their jurisdiction to refuse to attend funerals at which drink was given. The priests have for years advocated an "Anti-Treating League." The system of public treating is especially perilous to the Irishman whose overflowing sociability embraces every opportunity to treat and be treated. The preaching friars are said to have brought about temperance reformations in many districts; but they assert that the work will not prove lasting unless the Government lessen the facilities for drinking that exist at present.

The control of colonies involves not only national glory, but responsibility. England's rule in India costs millions, but it means an immense addition to the permanent wealth and comfort of the natives. Just as the dams of the Nile have added immensely to the area of land for cultivation, so similar irrigation in India has added to fertile and cultivatable area in that country, and will render famines, such as have cursed the land, improbable in the future. At present famine exists over a large section, and England has the responsibility of caring for multitudes of people who under native rule would starve. Very wisely England makes permanent improvements and present relief. Instead of giving alms she puts the needy to work on the irrigating dams and canals.

SPREADING OUT TOO THIN.

A bright writer in the Chicago Interior discusses the women whose names appear in the papers as "prominent in all our charities." What happens in every community is that the woman who made a good record in one board is immediately elected on others, and urged and persuaded to belong to them. "You need not do much, but we must have you on the board," is the formula. There is a vacant place waiting. Its appeal moves the woman in exact proportion to her ability and unselfishness. She steps into it—or tries to. But she cannot fill it, for she already has her home duties and her other charitable work to attend to. Other appeals are made to her; she becomes "prominent in all our charities," and in consequence inadequate to the demands of any one of them or of her home. But in any case (though she seldom thinks it out) she is a failure in that she never does her undivided best. She is spread out too thin.

If in any town those "prominent in charities" were all gathered together and each one was commanded to retire from all boards but one, the boards would be reduced tremendously in size but suddenly endowed with powerful vitality. A board of only three women who have no other charitable meetings to attend, and whose energy and experience is all poured into that one channel, would far outvalue a board of ten women, nine of whom have other meetings on hand the same day or week and a distraction of interests forever in their willing minds. The woman of one charity is needed to-day. The woman of many charities is too numerous, both for the cause of charity and her own interests.

Rev. D. C. Hossack, of Toronto, who scored the Liberal Government and used his influence for the return of Hon. Mr. Whitney, four years ago, in a letter to the press last week said: "When the Government passed the three-fifths clause of the local option act they were guilty of reactionary legislation. Ever since Ontario became a province the majority in a municipality has had the right to decide upon the granting of licenses. These rights were firmly established and founded upon a sense of British justice and equality. Why have the Government tampered with them?"

The spring convocation, concluding the sixty-seventh session of Queen's University, was held in Grant Hall on 29th ult. Sir Sandford Fleming, the chancellor, presided. A bust of Mr. Andrew Carnegie was presented to the university by the chancellor, and received by Mr. Justice MacLennan, of Ottawa, chairman of the Board of Trustees. The latter also presented Sir Sandford for the honorary degree of LL.D., which was conferred by Principal Gordon, vice-chancellor. Honorary degrees were also conferred on Mr. J. Henry, Montreal; Hon. John Charlton, and Dr. I. Barker, Baltimore, the two latter not being present.

The rich man who despises the poor is badly cursed with poverty of soul.

CONCERNING PLANTS AND PLANTING.

By Knoxonian.

Spring is the time for planting. It is also the time for spring poetry. We never wrote any spring poetry. We never could make the lines clink at the ends. No heartless editor ever put any spring verses of ours into his waste paper basket. Some of our prose came to an untimely end in that way, but no poetry, vernal or autumnal, ever did. Seeing that we cannot contribute anything helpful to the happiness and prosperity of the season by writing spring verses we would like to say a few things in prose about plants and planting. By so doing we may aid those who are planting good seed. Some of our neighbor men sit on the front verandah in the evenings, and assist the ladies of the household in arranging the flower beds by diligently looking on. We assist powerfully in that way ourselves. The men on our street are useful in planting time. We give our ladies moral support. It is easier to give moral support than to plant. It doesn't strain one's back to sit on the verandah and give moral support. Planting does. Now if we don't plant anything in this spring paper we may, at least, help a little some who are planting.

One of the indispensable things in successful gardening and farming is to have good seed. Let us name several varieties of good seed. The seed of Liberality is good. When sown in the youthful heart it nearly always grows. The boy who has been taught to give his money in the Sabbath school and Bible class is pretty certain to grow into a liberal man. Probably nine-tenths of the wealthy men who never give a good lift to any good cause are men who never were taught to give in their youth. Giving is very largely a matter of education. It goes hard with a man to begin paying at forty or fifty. By that time he may have the money, but if he has not the disposition to give it the money may not be forthcoming for charitable or religious purposes. The man is not solely to blame. His education has been neglected. It is not his fault if no one planted the seed of Liberality in his heart. His parents and his Church are jointly responsible with himself for the fact that he is not willing to support a good cause.

The seed of Kindness is a good seed. It ought to be sown in the heart of every child from the very first. To allow a child to grow up with an unkind, cruel, selfish disposition is to do that child the most cruel wrong. If you want everybody to despise your boy, and a good many to hate him when he grows up, just allow him to grow up without any regard for the feelings and interests of anybody but himself. This is a rather rough kind of a world, and if your boy goes out into it with the idea that he can ride rough-shod over everybody, some day he'll come home to you with something worse than disappointment on his youthful face. Teach the selfishness and unkindness out of him

if you can. If teaching fails try the judicious use of the slipper. There is but one creature more offensive than a selfish, cruel boy, and that is a selfish, cruel girl.

Kindness is the greatest power in the world. A boy with a fairly good head and a kind, generous heart is sure to succeed. A young woman with a kind heart is very likely to get a good husband and a good home, if she wants them. If she is selfish and unkind she ought to have a dude. She sometimes gets him. Then she is properly punished. There are few sorer kinds of punishment for a woman than to be hitched for life to a dude. If you want your boys and girls to grow up respectable and respected, an honor to yourself and a blessing to society, sow the good seed of kindness in their hearts in the springtime of life.

The seed of Cheerfulness is good seed. Somebody has said that a cheerful disposition is worth ten thousand a year. It is worth a great deal more. The money may go, it often does go; but the cheerful disposition remains. Hard times don't affect it. It does not need any N. P. to bolster it up. It never goes on strike for shorter hours and higher wages. It is a good thing—next to grace and common sense, the very best thing one can have.

Whilst a cheerful disposition is a good thing for anybody it is absolutely indispensable to success in public life. People will not support a moping melancholy man. They may pity him, but pity butters no par-nips. A boy of a melancholy temperament should never be placed in a position in which he must depend on the public for a living. The public won't give him a living. The public shuns a man that whines as instinctively as they shun snail-pox. It may be cruel of them to do so—it often is cruel, but they do it all the same. Above all things a man suffering from chronic melancholy should never be made a minister. Apart from the depressing tone it gives his pulpit services it makes him unfit for pastoral work. People in the sick room need to be helped, cheered, braced up, and a melancholy man can't do that. There may be a few people in some congregations who admire clerical melancholy, but they are not the people who support the Church. The men and women who do the work and find the funds want a cheerful, hopeful, stimulating ministry. They like Paul better than Jeremiah. One of the best things that can be done for children is to develop in them, if possible, a sunny, cheerful, hopeful disposition. It is a good thing for a boy. It is absolutely indispensable for a girl if she is ever going to be anything better than a drag on her—well, perhaps, she may some day have a home of her own.

The seed of Courage is good seed to plant in the youthful heart. Competition becomes keener as the country

grows older, and a boy needs considerable pluck now to strike out in almost any line with a reasonable prospect of success. There is some reason to fear that this seed does not grow in this country now to as great a degree as it grew many years ago. The men who cleared Ontario out of the woods were plucky, courageous fellows. Some of them had no special love for enactments like the Scott Act, but they were brave men notwithstanding. They cleared up this country in less time than an equal number of men ever cleared up any country. You often see an old Scotchman, or a stout little butt of an Irishman, in the townships who has more genuine pluck in him than all the boys on the concession. He has more real game in him than all his grandsons. You often see an Old Country woman nursing her Canadian daughter or granddaughter, and in severe trouble of any kind she is worth more in the house than two generations of her children. Blessings on those old women. Were it not for their kind hearts, steady nerves, and courageous hands, many a Canadian household would have gone to pieces. Blessings on the mothers, and mothers-in-laws, and maiden aunts who got their nerves and their faith in the Old Land. The old pioneers who carried flour for the family forty miles on their backs and never grumbled, were brave, plucky men. Anybody who sows seed that develops into courage like the courage of these pioneer men and women does a good work.

The Challenge of the City will fully justify the expectation of all who are familiar with the name and previous works of the author, Dr. Josiah Strong, who ranks among the philanthropic Christian men of wide vision, true patriotism, and devoted to human betterment. The city has been the subject of his special study and service for many years. No man could write more intelligently concerning its moral and religious conditions and needs. This compact volume of 332 pages will give the reader a thoroughly intelligent idea, first of all, of the city tendencies and conditions of today, with the resulting problems which must be studied and solved if our civilization is to continue to be Christian. The church for the times in the city—the socialized church, sometimes called the institutional church—is described, and in a manner to appeal strongly to those who recognize that the old methods will not do. In this valuable portion of his work Dr. Strong is constructive and intensely practical. What he plans would call for millions of money and a large devotion of time and effort; would call also for a much closer denominational cooperation; but he asks nothing impracticable, nothing beyond the power of our Protestant churches to accomplish if they can be brought to see the need, the peril, the duty of the hour. Illustrated, 12mo. Cloth, 50 cents; paper, 35 cents. Postage, 8 cents extra. Young People's Missionary Movement, 156 Fifth Avenue, New York.

At convocation Dalhousie University conferred the honorary degree of LL.D. on Hon. D. C. Fraser, Lt. Governor of Nova Scotia, Premier Murray, Alexander Robinson, superintendent of education, British Columbia; President Falconer, of Toronto University, and Robert M. Clellan, principal, Picton Academy. A movement is being considered to provide the university with new buildings.

At a meeting of the Presbyterian College Board Rev. Dr. Thomas Stewart, of Dartmouth, was appointed to the chair of church history and practical theology in Pine Hill College.

CONCERNING HAPPINESS.

Happiness is the conscious need of every soul, and the whole world is in quest of it. It is sought in various avenues and pursuits. Some seek it in riches, others in honors, only to meet with disappointment. After long and wearisome search they find that it is not a product of regal robes and rich wines. Solomon trod every path of pleasure, and exhausted every worldly resource of happiness, and inscribed: "vanity and vexation of spirit" upon them all. It is related of the Moorish Caliph of Cordova, Alderman, that after his death this note was found in his own handwriting: "Fifty years have elapsed since I became Caliph. I have possessed riches, honors, pleasures, friends; in short, everything that man can desire in this world. I have reckoned up the days in which I could say I was really happy, and they amount to fourteen." Think of it. Only fourteen days of happiness out of fifty years, or eighteen thousand two hundred and fifty days of affluence. What a commentary on the emptiness of the very best that the world can give!

Contrast this confession of the rich and favored Caliph of Cordova with the dying utterance of Hannah More, and perceive the superiority of her choice. She was pained at hearing some one speak of her good deeds, and whispered: "Do not mention them; I utterly cast them from me, and fall low at the foot of the Cross;" and then, her face lighting up with heavenly radiance, she exclaimed, "Joy," and passed away to her rest.

Very simple is the recipe for happiness that the all-wise Teacher gives: "Know and do." That is all; and they who have tried it have found it unailing. It never goes amiss; it never misleads; it never disappoints. In a fit of melancholy, Pope wrote:

Man never IS, but always TO BE blest.

True, as the world goes; not true, tested by our Saviour's rule. Pope maintained that the present was never a happy state to any human being. When asked if he really was of opinion that though, in general, happiness was very rare in human life, a man was not sometimes happy in the moment that was present, he answered: "Never, except when he is drunk." This was the verdict of a man who knew nothing of the joys of God's salvation.

Take the testimony to-day of the truly consecrated, and it will agree with that of all the ages past who have lived to Christ, who have known Him, and obeyed Him in their lives, that the Christian religion yields true happiness, as nothing else does, as nothing else can—the happiness of a sure hope, the hope of the righteous, which is gladness, and a blessed peace; not the peace of exhaustion, not the peace of satisfied sensualism, not the peace of mental torpor and inaction, not the peace of apathy, not the peace of death, but the peace which is born of pardon, renewal, consecration, activity, life, in its fullest and most perfect sense.

To be true—first to myself—and just and merciful. To be kind and faithful in the little things. To be brave with the bad; openly grateful for good, always moderate. To seek the best, content with what I find—placing principles above persons and right above riches. Of fear, none; of pain, enough to make my joys stand out; of pity, some; of work, a plenty; of faith in God and man, much; of love, all.—Leigh Mitchell Hodges.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

"AND HAVE NOT LOVE."

(By Edith Brownell.)

I was nearing forty when Sister Mary's youngest,—little Phyllis,—came to live with me, her mother having died sudden, and I having more time and room to take care of her than Sister Lizzie did, though Lizzie was set on having her too, and Phyllis cried to go home with her after the funeral. Sister Lizzie always had a kind of taking way about her that made people want to be with her.

But it was decided that she was to come to me, and dreadful glad I was to have the child, too; for I was getting more than a little lonesome living on alone there in the old house, and somehow or other I seemed to have fewer friends and visitors than ever. People never seemed to take much to me, some way, though I had always tried to do my duty, and was active in church work and giving to the poor, and all that. I certainly tried to do good as well as I knew how. I never was any hand at saying nice things to people, however much I felt them. I prided myself on speaking my mind free and open, and held it to be the part of a true friend to point out faults and failings, but folks never seemed to take it the way it was given, somehow. I always told them it was for their own good that I did it, but they just looked sort of a cross between hurt and put out, and pretty soon they stopped coming any more. I stood to feel that action spoke louder than words, and so I took out my friendliness for people in sending them a batch of doughnuts, or a fresh gooseberry pie now and then, but they only steered clear of me more than ever.

I got kind of bitter about it after a while, and didn't care whether I was liked or not,—or pretended to myself I didn't; but for all that I was just starving hungry for love, and to have some one around that really cared for me, and so when it was settled that I was to have Phyllis, I say to myself:

"I ain't never had any lover, nor no chick nor child, and I ain't even had many friends," I says; "but now I'll have somebody to love me, at last," I says; and I just couldn't hardly wait till she come.

She was the prettiest kind of a little thing,—about fifteen or so,—and I loved her right from the start, and was terrible proud of her, too, though you may well believe I never let her know it, feeling as I did, that children ought to be kept in their place. Of course I thought she had a foolish sort of name,—her mother had always been one of those silly, sentimental kind; so, after thinking it over, I decided to call her Martha, after mother. She had been brought up with those fancy notions, and the first day or two she took to calling me Auntie Nan, kind of simildike; but I told her I guessed Aunt Nancy would suit me about as well as anything else, if not better.

Of course I set great store by her, and from the first laid myself out to give her everything she wanted, though sometimes my judgment misgave me when I cooked up the kind of cake and preserves she liked best, and even let her wear pink gingham instead of the brown I always wore as a child, and thought to be most sensible. I was dreadful afraid I'd spoil her, as they say, but I made up for humoring her in such ways by being kind of strict about some of her other notions.

Well, my mind was so took up with her, and in doing for her and thinking about the future, that it was quite a spell before I begun to see that, for

all I'd done to make her love me, she didn't love me,—not a mite,—nor she wasn't happy, neither. She was always gentle and biddable, and never said a word, but she sort of shrank back into herself whenever I came near her, and her little chin trembled. She just drooped around, and I found one of the pink ginghams all spattered up with tears one night, just after she'd gone to bed.

It struck me just like a slap in the face,—I had counted such a sight on her loving me and being happy with me. The old bitterness came back bigger than ever; and then when Sister Lizzie came for a visit, and I see how the child brightened up and laughed and kissed her, and I overheard her, out the buttery window, begging Lizzie to take her home with her,—I just got so downright full of jealousy and hate that I could most have killed them both.

It wasn't but a few days after Sister Lizzie went home that my awakening came, as you might say. Phyllis had been moping around, trying to be chipper and sunny, but looking so woe-begone and peaked that my heart would have been wrung for her if I hadn't been so chock full of my own ugly thoughts. It was Thursday evening, and I had been over to prayer-meeting, letting Phyllis stay to home because she had a headache, she said. As chance would have it, the minister read that chapter out of Corinthians about charity,—only him being one of the new-fangled kind, he read it "love" all the way through, instead of charity,—and I set there thinking what a miserable failure my life had been, like "sounding brass, or a clanging cymbal," with no love in it, nor like to be,—and no fault of mine, for I'd done all I could.

I walked home moody-like, sour as vinegar, and mad with myself and everybody else. But just as I turned the corner of our street I see a sight that nearly drove me out of my wits, and made me forget my brooding on myself quicker than a wink. Our old house was all afire,—a good big fire, too; it must have been going some time,—and a few scared people was running toward it. I stood stock still for a minute and just looked at it, and then I says:

"O God, let me save her. Let me save her, please, won't you, God?" I says, just like that, over and over,—not a mite as if I was praying, but for all the world as if I was talking to him. "God, please let me save her!" And then I run.

They tried to hold me back, at the gate, somebody did; but I wrenched myself loose and went on, just sort of talking that way to God. I don't know how on earth I ever got in there, and got her off the old horsehair sofa where she'd tumbled down and fell asleep, but I did; and then I grabbed the big red afghan of mother's that was there, and threw it around her head, and got out through the dreadful smoke and flames, somehow. It seemed to me it took hours to do it, and all the time I was struggling and fighting to get out, I could hear her gasping away inside the afghan, so scared and pleading.

"Oh, Aunt Lizzie,—Aunt Lizzie, darling Aunt Lizzie!"

It just et right into my heart, making it blacker than the smoke did my hands, and it seemed to me that it drowned out the roar of the fire and the water smashing in the windows.

Of course I was burned terrible, and it was a day and a night before I knew anything at all; but all the time I was

unconscious it seemed to me I could hear that sweet voice calling for Lizzie, so loud and piercing that it hurt my face and hands, and ached in my throat and smarted in my eyes,—the pain of the burn, I suppose.

When I came to finally, I just laid there, all done up in bandages, thinking about it all, and wishing I had died in the fire. I was in dreadful agony, but that wasn't nothing to the way it hurt me when I thought how I had looked forward to her coming, and had loved her, and done for her, and had even saved her from a fearful death,—and then her only thought had been for Lizzie, that she hadn't known but a few days, and that had never done anything for her. It was her she loved,—not me; and I knew then that she never would love me.

I could hear her voice, speaking off-like somewhere in the room, but I was too sick-hearted and full of bitterness to say anything. I didn't want her at all if I couldn't have her love. Then I got to thinking about that love chapter that had been read in meeting just before the fire, and all of a sudden one verse in it came to me like a thunder-clap:

"And if I give my body to be burned, and have not love, it profiteth me nothing."

It all come over me then, like a flash, just how it was. I'd been wanting and wanting love, all my life, and hadn't never give any! I'd been expecting people to love me for the good that I did and my trying to live right and making them live right, and I hadn't showed a single one of them that I loved them. I hadn't ever seen that it was more blessed to give than to receive,—love, as well as money and everything else. I had loved folks, but I hadn't never been loving!

My eyes was so burned and bandaged that I couldn't see a bit, but I called Phyllis,—and I called her Phyllis, too, for the first time, and not Martha,—and she come a-flying to the side of the bed and knelt down by me. I couldn't hardly lift my arms,—the skin was all burned off of them,—but I held them out to her, and I says, crying sort of:

"Phyllis," I says, "my precious little girl! I love ye, I do! I love ye darling child, I love ye!"

I'd never said words like them to anybody before in my life, but they seemed to come as easy as oil. And she just tumbled down against me in a heap,—and somehow it didn't hurt the burn a mite,—kissing my scorched face and my charred gray hair, and saying through the gladdest sobe you ever heard:

"Oh, Auntie Nan! My Auntie Nan!"

And her voice sounded just like it did when she had been wanting and loving Sister Lizzie!—S. S. Times.

Abdul Hamid, the Sultan of Turkey, who has an official income of about \$4,000,000 a year, has long been depositing his savings with the Bank of France. The Czar has preferred to keep his ready cash in the vaults of the Bank of England, where, it is said, he has at his command \$16,000,000 in Russian gold. The gold deposited by these monarchs, unlike other funds which come into the banks, never goes out again into circulation, unless it be by express command of the royal depositor. It is locked up like so much coal or powder pending the day when it may be useful.

If ingratitude toward man be a base sin, what shall we say of ingratitude to God!

POOR QUEEN VICTORIA.

Bruce's papa sat at the desk in his office when the telephone bell went "ting-a-ting-ting."

"Dear me," he cried, impatiently, "can't I have one minute's peace?"

"Hello," he shouted "Who is it?"

"It's me, papa," cried a small voice. "It's Bruce. Come home; somethin' awful's happenin'."

"What?" asked papa.

"Oh, somethin' awful. I'm bweedin' and I'm all alone. I'm terrible fwightened. Come home, papa, kick. It's in here again. Oh-h! Come kick, papa."

Bruce's plea ended in a shriek; then papa heard a crash, a wild howl, and Bruce's scream. Something awful was happening in the dining room where the telephone hung. He dashed out of the office. Somebody called "Mr. Wilson" as he ran down the stairs, but Bruce's papa did not answer. He opened the door of the wheel-room, took the first bicycle he saw, and flew down the crowded street just as fast as the pedals would go round. He dodged in among wagons and in front of trolley-cars. Drivers shouted a him, and once a policeman tried to catch him, but he did not even turn his head.

At last he caught sight of the little house in the big yard where Bruce lived. It looked very quiet and peaceful. He had expected to find it on fire or tumbled down by an earthquake, but he did not hear even a sound till he opened the front door. His hand shook while he turned the latch with his key.

"What if I am too late to save Bruce?" he thought.

He was not, for it was Bruce who came rushing through the hall to meet him. He was a dreadful sight. His clothes were torn and his face and hands were covered with scratches. His forehead was stained with blood, and his yellow curls hung like a mop over his tear-stained eyes.

"Bruce, Bruce," cried his papa, "what is the matter?"

"It's Keen Victoria," said the sobbing little boy. "Come and see."

He dragged his papa into the kitchen. Something was thumping and yowling frightfully. It was Queen Victoria, the big grey cat. She had squeezed her head into an empty salmon can and could not get it out. She was rushing about and banging the can either against the door, or the stove, or the wall.

Bruce's papa felt so relieved that he began to laugh. Then he led Bruce to the sink to sponge the blood off his face and hands.

"Now," said papa, after he had bathed Bruce's scratches with witch hazel, "now we will see what we can do for Queen Victoria."

The old gray cat was very cross. She tried to scratch papa, but she did not succeed, for he wrapped a towel about her. Then he put her between his knees and held her head while he sawed away at the tin can with a can-opener. Queen Victoria screamed wildly, but Bruce's papa did not mind, and presently off came the old can. When Queen Victoria was set free she crawled under the stove and began to smooth her ruffled fur. Then mamma came home. Papa and Bruce tried both at once to tell her the story, and at last she understood.

"Dear me!" she said, "how glad I am that's a telephone in the house, and that's Bruce knew how to use it!"

M. Briand, French Minister of Justice, will shortly submit a new law to the French Chamber by which a French jury will not only decide the guilt or innocence of a prisoner, but will be allowed a voice in the penalty to be inflicted. In the discussion of this penalty judge and jury will collaborate.

EGGS AS FOOD.

Almost everybody eats eggs. There is perhaps no article of diet that is more commonly eaten in all countries.

Hens' eggs are used more than any other kind, although some people eat duck eggs, goose eggs, and the eggs of the guinea fowl. Turkey eggs are not so often eaten; they are generally kept for hatching.

Eggs are said to be a perfect food, the same as milk—that is, containing all the food elements necessary for the growth and maintenance of the young chick, just as milk does for the young animal. While it is true, of course, that the egg does contain all the elements necessary for the young chick, yet it would not follow that these elements are in the right proportion for the sole nourishment of an adult person. That eggs are a splendid food is not to be questioned, but that eggs alone would furnish sufficient diet for a grown person is hardly probable.

Eggs consist of protein and fat, water, and mineral matter. It is the protein, or nitrogenous matter that builds up and repairs the tissues of the body, while the fat supplies energy. The white of an egg is often said to be pure albumen, but it also contains phosphoric acid and sodium chloride, or common salt. The yolk contains the fatty part of the egg, phosphorus, calcium, magnesium, potassium and iron. Eggs also contain sulphur, and that probably accounts for the dark stain left by eggs on silver, forming silver sulphide. Eggs are very easily digested.

Raw eggs are more easily digested than cooked eggs. Soft-boiled eggs, roasted eggs, and poached eggs are more easily digested than fried, or hard-boiled eggs. The stomach for a raw egg in from one to two hours. Soft-boiled eggs and roasted eggs require from two and a half to three hours, while hard-boiled or fried eggs must be allowed from three and a half to four hours for digestion. Eggs furnish a good substitute for meat, and we believe it would be far better for the average person if eggs were more frequently used in place of meat. Especially do they make a light, nutritious dish for breakfast, instead of the usual bacon, or ham, or sausage.—Medical Talk.

NEVER WASTE THE MOMENTS.

By Anna D. Walker.
Never waste the moments,
They are precious quite;
If you use them wisely
They are strength and might.

Never let them carry
On their wings from you
Any act unfaithful,
Any word untrue.

Count them precious treasure,
Better far than gold;
Use them, use them quickly
While within your hold.

Mind you, 'tis the moments
Make up the golden day;
Moment, 'tis by moment,
That life doth pass away.

A rabbi of prominence in the city of Philadelphia calls the mighty uprising of the people in this nation a "descent to the manias and fanaticisms of women." That is a fine sentence. A woman who makes a demand for a sober husband and a virtuous son is possessed by a mania. A woman who wants to see the curse abolished that robs her of snug home and decent garments and sufficient food is a fanatic. May God multiply such manias and fanatics, add the Philadelphia Westminster.

Rhubarb should not be eaten by "gouty" or rheumatic people.

SLEEPING DRAUGHTS AND SOOTHING MIXTURES

A wise mother will never give her little one a sleeping draught, soothing mixture or opiate of any kind except upon the advice of a competent doctor, who has seen the child. All these things contain deadly poison. When you give your baby or young 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 therefore cannot possibly do harm—but always do good. Mrs. George M. Kemp, Carleton Place, Ont., says: "I have given Baby's Own Tablets to my baby since he was two weeks old. He was a very small thin baby, but thanks to the Tablets he is now a big, fat, healthy boy." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.,

OLD COUNTRY GLEANINGS.

The Rev. F. B. Meyer sailed recently from Southampton for South Africa on a mission tour accompanied by his wife.

The Presbytery of Northumberland has nominated Professor Skinner for the Principalship of Westminster College, and has approved of the Licensing Bill.

At a meeting of the congregation of the Middle United Free church, Greenock, it was decided to present a call to the Rev. Charles Ross Lowdon, M. A., Mount Park church, Biggar.

Thirty-one new members were admitted to the fellowship of Regent square church, London (Rev. Ivor J. Robertson), at the April communion. At the last two communions, thirty-five young people were admitted to membership for the first time.

A portrait of the late Mr. Stephen Williamson (a son-in-law of the Rev. Dr. Thomas Guthrie), a well-known citizen of Liverpool, and at one time a member of Parliament for a Scottish constituency, was recently unveiled in Liverpool by Mr. Winston Churchill, the new President of the Board of Trade.

The following resolution, moved by the Rev. Wm. Armstrong, and seconded by the Rev. Dr. Mounro Gibson, was, after a prolonged discussion, carried almost unanimously: "The Presbytery, seeing in the Licensing Bill now before Parliament a substantial fulfilment of requests for Temperance Legislation, such as that which was made by the last Synod of the Church, thankfully welcomes the measure, and approves generally of its provisions." Mr. Alex. Taylor dissented, on the ground that the subject is a political one, and ought not to have been brought before the Presbytery.

Lord Erne, Grand Master of the Orangemen of Ireland, declares that at no time during the last quarter of a century has the hostility of Orangemen to anything in the shape of a separate Parliament, with an Executive responsible to it, been so pronounced as it is now.

A remarkable blizzard, the worst experienced in the south of England since 1861, continued, practically all over the United Kingdom, throughout Friday night and Saturday until Saturday midnight. It was accompanied by a violent northerly gale and a low temperature. In many places the snowdrifts were eight feet deep.

The oldest member of the new Cabinet is Lord Ripon, who is 81. Sir Henry Fowler is three years younger. Mr. Morley is 70, Earl Carrington 65, Lord Loreburn 62, Mr. Birrell 58, Mr. Asquith 56, Mr. Buxton 55, Mr. Gladstone 54, Mr. Haldane 52, Lord Crewe and Mr. Burns 50, Lord Tweedmouth 49, Mr. Sinclair 48, Sir E. Grey 46, Mr. Harcourt, Mr. Lloyd George and Mr. McKenna 45, Mr. Rucimian 38, and Mr. Churchill 34.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

EASTERN ONTARIO.

On Sunday, the 26th ult., the pulpit of Calvin Church was occupied by Rev. John Hay, of Renfrew, who presented the claim of Queen's College upon the generosity of the church. On that day Rev. Mr. Knox was the preacher in St. Andrew's, Renfrew.

Rev. D. Currie, M.A., of Knox Church, Perth, who is a commissioner to the General Assembly at Winnipeg in June, will be absent in Western Canada during the month of May also. In the pastor's absence the pulpit in Knox Church will be filled by Mr. Shaver, of Queen's University.

Whitby Presbytery held its April meeting at Whitby. There was a good attendance of ministers and elders. Rev. J. A. McKeen gave the opening address, his subject being "The Public Reading of the Scriptures." Mr. Crozier asked and obtained leave of absence from his congregation for three months. The time of appointing standing committees was changed from the July meeting to the April meeting, in order to meet the requirements of the admirable plan adopted by the assembly of publishing the names of conveners in the Blue Book. In order to prevent too frequent change of conveners it was agreed that conveners of the Foreign Mission, Home Mission, Augmentation and Sunday School committees be reappointed each year for four years. The following were appointed conveners of committees for the current year: Home Mission, Mr. Hodges; Foreign Mission, Mr. McKeen; Augmentation, Dr. Abraham; French Evangelization, Mr. Borland; Sunday Schools, Mr. Munroe; Young People's Societies, Mr. Kerr; Church Life and Work, Mr. Foster; Systematic Benevolence, Mr. Brown; Aged and Infirm Ministers, Mr. Crozier; Widows and Orphans, Mr. Crozier; Colleges, Dr. Abraham; Temperance and Moral Reform, Mr. Moore. Mr. Wood placed upon the table his resignation of the pastoral charge of Dunbarton. After consideration Presbytery agreed to accept the resignation. Rev. A. S. Kerr was appointed interim moderator of session, and was instructed to declare the pulpit of Dunbarton congregation vacant on the second Sabbath of May. Mr. Wood's departure will be a great loss to the congregation, where he has done such good work and Presbytery parts with him with very great regret. Rev. Hugh Munroe and Rev. J. C. Foster, ministers, and Mr. John Murkar and Mr. J. L. Forman, elders, were chosen as commissioners to the General Assembly. Notice was sent Presbytery that Westminster congregation, Mount Forest, had called Rev. Wm. Cooper of Port Perry, and a special meeting of Presbytery to deal with the call was appointed to be held at Whitby on May 5th. Reports on Young People's Societies, Home Missions, Sunday Schools and Systematic Benevolence were given and followed by a conference, after which it was agreed that all the congregations of Presbytery be requested to use the weekly envelope system of contribution for support of the local church, and the weekly, or at least monthly, method of contribution to the schemes of the church, and that the treasurers of congregations be asked to send money contributed to the schemes at least quarterly to the treasurer of the church. Some time was spent in the discussion of the question of union before our church courts. The next regular meeting of Presbytery was appointed to be held at Whitby on the third Tuesday of July.

WESTERN ONTARIO.

Rev. Mr. Bright, of St. Paul's Church, Ingersoll, preached the Oddfellows' anniversary sermon on the 26th ult.

Ald. G. W. Armstrong has retired from the eldership of Knox church, South London, and an election of half a dozen elders will take place before the end of this month.

Rev. N. W. Thom has resigned the charge at Waldemar, having accepted a position in connection with the care of destitute children. He will reside at Stratford.

St. Andrew's congregation, Sarnia, promises \$2,600 for missions. This is in connection with the Men's Missionary Movement. It is expected that the total amount from the churches of the town will reach the sum of \$9,000.00.

On the 26th ult., Rev. Dr. Dickie, in Chalmers Church, preached an instructive discourse to the members of the two lodges of Oddfellows in Woodstock, from the words: "Look not every man on his own things but every man also on the things of others."

The Hamilton Times, of the 27th ult., says: Rev. John Inkster, of London, and an old Hamilton boy, occupied the pulpit in MacNab Street Church at both services yesterday. Large congregations turned out to honor him, and his sermons were listened to with interest.

The Rev. H. B. Kitchen, M.A., of Hamilton, was the preacher in the First church, London, on the 26th ult. In the evening he addressed himself to young men, stating that the tendency was for many of them to be dishonest, cynical, immoral, and without ambition. He showed the results of such a course, and urged young men to try and live as Christ would have them live.

Some months ago the Rev. J. A. Ross, Essex, made partial investigation of Kingsville and surrounding territory, with a view of commencing service in said town and of connecting it with Harrow. At the last regular meeting of Chatham Presbytery, Mr. Ross stated what he had done and what seemed the right thing to do, namely, to commence service in accordance with the wishes of twelve or more families, and asked the advice of Presbytery in the matter. The Presbytery was grateful to Mr. Ross for interest taken, and sanctioned the organization of a congregation at Kingsville. At a later date organization was completed and a union formed between Kingsville and Harrow.

On Tuesday, April 14, Rev. T. A. Patterson, of Toronto, was inducted into the pastoral charge of Harrow and Kingsville. Mr. Ross, Moderator, during the vacancy, presided; Rev. A. Edington, of Blytheswood, preached; Rev. J. A. Hamilton, of Leamington, addressed the minister, and Rev. T. Nattress addressed the congregation. There was a large congregation present and the new minister was given a very cordial welcome. Rev. Mr. Uren, of the Methodist Church, and Rev. Mr. McLeod, of the Anglican Church, were present and invited to sit with the court as corresponding members. Rev. Joseph Watt, a former pastor, now in charge of the new and thriving congregation in Walkerville, was present, and assisted the new pastor in becoming acquainted with the people.

Rev. R. G. McBeth, of Paris, was the preacher at St. Andrew's on 26th ult., he and Rev. W. A. Bradley exchanging pulpits. The News Record says: Rev. Mr. McBeth was formerly a lawyer, and as a minister of the gospel has covered a wide field. Among other charges he

has had was that of the First Presbyterian church in Vancouver, B.C. He is also a writer and author of considerable note. His sermons were scholarly and practical and he created a very favorable impression. In the evening he gave a character study of Joshua and analyzed some of the reasons why he was called of God to take up the leadership of Israel after the death of Moses. Mr. McBeth, in opening, noted the general sympathy that is extended to the man who is called to take up the work of some great man, whether in church, or state, or business, or society. There is a general tendency to sympathize with the successor, in filling the mantle of the departed great. This line of reasoning, he said, is all wrong, for no one is called of God, to do His work, but that one is to do the work in his own way and with his own individuality. Were this not the case the world would soon fall into a rut, by reason of the deadness of custom and form. The individuality and initiative is needed; and as in Joshua's case, a knowledge of the call of God, Joshua was competent for the duties of leadership because he realized the great call and its importance. The preacher said Joshua had not been elected by means of switched ballots, as in modern days—and noted that if the electors felt that they were the instruments of God in elections, there would be purer elections.—God chose Joshua because of his record of the past. "For good or for evil, a man writes his record on the tablets of his community year by year, and by them is he judged," said he, in pressing the importance of living consistent, honorable lives. The motive that should actuate everyone in his relation to the matters coming before him for decision and action, should be: Is it right or wrong in the sight of God? This answered in the affirmative and determined action taken, would rid every community of many glaring wrongs.

Last Sunday week Rev. T. G. Thompson preached his farewell sermon to a large congregation in Knox church, Vankeek Hill.

The members of the I.O.O.F. here marched in a body to the Millbrook church last Sunday night and the pastor, the Rev. Wm. Johnston, preached an appropriate sermon.

On Friday evening, May 8th, Calvin Church Men's Club will hold a luncheon in the basement of the church. The chief feature of the evening will be an address by Dr. T. B. Kilpatrick, of Knox College, Toronto.

Rev. Dr. Armstrong last Sunday evening concluded a highly interesting series of discourses on The Great Johns since Reformation times. The following were dealt with in succession: John Huss, John Wycliffe, John Bunyan, John Wesley, and John Knox.

There was a large attendance at Alberta Synod, which met at Edmonton on the 29th ult. The opening sermon was preached by Rev. Principal Patrick of Manitoba College. Rev. Dr. MacKay, of Toronto; Rev. Dr. MacKay, of Vancouver, and Rev. J. G. Shearer, general secretary of the temperance and moral reform department of the church, were present. Rev. Malcolm White, of Lacombe, was unanimously elected moderator of the synod this evening. The Rev. Principal Patrick in his opening sermon made particular reference to the social problems which are ever asserting themselves and asking for solution.

The world owes every man a living. Every man owes the world a good life.

THE DOMINION PRESBYTERIAN

MONTREAL LAYMEN MEET.

(Continued from Page 5.)

Under the auspices of the Laymen's Missionary Movement, the Presbyterian laymen of Montreal gave a supper in the lecture hall of Knox church last night. Mr. Walter Paul presided, nearly two hundred men sitting down to an excellent supper served by the young ladies of Knox church.

The chairman, in his opening remarks, referred to the inception and progress of the movement in Montreal, and stated that the object of the meeting was to get all Presbyterians together so that they might realize their responsibility in the way of promoting the good work which has been started by the Laymen's Missionary Movement.

Mr. John A. Patterson, K.C., of Toronto, then gave an address, alluding humorously, in opening, to the strength of his usual audience, which never numbered more than twelve, who were sometimes unsympathetic. He felt, however, that he would have the sympathy of the Presbyterians of Montreal in his message from Toronto. In Toronto they had decided to raise \$500,000 towards work in the foreign mission field, and he believed that amount would be collected. The movement was going on from victory to victory. Mr. Patterson then referred to the work done in the home mission field, and warned them to see that all immigrants were properly approached concerning the word of God. In this way they would materially help to make Canada a still greater Canada.

The Rev. A. E. Armstrong, of Toronto, made a eulogistic reference to the work accomplished by the American Presbyterian Church in their efforts to promote Christianity and further the objects of the Laymen's Missionary Movement. The speaker then dwelt on the development of the movement and suggested that Montreal should follow the example of Toronto in canvassing for subscriptions among members of all denominations for the special support of the work which the laymen have undertaken to accomplish, viz.: Evangelize the world in this generation. This movement he considered was doing greater things than getting money to evangelize the heathen; it was bringing all churches closer together.

Mr. James Rodger, previous to moving a resolution to the effect that the movement should be pushed forward by every means that lay in their power, said that sympathy and interest in the movement should take practical form. If one wished to see a splendid band of men and women, they had to go to China and other heathen lands, and there see the missionaries engaged in the noble work of promoting Christianity. After expressing gratitude to God for the measure of success the movement has already attained, the motion was put, Mr. Munro seconding it in a few appropriate remarks. It was carried unanimously, as were also resolutions to the effect that information be extended to the various congregations concerning the objects of the Laymen's Missionary Movement in order that the annual contribution of \$250,000 aimed at by the Montreal co-operating committee may be speedily realized, and that missionary societies or committees be established where none exist at present, conferences be arranged, and systematic weekly offerings made on behalf of missions.

The movers and seconders of these resolutions were Messrs. A. C. Hutchison, W. M. Birks, J. W. Kilgour and W. A. Kneeland.

The Rev. Dr. Robt. Johnston proposed that the resolutions be printed and circulated among the Presbyterian churches. This was moved by Mr. Wm. Drysdale, seconded and carried.

Votes of thanks were then tendered to the Toronto visitors for their speeches, and to the ladies for the able manner in which they looked after the tables.

The benediction was pronounced by the Rev. Professor Mackenzie.

issued at the birthplace of the teetotal pledge, in 1842:—"There is no human being so miserable as to be beyond our notice and regard. It is not our province to condemn, but to save. Our duty is to raise men from a state of misery to that of happiness and comfort; and the farther any individual is from this, the more anxious we should be to assist him." This sound doctrine still is proclaimed through the press and by private letters, as far as his remaining strength will allow, by that worthy son of a noble father, Mr. William Livesey, now in his ninety-second year and who signed the pledge nearly seventy-six years ago. It is also the animating spirit of Miss Agnes Weston, L.L.D., the British Sailors' friend, and Miss Robinson and other friends of "Tommy Atkins",

In a Blackburn (England) newspaper received a day or two ago, I find striking testimony that such rescue work has not lost its power. It was the annual concert of Lee's Hall Temperance Mission, and the preliminary part of the celebration of the birthday of the founder, Mrs. Lewis, who has "touched a quarter of a century of ceaseless temperance propaganda". She said:—"In the early days of teetotalism personal testimony was largely to the fore, and its power was as great as ever. She was thankful to have lived sixty years without knowing the taste of strong drink, was better in every way for having followed in her beloved parents' footsteps, and was thankful for the good God had permitted her to do. She hoped the new recruits would follow her example, and say if they were satisfied with teetotalism."

Fifty-seven men, women and young people responded "with trembling voice," and with your permission, Mr. Editor, I will give the "testimony of two or three by way of encouragement to Canadian Christians "to go and do likewise", as Mrs. Lewis is doing.

"Mrs. Lewis saw my name in the paper twenty-one years ago come May," said Mr. C., "and then she came to see me. I was amazed that a lady should take an interest in a chap who hadn't a second suit, and nowt else worth mentioning, so I listened to what she had to say, had one more pint, signed the pledge, and have not tasted since. I used to be a heavy spirit drinker, and could not afford a holiday as far as Darden, but Mrs. Lewis' magic has enabled me to go to America for a change of air, and I've an old-age pension now—just a pound a week. I tell my children it's Mrs. Lewis' kind words that made me what I am, and no one is more grateful for the interest she took than me."

"I've been a bad lad," said Mr. D.— "but I've booked through this time, and Mrs. Lewis won't have any more trouble in running after me. I had a good home when I broke, but drink took me and my wife into lodgings, and all we had went to swell some brewer's fortune. Mrs. Lewis got me back again two and a half years ago, and I'll never drink again. Soon after a landlord met me and said 'Why, Joe, that's nod bin to eawr heawse lately.' 'Nowe, I said, 'an' that's never bin to eawrs.' 'Oh, but that's different,' he rejoined. 'Aye, it is,' I said. 'It would cost me a bob or two to come to see thee, and that'd leave eawr heawse as weel off as when the come in.'"

The next speaker became a drunkard at sixteen, got so low friends shunned him, and he drifted to the gutter. Ten years since he stood in Lees Hall a wreck. To-night he stood there a man, and in other towns there were three families like himself on the ladder of progress, because he had passed on the truth taught him in that room.

Ninety minutes were occupied by the speakers, and then came the opportunity for others to sign the pledge.

I do not condemn or belittle political temperance effort it is good and necessary, but it is not the work of the Church. Her mission is to preach and teach the foundation principles of total abstinence, and to pluck out of the fire the brands that are burning.

BRITISH AND FOREIGN.

Glasgow is the only town which has asked Edinburgh to insure its exhibits during the coming exhibition.

New halls, costing £2,200, for the use of the United Free Church, Inverness, have been opened.

The houses of worship of London will accommodate nearly a million and a half people at one time.

The Synod of Glasgow and Ayr have overturned the General Assembly on the scarcity of candidates for the ministry.

St. Andrews is claiming to be the healthiest town in Britain. Though golf is admitted to be catching, it is not necessarily fatal.

The churches of Dunoon U. F. Presbytery propose to hold open-air services during July and August, and want to hold them in the Castle Gardens.

The Jubilee of the Rev. Wm. Smith, as minister of the parish of Douglas, was to be celebrated on the 22nd inst., the 50th anniversary of his ordination.

Roughly, about 60,000 persons die of tuberculosis each year in the United Kingdom, and it has been estimated that this means there are about 600,000 homes affected with the disease.

By cutting out a window burglars have entered Matlock parish church, broken open three collecting boxes, and stolen three bottles of communion wine and two brass crosses.

General Booth, the leader of the Salvation Army, has entered upon his 80th year. In an interview with Mr. W. T. Stead the other day he described himself as "the least of all the saints."

A new temperance movement has been inaugurated in Aberdeen. One of the bowling clubs has decided that in future the guests in matches will not be entertained with intoxicating liquors.

Revised figures received at New Orleans concerning the tornadoes in the South last week showed that about 350 were killed, 1,200 seriously or painfully injured, and 46 towns wholly or partially wrecked.

The Secession Church in the village of Midlem is the oldest Secession building in Scotland. For upwards of 160 years there has been a Secession congregation there, and the same unadorned church that was erected in 1746, and the manse built in 1803, are still in use.

On St. Patrick's Day in St. Kevin's Protestant Church, Co. Dubin, the prayers were all said in Irish, and the sermon was preached in the native language by the Rev. J. B. Shee, rector of Sellerna, in the diocese of Tuam.

It was officially announced in Belfast that the treatment of spotted fever patients by the recently discovered serum was giving satisfactory results, the death rate having fallen by nearly half.

A census taker, while on her rounds, called at a house occupied by an Irish family. One of the questions she asked was, "How many males have you in the family?" The answer came without hesitation, "Three a day, mum!"

As usual Caithness students highly distinguished themselves at Aberdeen University last session. The following received the degree of M.A.:—Elizabeth A. J. Weir, Thurso; Isobel Farquharson, Wick, and Alice L. Fowler, Wick.

HEALTH AND HOME HINTS.

Do not eat between meals (habitually) or at irregular intervals

Dates are exceedingly nourishing and also prevent constipation.

A gargle of salt and water is a remedy for an ordinary sore throat.

A mixture of olive oil and black ink will be found useful to paint the tips of black kid gloves which are slightly worn.

Nut Salad—Chop together one cup of walnuts or pecan nuts. Add two cups finely chopped apples and salad dressing to taste. Serve on a lettuce leaf.

Freshening Up Potatoes.—If the potatoes are old, and the cook has reason to fear that they will turn black in cooking she should add a little milk to the water in which they are to be boiled. This is certain to prevent such unsightly discoloration.

A Breakfast Dish.—Chop fine eight or ten cold potatoes, heat a frying-pan hot, put in a tablespoonful of butter; add the potatoes, salt a little, stirring frequently. When well heated through, turn in four eggs well beaten, and stir quickly. Serve on a hot platter.

Layer Cake (very nice).—Two cups sugar, one scant cup butter, whites of four eggs beaten to a froth, one cup sweet milk, three and a half cups flour, two teaspoonful baking powder, lemon flavoring. Bake in layers, and put together with icing, and raisins chopped fine.

Celery Soup.—Boil a small cupful of rice in three pints of milk until it will pass through a sieve. Grate the white parts of three heads of celery on a bread grater; add this to the milk, after it has been strained. Put to it a quart of strong veal stock; let all boil together till the celery is very tender. Season with salt and cayenne pepper, and serve. Have dry toast cut in dice to add to it, if the persons like.

Here is how to get up a delicious dish that will suit almost all tastes. Boil one-fourth part of rice in a pint and a half of milk, adding two ounces of sweet almonds, and white sugar to suit the sweet tooth. Boil until the rice is soft, stirring as little as possible; to shake the vessel in which it boils will save some stirring. It is to be served in cups, which should be first wet with cold water. Fill to leave a space at the top of each cup, in which put a spoonful of jelly with cream poured around it, or whipped cream and powdered sugar, or a chocolate frosting like that for cake.

If you happen to get a ring on your finger that fits so tight you cannot remove it a very easy way to get it off is as follows: Take a piece of cord or wrapping thread and push one end of it under the ring. Then, beginning just above the ring wind the cord very tightly round and round the finger. Now take hold of the end of the cord that was slipped under the ring and unwind the cord. As the string unwinds the ring will be carried along with it and removed without any difficulty.—Medical Talk.

THE GATE OF LIFE.

A poet represents one coming up to a gate on a mountain-side, over which was written the words, "The Gate of Death," but when he touched the gate it opened, and he found himself amid great brightness and beauty; then, turning about, he saw above the gate he entered the words, "The Gate of Life." If we are in Christ, death is abolished, and the point which earth calls the point of death is really the point of life.—Dr. J. R. Miller, D.D.

Some people do not know much simply because they have not made use of the little knowledge they have.

SPARKLES.

The little girl was up very early in the morning for the first time. "O mamma!" she exclaimed, returning from the window, "the sun's comin' out all right, but the angels have forgotten to turn off the moon."

Adam looked at his helpmeet thoughtfully

"Well," he said in his emphatic way, "there's certainly one honor that is indisputably yours, my dear."

"And what is that, Ad?" queried our first mother.

Adam suddenly smiled.

"Nobody can dispute the claim that you are the first lady in the land," he said

"I always like," said the beautiful young thing, "to encounter Tom Spencer when it's raining."

"Why when it's raining?"

"He carries such a big umbrella. When he doesn't try to keep under it himself it almost entirely covers my hat."

Howard—You know, they say that a little learning's a dangerous thing, and I've found it to be true.

Harold—Why, old chap?

Howard—Oh, I'm learning roller skating, and if you don't believe it's dangerous, just look at the bumps on my head.

"I wish to complain," said the Easter bride, haughtily, "about that flour you sold me. It was tough"

"Tough, ma'am?" stammered the grocer.

"Yes, tough. I made a pie with it, and my husband could hardly cut it."

The baby was slow about talking, and his aunt was deploring that fact. Four-year-old Elizabeth listened anxiously.

"Oh, mother," she ventured at length "do you think he'll grow up English? We couldn't any of us understand him if he turned out to be French!"

A little boy was asked whom he thought was the most wicked man mentioned in the Bible.

"Moses," responded the boy, after some reflection.

When requested his reason for the strange choice, he said:

"Moses must have been the worst man, because he broke all the Commandments at once."

"Now, my good man, you mustn't bring your wheelbarrow through here. You must go round the other way. Aren't you aware that this is consecrated ground?"

"Well, zur, I didn't know but what the barry warn't consecrated, too. I borry'd it o' the sexton."—Punch.

The agreement at which the British and United States Governments have arrived with regard to Canadian fisheries, says the Maritime Baptist, provides for the appointment of a joint commission of two persons to regulate all questions arising out of the fisheries in frontier waters from Passamaquoddy Bay, N.B., on the east to Puget Sound on the west. The commission is to have final authority on all questions regarding the catching and preservation of fish killed for food, and the administration of the fisheries. The treaty creating the commission is to last four years from the date of ratification, after which either party is to be free to abrogate it upon one year's notice. In coming to this agreement the negotiating parties have practically followed the recommendation of the Joint High Commission, which was appointed to study the subject in 1892. The commission made a report in the shape of a draft treaty in 1896, but the treaty was never put into force.

SKIN ERUPTIONS
AND PIMPLES

Disappear Under a Treatment With
Dr. Williams' Pink Pills.

There can be health and vigor only when the blood is rich and red. There are thousands of young men just approaching manhood who need the rich, red blood that only Dr. Williams' Pink Pills can make. They have no energy, tire out at the least exertion, and who feel by the time they have done their day's work, as though the day was a week long. In some cases there is a further sign of danger in the pimples and disfiguring eruptions which break out on the face. These are certain signs that blood is out of order and that a complete breakdown may result. In this emergency Dr. Williams' Pink Pills is the medicine these young men should take. These pills actually make rich, red blood. They clear the skin of pimples and eruptions and bring health, strength and energy.

Here is the experience of Adolphe Roland, of St. Jerome, Que., a young man 19 years of age, who says: "For more than a year I suffered from general weakness, and I gradually grew so weak that I was forced to abandon my work as a clerk. My appetite failed me, I had occasional violent headaches and I began to suffer from indigestion. I was failing so rapidly that I began to fear that consumption was fastening itself upon me. Our family doctor treated me but I did not gain under his care. I was in a very discouraged state when a friend from Montreal came to see me. He strongly advised me to try Dr. Williams' Pink Pills. I did so and inside of three weeks I began to feel better; my appetite began to improve and I seemed to have a feeling of new courage. I continued the pills till I had taken ten boxes and I am now enjoying the best health I ever had. My cure surprised many of my friends who began to regard me as incurable, and I strongly advise other young men who are weak to follow my example and give Dr. Williams' Pink Pills a fair trial." Bad blood is the cause of all common diseases like anaemia, headaches, neuralgia, rheumatism, sciatica, indigestion, all nervous troubles, general weakness and the special ailments that only women folk know. Dr. Williams' Pink Pills are the one cure, because they go right to the root of the trouble in the blood. They change the bad blood into good blood, and thus bring health, strength and energy. You can get these pills from any medicine dealer, or by mail at 50c. a box, or six boxes for \$2.50, from the Dr. Williams' Medicine Co., Brockville, Ont.

OUT OF THE WAY NOTES.

The earth's population is estimated at 1,500,000,000.

In Australia there are nearly 247,000 more men than women.

Woman's worth is estimated by her weight in the Sandwich Islands.

Housework and marketing are taught in the public schools for girls in Belgium.

An elephant's sense of smell is so delicate that it can scent a human being at a distance of 1,000 yards.

In France 4,000,000 tons of potatoes are annually used in the manufacture of starch and alcohol.

In Vienna there are over 32,000 beggars, and it is said their average income is more than that of most working men.

A Butte ewe has given birth to 13 lambs within the last six years. The owner has no silly views about 13 being an unlucky number.

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New York and Boston
Through Sleeping Cars.

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4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.56 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	3.45 a.m.
9.30 p.m.	Buffalo	3.35 a.m.

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

Ticket Office, 35 Sparks St., and Central Station. Phone 13 or 1180.

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

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MONTREAL

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

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

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

Herald and Presbyter.

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

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**AUCTION SALE OF TIMBER
BERTHS.**

DOKIS INDIAN RESERVE.

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

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

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

Dues at the rate above specified to be paid on sworn returns, as required by the Timber Regulations of the Department.

Information regarding the timber berths in question may be had upon application to the undersigned.

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

J. D. McLEAN,
Secretary.

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

MAIL CONTRACT

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

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

G. C. ANDERSON,
Superintendent.

Post Office Department, Mail Contract Branch,
Ottawa, April 6th, 1908.

11-3

LIBRARY FOR SALE.

OWING TO HIS INTENDED retirement from the active duties of the ministry, in consequence of ill-health, the undersigned wishes to dispose of a portion of his library, consisting of over

1,000 VOLUMES

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

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



TENDERS FOR DREDGING

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Dredging," will be received until Friday, May 15, 1908, at 4.30 p.m., for dredging required at the following places in the Province of Ontario—Burlington, Blind River, Beaverton, Collingwood, Cobourg, Goderich, Hamilton, Kincardine, Little Current, Midland, Meaford, Owen Sound, Nigger and Telegraph Islands, Point Edward, Penetanguishene, Port Burwell, Port Elgin, Picton, Rondeau, Summers-town, Thames River, Toronto, Thornbury, Trenton Harbor, and Dark Channel, Waubausene, Warton, and Wingfield Basin.

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

Combined specification and form of tender can be obtained at the Department of Public Works, Ottawa. Tenders must include the towing of the plant to and from the works. Only dredges can be employed which are registered in Canada at the time of the filing of tenders. Contractors must be ready to begin work within twenty days after the date they have been notified of the acceptance of their tender.

An accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works for six thousand dollars (\$6,000), must be deposited as security for the dredging which the tenderer offers to perform in the Province of Ontario. The cheque will be returned in case of non-acceptance of tender.

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

By Order,

FRED. GELINAS,

Secretary.

Department of Public Works
Ottawa, April 23, 1908.

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

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Are in every respect a
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We guarantee every pound.
A trial will convince.

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Thoroughly Cured by the Fitz
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Rev. Canon Dixon, 417 King St. E., has agreed to answer questions—he handled it for years. Clergymen and Doctors all over the Dominion order it for those addicted to drink. Free trial, enough for ten days. Write for particulars. Strictly confidential

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4% Capital Paid Up, \$2,500,000 4%
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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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Safety Deposit Vaults
For Rent

CHURCH HEATING and VENTILATING

We make a specialty of this line of work.

We have competent heating engineers who look after the
installing.

The Kelsey does the rest
of the work



THE KELSEY WARM AIR GENERATOR
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We have numbers of good words
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system.

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Synopsis of Canadian North- West.

HOMESTEAD REGULATIONS

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

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

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

(1) At least six months' residence upon and cultivation of the land in each year for three years.
(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. Joint ownership in land will not meet this requirement.

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

N.B.—Unauthorized publication of this advertisement will not be paid for.

SYNOD OF MONTREAL & OTTAWA

The next meeting of the Synod is appointed to be held at Lachute, Que., and within the Church there, on Tuesday, 12th May, next, at 8 p.m.

Members (whose single fare is not less 50 cents) are directed to attend at the starting-point—and over each line used—a Standard Certificate. This, when vided by R. R. Agent and signed by the Synod Clerk, will entitle bearer to return at one third fare, provided that 50 certificates are returned. Conference: "The Proposed Church Union." Leader, Rev. W. J. Clark, B.D. Discussion opened by Rev. A. Bowman and W. D. Reid.

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

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

J. R. MacLEOD,

Synod Clerk.