

# Dominion Presbyterian

Devoted to the Interests of the Family and Church.

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## TIME IN FLIGHT.

BY DR. J. W. HARPER, Quebec

Time in flight, the ages roll,  
Tide eternal, light and shade,  
Boundless sea wheron man's soul  
Blesseth Christ's "Be not afraid."  
Time in flight, succeeding years—  
Gone, begun in hate and love!  
Storm and calm alike have fears:  
Guidance cometh from above.

Time in flight, life's helm in hand,  
Christ our captain, God the Lord:  
Helpless, trustful, let us stand,  
Taking courage from His word !  
Truth the standard of our faith,  
Fealty's banner raised on high,  
God eternal, life or death,  
Fear we naught since Thou art nigh!

Time in flight, O give us light,  
God the Father, God the Son,  
Majesty and meekness—might,  
Spirit regnant, God the One!  
Doubts defied and hopes unfurled,  
Higher yet our aims in view,  
Love can make of life a world  
Throbbing with the good and true.

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## BIRTHS.

On April 25, 1909, at 403 Somerset St., Ottawa, to Dr. and Mrs. Creig, a son.  
 On 15th Inst., at the Maternity Hospital, Ottawa, to Mr. and Mrs. R. M. McCallum, a son. Both well.  
 On April 25, 1909, to Mr. and Mrs. A. Livingston Masson, 270 Cooper street, Ottawa, a son.  
 In Carleton Place, April 19, the wife of Mr. L. Hager, of a daughter.  
 At Copperhill, Tenn., April 15, the wife of Mr. T. W. Cavers, of a son.  
 At 21 Albert street, Ottawa, April 15, to Mr. and Mrs. Black, a daughter.  
 In Carleton Place, April 18, the wife of Mr. Wm. Simpson, of a son.  
 To Mr. and Mrs. M. A. Atkinson, 446 Bay street, Ottawa, a daughter.  
 On April 18, 1909, to Mr. and Mrs. Thos. H. Maxwell, Pittsburg, Ont., a daughter.  
 In Kelowna, B.C., on April 11, 1909, to Dr. and Mrs. W. J. Knox, a daughter.  
 On April 15, 1909, at 1846 Westminster avenue, Vancouver, B.C., to Dr. and Mrs. F. W. Brydone-Jack, a daughter.

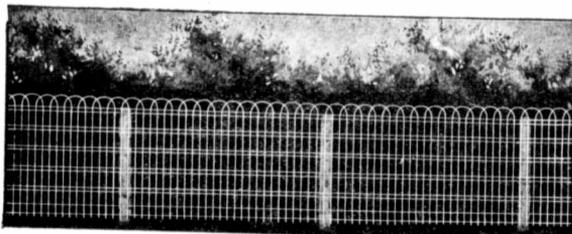
## MARRIAGES.

At the bride's home, Carleton Place, April 14, 1909, by Rev. A. A. Scott, M.A., Mr. John W. Banning, of Arrprior, to Miss Elsie M. McPherson, eldest daughter of the late Wm. McPherson.  
 On April 21, 1909, at Chalmers church, by the Rev. Mr. MacPherson, Annie Little, daughter of Mr. Archibald MacGregor, Toronto, to Joseph Readman, Long Branch, Ont.  
 In St. Andrew's church, Dawson, Yukon Territory, March 29, 1909, by the Rev. J. M. Conroy, Chgo., rector of St. Paul's church, Dawson, Margaret Jessie, second daughter of William Whitelaw, M.D., Medical Officer of Health and Justice of the Peace, Kirkintiloch, Scotland, to Rev. A. G. Sinclair, M.A., Ph.D., pastor of St. Andrew's church, Dawson.  
 On the 14th April Inst., at St. Patrick's church, Montreal, by the Rev. Gerald McShane, Mr. Forbes D. Sutherland, City Editor of the "Star," to Marie Eugenie Jeanne Taschereau, youngest daughter of Sir Henri Taschereau, Chief Justice of the Province of Quebec.  
 On April 8, 1909, at 473 Albert street, Ottawa, the residence of the bride's parents, by the Rev. Dr. Herdidge, Allison Nye, youngest daughter of Dr. Alexander Martin, to Mr. Claude Wright Inells, manager of the Bank of Ottawa, Powassan.  
 At Knox church, Ottawa, on April 12, 1909, Robert Kenneth, eldest son of Captain and Mrs. T. A. Carnegie, of Kingston, to Maud Mary, only daughter of Mr. and Mrs. Jas. Shephard, of Ottawa. Dr. Ramsay officiated.

## DEATHS.

In Carleton Place, April 18, Elizabeth L. Black, beloved wife of Mr. Wm. Simpson, aged 29 years.  
 On April 20, 1909, at 454 Markham street, Toronto, Mrs. Ma y McIntosh, widow of the late John McIntosh, of Brucefield, aged 81 years.  
 At Pickering, Ont., April 21, 1909, Breerton Buntline in his 90th year.  
 At the Alexandra Apartments, Toronto, on April 22, 1909, after a short illness of pleurisy, Thomas J. MacIntyre, only brother of Mr. G. H. MacIntyre, M.P., Deputy Speaker.  
 At Smith's Falls, Ont., on April 20, 1909, Charles B. Frost, vice-president of the Frost and Wood Co., Limited, in the 68th year of his age.

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## NOTE AND COMMENT

A riot in the city of Mexico, growing out of religious differences, resulted in the death of six police officers and three soldiers.

Probably the largest missionary Sabbath school in the world is conducted by Rev. George W. Fulton, a Presbyterian missionary in Japan. There are 2,200 members, both Christian and non-Christian.

Dr. Francis E. Clarke, national president of the Christian Endeavor Union, in a talk before the Nashville Christian Endeavor Union, last week, advocated the coalition of the Christian Endeavor Union with the Epworth League and the Baptist Young People's Union.

Minnesota now has an anti-cigarette law which becomes effective August 1. The bill makes it a misdemeanor to manufacture, sell, or give away cigarettes or cigarette papers within the state. A drastic measure of this kind is necessary in our own country.

The Ontario Provincial Government has just set apart in the Rainy River district a new forest and provincial game reserve of 1,000,000 acres. The reserve adjoins a similar allotment of land set apart by the State of Minnesota. The Rainy River forms the dividing line between the two Reserves.

Mr. Lloyd George, Chancellor of the Exchequer, said in a recent speech, "I am for making as difficult as possible the access of the people to any commodity that injures them. You cannot have One Hundred and Fifty Million Pounds sterling spent on stuff that enfeebles the constitution, shatters the brain—you cannot have that without poverty."

Statistics have been published as to the number of Alpine fatalities during several years. In 1908 the Alpinists who met with sudden deaths numbered 85. The deaths in 1907 were 72; in 1906, 59; and in 1905, 64. In publishing these figures the journals suggest that the Government should take measures to hinder what is regarded as a form of suicide.

Sir Edward Grey described the enormous burden of armaments under which Europe is to-day suffering as "a satire and a reflection upon civilization." The words are not too strong. One of the great questions before the true statesman to-day is how to bring the nations together in an honest effort to check the ever-growing expenditure, and take something off the now intolerable burden. The way of this achievement is not yet made plain, but it is a way that must be found if modern civilization is to be saved.

That college professors who will consent to sit at banquets with their students and drink with them are degrading themselves and their colleges and disgracing the teaching profession was the declaration of Dean Gleason Archer of the Suffolk School of Law at the annual dinner of that institution in Boston last week. "Many of the largest and most representative schools and colleges of this country," said the dean, "seem to have lost complete sight of the great and inestimable wrong done the young men under their charge in allowing and encouraging this practice."

The Scottish Reformer for April gives a list of the parishes in Scotland which are free from liquor licenses. The information is taken from a statement made in the House of Commons by the Lord Advocate, in reply to the question of a member. These prohibition areas are scattered through 30 counties, and number in all 210. They have a population of 145,880.

There is just one conclusive proof that prohibition in Maine is the genuine article, namely, that every liquor dealer and every liquor dealer's advocate is engaged in a constant attempt to break it down. If Maine were buying and selling as much liquor as these curious philosophers affirm, would they not be unanimous for continuing so profitable a condition of things?

When Gladstone was once asked what he regarded as his master secret, he answered, "Concentration." "Slackness of mind, vacuity of mind, the wheels of the mind revolving without biting the rails of the subject," were, says his biographer, to him insupportable. The enemy of concentration is routine and routine produces the same disastrous results in the religious life as in the intellectual.

The poverty of India is almost beyond our realization, says the Christian Guardian. In the villages are thousands of native Christians, who, if they are unable to obtain their daily wage of from four to eight cents, will, with their families have to forego their evening meal. For many it is a steady fight against starvation nearly twelve months in the year. Who will say this is the will of God? Yet who can show the way out?

Mr. Winston Churchill tells us in his last book, "My African Journey," that Uganda is the only country he ever visited where every person of a suitable age went to church every Sunday morning. He estimates the number of native Christians in Uganda at 100,000. Mr. Churchill also says that he never saw better order or happier homes than in this central region of Africa, where a few years ago pioneer missionaries were mercilessly put to death by natives.

A far-sighted Presbyterian layman of Chicago has decided to invest \$7,500 a year in a campaign of missionary education among the Presbyterians of his own state, in the effort to lead them up to an average of \$5.00 per member for the work abroad, this being the amount to which the Presbyterian Church is officially committed. This would mean an increase of over \$400,000 per year from this constituency. It is doubtful whether money for missionary extension could multiply itself faster than in such an educational campaign.

The Presbyterian Witness sounds a much needed note of warning in the following:—Parents, Beware! One of the most fatal blunders a parent can commit is to lock little children in the house and leave them there with fire within their reach. In fact, little children ought not to be left alone on any account. In Quebec, in New Brunswick, now in Cape Breton, come a succession of accidents, heartrending and horrible, and most inexcusable—little children locked in the house while the parents are out, and perishing in the flames before help can be obtained.

Sir Edward Morris, the Premier of Newfoundland, is suing the "Telegram," the organ of the Bond party, for \$50,000 for libel in commenting upon the case of Walter Baine Grieve, a prominent merchant who was arrested a few days ago at the instance of Sir Edward, who charged that Grieve wrote a letter accusing Morris of being in the pay of the Canadian Government for the purpose of furthering a plan to have Newfoundland annexed to Canada. The campaign grows more bitter daily as election day (May 8) approaches.

It is a matter of shame and not of pride that the Toronto School Board by a vote of six to three adopted the following resolution at a recent meeting: "That this Board of Education place itself on record as being opposed to the engagement or employment in the future of teachers of the Roman Catholic faith in the Public school in the city of Toronto." In this land of liberty and religious equality, says the Canadian Baptist, we had thought that such injustice and intolerance had passed away long ago, but now we may expect almost anything.

In a sermon on Presbyterianism, Rev. I. J. Robertson, of Regent Square Church, London, said:—"A frequent election of office bearers in Presbyterianism is not a bad thing, because it ensures in some measure what is ensured in constitutional government like our own by the reelection, the forced and necessary reelection of representatives at least every seven years. It ensures that there shall always be brought into the governing court a fresh representation of the existing life of the congregation to-day, so that the court shall not be representative merely of ten or twenty years ago or more, but of the living congregation as it now is."

Many difficulties face the movement to establish constitutional government in Persia, mainly due to the fact that the great body of the Shah's subjects have no idea of the meaning of a constitutional government; that the masses are illiterate, not one in a thousand being able to write the Persian language; that 3,000 persons, including the Shah, own three-quarters of all the land; that not a single instance was known of successful constitutional government in a country where Mohammedanism is the state religion. So, in the nature of things, improvement must be slow; indeed it can only be the result of an educative process extending over years.

From far Australia, in a letter from a Mission Board Secretary, comes this striking testimony:—"With regard to our Victorian Branch we are now organized within the Presbyterian church, and we have had our first meeting of business men representing other denominational movements. It was decided to form a brotherhood of prayer with a view to forming an interdenominational movement. We are having a united missionary conference in June, and we hope to make that the starting point of the wider movement. I feel sure that there is immense blessing in this Laymen's Missionary Movement. I thank God that it is now set going in Australia. . . . I feel that the Laymen's Missionary Movement has already given a great impetus to our missionary spirit in Victoria. I believe it is the most profound influence for good that has yet come to us."

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## CHINESE STUDENTS ABROAD.

## The Student of Today; the Leader of Tomorrow.

Sir Robert Hart, of China, says:—"In no other country is education so honored, so prized, so utilized, and so rewarded." In August, 1901, occurred one of the most sweeping changes ever made by any government in the Imperial Edict abolishing the ancient style of literary examinations and establishing instead modern standards of Western education, till now schools of all grades dot the Empire.

And Prince Ching writes the American Minister at Peking:—"Convinced by the happy results of past experience of the great value to China of education in American schools, the Imperial Government has the honor to state that it is its intention to send henceforth yearly to the United States a considerable number of students, there to receive their education."

While there are about 5,000 Chinese students from all the provinces found in Japan, it is estimated that there are now upwards of 1,000 in America and on the Continent pursuing advanced studies. While more are going abroad to various countries at their own expense, the great increase of recent months to the United States is due to the remission of the Boxer indemnity. "The noble action of President Roosevelt in recommending to Congress the remission of a major part—some \$15,000,000—of Boxer indemnity, and the prompt adoption by Congress of his proposal, evidences America's good wishes towards China and China's attitude is equally admirable in her devotion of this sum to the founding of an Education Mission to America as the best way to express her depth of gratitude. The direct and indirect gain to both countries already apparent should be increasingly great. The Chinese Government proposes to send students to the American colleges for 30 years from Jan. 1, 1909, as follows:—100 a year for the first four years; 50 a year for the remaining 26 years, either from ex-Japan students or from the provincial colleges.

There was organized in August, 1905, a Chinese Students' Alliance of the Eastern States, since joined by some from the middle west, enrolling 212 active members and comprising some four-fifths of the Chinese student body in the East. The purpose is three-fold, "to labor for the general welfare of China both at home and abroad, to keep Chinese students in America in close touch with one another, and to promote their common interests." Its annual conference, held at Amherst College in 1905 and 1906, and at Andover Academy in 1907, the past year at Ashburnham Academy, with an attendance of 177, including quite a number of ladies, with representatives from 38 institutions higher and lower, and a success financially as well as in the direction of instruction and enjoyment. The programme consisted of addresses, among the speakers being Ambassador Wu Ting Fang, Hon. Chintao, Imperial Commissioner, and Hon. W. W. Yen, Ph.D., LL.D., Secretary of Legation, debates, orations, entertainments, and athletics, with instrumental music, yells, flags, and bon-fires, after the American fashion. The coming summer confer-

ence has been invited to Calgate University, Hamilton, N.Y.

Beginning in a modest way in 1905 the Alliance has now an up-to-date self-supporting monthly magazine, entitled the "Chinese Students' Monthly." There is also a "Pacific Coast" Chinese Alliance, with which there are negotiations looking to a so-called "joint council" uniting all the Chinese students in America with a world's Chinese Student Federation in embryo. In character these students are notable for proficiency, integrity, courtesy, and veneration, while some of them take the prize as best class dressers, though back in the eighties some were recalled largely for doffing the queue and copying Western fashions.

However, in more important ways by far the majority make creditable records at their various colleges, notwithstanding their language handicap. Of 26 at Harvard, for instance, all passed the requirements, and several won honors the past year. They can only get the official allowance by being regular candidates for a degree at a college of well-known standing, where their work must be satisfactory and good reasons be given why they need Government support. Those who are diligent and faithful may also, it is now decreed, obtain a share of the returned indemnity fund. Oftentimes they take high rank, however, as Fen Chin, who accomplished the astonishing feat for a native Chinese of attaining a place in the first group of scholars, made up of those undergraduates whose work in the preceding college year entitles them to the very highest distinction; or Fay Chi-hao, a Yale M.A., now president of the province of Peking, and V. K. Wellington Koo, editor-in-chief of Columbia University "Spectator," who recently addressed the Foreign Mission Boards of the United States and Canada on "The Task Before China's Students Today." So of many others too numerous to mention, and in various directions, not excepting athletics, music, etc.

Their range of studies is also wide in preparatory and high schools, colleges and universities, in agriculture, commerce, engineering, electrical, mining, railway, etc., law, music, but especially is this the era of western science and technical study for the utilitarian Chinese. And in all this, before the beginning their technical studies, they are advised to be efficient in the English language, which is ever in vogue even in their conferences at home or abroad, and of which they have become very fond as well as most proficient therein, many of them. One remarks his interest in hearing Japanese boys sing in English and being understood by the Chinese students when neither could understand the other in his own language.

Their Distribution.—Since 1890 a continuous stream of Chinese students has, it is said, gone to the United States, and, according to a recent directory of them, there are now some 398 there and about fifty in the Sandwich Islands. These are found in 20 of the Eastern and Middle States. Massachusetts has 85 in 14 institutions, Harvard showing 33, New York 63 at nine points, Columbia University having 20 and Cornell 31, Yale 23, University of Pennsylvania 31, University of Illinois 12, and Chicago Uni-

versity 7. A probable incomplete report gives of the Western States, California 119, Oregon 16 and a few elsewhere. A goodly number of girls, about three dozen, mingle with their brothers in the "popular land of learning." Formerly largely Cantonese, the Northerners are now very much in the majority. Outside the Government students are a number studying at their own charges, estimated at about 200. In Great Britain the estimate is upwards of 200 with about twice as many on the continent probably, making in all fully 1,000 Chinese students in Western lands. The Chinese students' Union, 56 Devonshire street, London, reports some 90 members, with Mr. Kwai Kwang-Tien as director of Chinese students in Europe. But culture is no substitute for character; however highly educated and civilized they may be found wanting some day. While the students' environment is often non-Christian, at least they are religiously inclined manifestly, and few elements are more responsive. In their attraction to the Y. M. C. A., that unifying force in Christian fellowship, specially to those unwilling to perpetuate our historic distinctions, we find a worthy aim. The appeal of Christianity, not without its ethical attraction to those fond of the old moral maxims of Chinese education, is coming to mean more, as in the case of the Chinese Director-General at Nanking, who, though not a Christian, declared "The only religion that teaches both the spiritual wants of mankind and the principles of morality also is the Christian religion. That is why we wish you to teach us in our schools." So, too, the very intelligence of the Chinese, as compared with some other peoples, makes them effective and earnest Christians when they are brought into right relations with God, and gives them the wider influence on return to their untutored villages in China. In illustration we have President C. H. Fay, Oberlin College, Ohio, who, being offered the presidency of the Paojing Provincial college by the Chinese Government while in mission service, only consented after the insistence of the authorities, and that on his own terms in the matter of teaching and continuing mission effort, he being the first Christian president of the college. While it is said of 60 students of the Peking University, members of a student volunteer band, that they spent their summer vacation in going forth by twos, visiting the churches and working under the direction of their pastors with revival interest resulting.

"If not reached for Christ while students, the probability is great they never will be." and yet results then are most encouraging, as in the remarkable success attending the campaign on behalf of the thousands of Chinese students in Tokyo, more being converted in Japan, away from native environment, than in China. At a Y. M. C. A. gathering there over 1,300 from every province in China were together, possible nowhere else. Of 300 in the United States it was said one-third were found to be members of the Y. M. C. A., and one-fourth of Christian churches. Therefore the importance that wise and adequate effort be put forth on behalf of these many Chinese students abroad in view of their paramount influence for good or evil and earnest prayer often, as well as unfeignedly on the Universal Day of Prayer for Students in the 2,000 universities and colleges of the World's Student Christian Federation.

## THE STORY OF CREATION.

Addresses by Prof. Orr and Prof. Jordan at Kingston.

British Whig, 24th April, 1900.

In Convocation hall, last night, Rev. Prof. James Orr, of Glasgow, gave the last of his series of lectures, speaking on the subject, "The Early Records of Genesis." Rev. W. H. Sparling occupied the chair. Prof. Jordan, of Queen's, made reply to the series of lectures given by Prof. Orr, at the close of the lecture, and the proceedings were of intense interest to those who are following up this particular line of study.

In a preface to his remarks, given to bring out the contents of the subject under discussion, the lecturer drew attention to humanity's really deep interest in the Biblical doctrine of creation, as it was the connecting link—the only guarantee of the dependence of all things on God. It was the ground of the assurance that as all things were made by God, all things were in the hands of God.

The narrative of the fall of man and the entrance of sin and death into the world though not actually referred to again in the Old Testament scriptures, was held by Dr. Orr to be confirmed by the subsequent records, else what was the explanation of the state of rebellion, apostasy, and backsliding that has marked the history of mankind from the first. He argued that if the story were not there it would have been our duty to put it just where it is in the story of the creation. The first eleven chapters of the book telling the story of the coming into being of the world were classed as a wonderfully well-knit piece of history, not in the least resembling the loose, rambling mythology of other religions. "We have heard," he said, "of a Babylonian story and its wonderful parallel to the story in Genesis, but there is no real parallel between them." The one was a long, base, polytheistic account, abounding in repetition, while, over against it, stood the sublime, orderly, monotheistic story of Genesis, divine in every way. It was easy to understand how a fine story could be debased, but not how the debased account could become ideal; there was little doubt as to which was the original story.

There was a real parallel in the accounts of the flood, but the high ethical teaching of the Biblical story was lacking in the other, which was impregnated with polytheistic ideas.

Dr. Orr referred to the common statement that the narrative of the creation was contradicted by science, and he contended that the Bible was not given to forestall the modern discoveries in astronomy, physics, and other scientific studies. The Bible employed popular, everyday language; and, taken as it was intended, as a broad revelation of truth, there were few changes that modern science would suggest. The story of the flood was said by some to be a physical impossibility, but geological science was now furnishing accumulative proof, evidence that the destruction of human and animal life did take place.

The story of the creation of life, and of man, who was made in the rational, personal image of God, did not conflict, in his opinion, with the theory of evolution; both were above it, and in the raising of nature to the high plane of man, a new factor was given entrance, but a factor no more wonderful than the giving of life to the lower creatures.

## Prof. Jordan's Reply.

The chairman announced that Prof. Jordan would reply to the lectures of Prof. Orr, and when called upon, spoke as follows:—

"I would like at the conclusion of this course of lectures, to offer a few remarks

in a kindly spirit. This work of "Criticism," as it is called, is a great movement that has attracted the attention and absorbed the energies of able, scholarly men during many generations, so that in relation to it the work of any one man seems comparatively very small. Still, it is well that Christian men, occupying different standpoints, should sometimes make an effort to understand one another. In the case of Professor Orr, I find it difficult to comprehend precisely his position, and so far as it is clear to me, I am compelled to dissent from it on several points. I can claim to have given a little more than ordinary attention to his book on "The Problem of the Old Testament," and I have followed as closely as I could, the lectures given here. With regard to the lecture given last night, on "The Biblical and Critical Theories of Israel's Religion," I have in the first place to object to the title. When we are dealing with a literature that is spread over a space of a thousand years, we cannot form any view of it at all, without study of criticism, and the view is the most truly Biblical which rests upon the most careful and correct examination of the documents.

I understand that Dr. Orr admits a distinction of the documents in Genesis, and considers that the work by which such distinction was discovered about one hundred and fifty years ago, is "scientific." I cannot see that the further prosecution of this work which led to the later dating of the Priestly Code, differs in its nature from the earlier work or because of its use of the idea of "development" it is to be regarded as prejudiced and unbelieving. Why should we be afraid of the idea of development or refuse to allow that the stage of thought represented in a document is one of the elements to be used in fixing its date? But in the case of the Priestly Code, many other considerations come into play, such as its relation to Ezekiel, Chronicles, and later Judaism. When Professor Orr speaks of "progressive revelations," he must surely mean something similar to what we mean by "historical development," but both these phrases are empty and meaningless, unless there was real growth from a simpler to a larger view of God and the world. If David uttered the well-known saying, I. Samuel xxvii., 19, he can scarcely be credited with the composition of Psalm 130. Personally, I have no difficulty in admitting that David's view of Jehovah was narrower than that of Amos or Isaiah, when I find noble men five or six centuries later wrestling with the problem, "How can Jehovah's song be sung in a foreign land?" If there was a fully developed monotheism and universalism in the time of Abraham, then there was no development, and to many of us the literature becomes unintelligible. Further, if the phrase "essential Mosaicity of the Pentateuch" is correct and has any definite meaning, there is no such thing as "development," but neither is there "progressive revelation." Seeing that Dr. Orr departs from the strict traditional view, what one desires is a clearer statement of his own position, and this seems to be due from one who attacks "critics" of all shades of opinion. Particularly does this remark apply to such phrases as "revelation," "inspiration," and "the supernatural." We admit that these great realities are difficult to define, but one who declares that the broad results of criticism weaken their significance rather than increase their meaning, should state a little more clearly the issue involved.

With regard to the book of Genesis, two or three remarks may be made. (1) To talk of "wiping out a period" is rather misleading, whoever uses the phrase, as under the new view the period is seen to be full of strenuous life, while the documents involved yield spe-

cific teaching regarding the period in which they are placed when one remembers that the few family stories in Genesis are supposed to fill up a gap of six or eight centuries; it cannot be said that, on any view, we have much historical material.

(2) When we come to the early narratives of Genesis, I fail again to see precisely what Professor Orr's view is, it seems to be uncertain and unstable. As to details, there are no doubt many unsolved problems connected with these narratives, but scholars have reached, both on the positive and negative side, a large measure of agreement. It is possible now to estimate the real nature of these narratives in their relation to science, history, theology, and religious faith.

(3) At this stage we meet a point of immense importance. I am quite certain that the men to whom the teaching of the Old Testament is entrusted in the Presbyterian Colleges of Canada and Britain would take the position that it is foolish and full of danger to make the essential facts and truths of the Christian religion dependent upon the historicity of the Genesis narratives. These narratives have their spiritual uses, in fact, to some of us, they are more full of meaning and bear a more living message than before, but to treat them as literal science or history, in the old sense, is quite impossible.

After finishing his reply, Prof. Jordan moved, seconded by Rev. J. Charles Villiers, that a hearty vote of thanks be tendered Rev. Prof. Orr for his series of lectures, and the resolution was carried by a unanimous vote. Rev. W. H. Sparling pointed out to Prof. Orr that the resolution of thanks was rather unique, in that it carried with it some criticism, whereupon Professor Orr smiled.

Prof. Orr said that he was glad that Prof. Jordan had expressed his views on the matter. From what he had read of Prof. Jordan's works, he did not expect that he would agree with him. However, he wished to tender his thanks to Prof. Jordan for the latter's warm friendship and reception while in the city.

## ALL ABOUT BELLS.

How They Are Made and What Material Enters Into Their Composition.

The Cincinnati Bell Foundry, Cincinnati, Ohio, manufacturers of the famous Blymyer Bells—known everywhere as the most musical and resonant bells made, and easily recognised by their sweetness of tone—have for free distribution a beautiful, illustrated booklet, in which is told how bells are made, the metal used, and a lot of other interesting information regarding the history of bells. This booklet will be of particular interest to those who buy bells for churches or schools.

What is known as "bell metal," an alloy of copper and tin, has been used in all bell making for at least 500 years. Both these metals being expensive, the cost of bells has, therefore, been high. In the book referred to above is described a new and better "bell metal" than the alloy of tin and copper. While to a certain extent the composition of this metal is a trade secret, it is shown that an extra quality of fine steel is used, which greatly lessens the expense of making a bell, at the same time adding to its tone and usefulness.

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SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## PAUL'S FIRST MISSIONARY JOURNAL.\*

By Rev. J. W. McMillan, M.A.

John departed (Rev. Ver.), v. 13. There used to be kept in the menagerie of the Residency of Calcutta a royal Bengal tiger. He was a splendid and lordly animal, of the largest size and the most brilliant stripes. But he was in deadly terror of a mouse. Though no keeper would dare enter his cage, the moment a mouse ran across his floor, the huge beast covered in a corner whining and trembling with fear. He could have crushed his enemy with a stroke of his paw, had he possessed the courage. Just as foolish and unreasonable is any cowardice in doing the work of God. He never sends a soldier to warfare at his own charges. He never risks a follower. Wherever the divine ord' may send us, we may be sure that the divine protection attends us. God cares for His own.

Paul stood up, v. 18. Do you remember the story of the heroic steersman on Lake Erie who held the wheel of the blazing ship while she rushed towards the shore? He stood in the midst of the fire and smoke. The frightened passengers, crowded at the stern, hoping against hope that the vessel might win the desperate race and land them before the flames destroyed them, could hear his voice answering the captain's orders. "Hold her due east," shouted the captain. "Aye, aye, sir," called John Maynard from the wheel. "Turn her a point south," said the captain. "Aye, aye, sir," rang the resolute reply. That is the answer of a true man to the commands of duty. John Maynard belongs to the apostolical succession of those who, like the apostles, are ready for any thing which they ought to do.

Remission of sins (Rev. Ver.), v. 38. A soldier in the Woolwich barracks, who was an incorrigible offender, upon whom every sort of punishment had been tried in vain, was again brought up for punishment. He had nothing to say, except that he was sorry. The colonel concluded a few appropriate remarks by saying: "We have resolved to forgive you." The sentence was so new, that the soldier broke down at once. He was never after known to be guilty of a fault. Mercy triumphed where severity had failed. So God makes His appeal to the deepest gratitude of our natures. Shall we not respond?

Urged to continue (Rev. Ver.), v. 43. Perseverance is the momentum of all the graces. It is harder than any other virtue to achieve. Almost everybody can start at almost anything, but few can continue. An Indian who had become a Christian and who had grown fond of hymn singing, brought to the missionary a hymn which he had himself composed. The missionary found it to be of common metre, and of very simple composition. Here it is:—

"Go on, go on, go on, go on,

Go on, go on, go on,

Go on, go on, go on, go on,

Go on, go on, go on."

That is a hymn which is better practised than sung.

We turn to the Gentiles, v. 46. When Edison first invented the incandescent light, he made the film of platinum. The lamp burned and shone excellently, but it cost too much. Platinum is a proud metal, which thinks itself better than gold. It hides itself in distant mountains, and will not come forth ex-

\* S.S. Lesson, May 9, 1909.—Acts 13: 13-16, 38-49. Committ to memory vs. 38, 39. Study Acts 13: 13-52. Golden Text: The word of the Lord was published throughout all the region.—Acts 13: 49.

cept at great expense and trouble. It was necessary to find something that did not think so highly of itself. Edison found it in the fibre of the bamboo, those long thin poles of which the swamps of the south are full, and some of which are sold for boys' fishing poles in Canada. So the Jews, who were too proud to accept the mercy of God through Jesus Christ, saw the Gentiles take their place in the kingdom. So Asia saw Europe. So parts of Europe saw other, and less favored, parts preferred before them. So every proud heart will see some humbler heart precede it. The last shall be first, and the first shall be last.

## THE NEW TESTAMENT MIRACLES

Skepticism constantly assails the miracles of the Bible, declares them to be impossible, and holds them up to derision. No miracles are more wonderful than those performed by our Lord Jesus Christ. He healed the sick, opened the eyes of the blind, fed thousands of hungry men and women by increasing a few loaves and fishes, cast out devils, and raised the dead. Is not the manner in which these miracles are recorded a proof of irresistible power and that they really occurred? Consider such a sentence as this:—"They brought to him the lame, the halt, the blind, and those that were sick of divers diseases, and many that were possessed with devils, and he healed them all." Such an artless statement of such wonderful deeds is to be found, if we remember correctly, more than twenty times in the gospels. Is it possible to conceive of an impostor who could content himself with such an announcement? If a writer was drawing upon his imagination, if he was fabricating an account to increase the fame of his Master, would he, could he stop with so simple so general an account? Is there an instance anywhere of falsifying in this fashion? Is it human to manufacture such a record? Would not an impostor tell the number, and magnify the number of the cases? Would he not describe the severity, the hopelessness of their sickness? Would he not draw a picture of the suffering man, accompanied by his dependent family, brought by his anxious and sorrowing, yet hopeful friends? Would he not tell what years of torturing pain the invalid had endured, how vainly he had sought help from man, what a sum he had spent endeavoring to obtain relief? Is it conceivable that, to use plain words, a liar could have contented himself with saying, "They brought the lame, the halt, and the blind, and he healed them all?" Is not the conclusion irresistible that these miracles were actually wrought, that they were a common occurrence? But is there not also another conclusion just as irresistible, namely, that the writers of such an account were controlled by a superhuman agency, were controlled by the all-wise God described in the Scriptures? If they were not, how was it that they wrote nothing more? How was it that being such men as we know they were, they did not give a more particular, detailed statement? Did ever such men or any men content themselves with so plain, so unadorned a statement of such transactions? The miracles were wrought. The evangelists wrote what they had seen. Their pens were guided and controlled by God. The books containing such records are true, and are the inspired Word of God.—Christian Intelligencer.

Blessed be the man who finds his life-work early and does it! Cuyler.

## LIGHT FROM THE EAST.

By Rev. James Rose, D.D.

Reading.—The service in the Jewish synagogue was somewhat like that of the Episcopal Church of to-day. Prayers were read in the tongue of the country by the "angel" of the congregation. The sacred roll of the Law was handed from the ark to the reader, by the sexton, and the lessons in a fixed order were read in Hebrew, one from the Law and one from the Prophets. After each verse of Hebrew a translation or paraphrase of it into the vernacular was made by the reader himself, or by the interpreter who stood behind him. Usually the Septuagint (Greek) version was used, because it was generally understood. At this point an expository discourse, or one on the practical bearings of the lesson, was usually delivered by an elder of the synagogue, or by some visiting teacher. The migratory character of the Jews of the Dispersion made them very attentive to strangers, and ready to profit by their presence. On this occasion some rumor of the visitors had reached the elders, who therefore sent the sexton to ask them to speak. After the sermon was ended, there was an enumeration of the woes of the chosen people, and the service was closed with a benediction and a solemn and united "Amen."

## A MARVELOUS CHANGE.

"Behold, I make all things new." There is no human power so enviable as that whereby a man is able out of worn-out materials to construct a new machine, or convenience or work of art; the more enviable according to the contrast between the inadequacy of the means and the beauty and perfection of the result. We call this power genius, and admire it as the supreme manifestation of human faculty. But the world can show nowhere else another Christ who has made all things new to the soul itself, because the soul itself is created anew. Suddenly a man who has been sleeping in indifference, or blinded by passion, and who has been feeling the sadness and somberness and dreariness of everything, wakes up to a new conception of everything, because Jesus has touched his heart. There is nothing more wonderful than this in the universe. Were it less frequent it would be more marvelous in our eyes. It is the miracle of miracles.

## A PRAYER.

Father of our hearts, the sense of need within us is greater than our power of utterance. Be not far from us, but as we grope after Thee in the darkness, wilt Thou let us feel the strong clasp of Thy hand holding ours. Oh, God, we are weak, but Thou art mighty. Our weakness makes us ashamed to lift up our eyes to Thee; and yet the knowledge of Thy love and pity gives us courage. Help us to stop looking into our own hearts, and to look away to Thee. Help us to stop feeling after our motives, and to use all our energies in doing Thy will. Keep us from allowing any earthly disappointment or adversity to shake our hold upon Thee. Keep us from allowing any earthly affection or tie to shadow our love for Thee. Wilt Thou purify every love of our hearts, and make holy every common act of every day. In the dear name of The Son, our Saviour. Amen.—Philadelphia Westminster.

He that is unwilling to serve God in pain and patience is unworthy of so good a Master.

SPARKS FROM OTHER ANVILS.

Christian Guardian:—"Prayer is a mighty engine of achievement," says Sir Oliver Lodge, the scientist, "but we have ceased to believe it. Why should we be so incredulous?" If we will not learn from the poor native Christian of India, perhaps we will from the great British thinker, or from the great British poet, that "more things are wrought by prayer than this world dreams of." If the church would come to have a fresh faith in the power of prayer there would begin a new era of achievement and victory in the name of Christ.

Presbyterian Standard:—It is not a good sign to hear preachers talking over much about the old theology, apologizing for the use of the old nomenclature—such terms as justification, regeneration, sanctification, and then dwelling over much upon the fatherhood of God rather than upon sin, the atoning blood of Christ, and the sovereign mercies of God as the reason why we have not been consumed. Our Saviour did not talk that way. He recognised the justice, as well as love of God, whereby it is impossible for Him to clear the guilty.

Maritime Baptist:—It is no easy thing to be a true and successful minister of Jesus Christ, because it is such a grandly unselfish and enriching service unto which the messenger of the Cross is bidden. What is most valuable costs most. It is only in connection with stout enemies that signal triumphs are won. To the very noblest qualities in men the word of the Christian pastor and preacher appeals, and if in the home these same qualities are early appealed to, then candidates for the ministry, we may feel sure, will be forthcoming in numbers more nearly equal to the world's need.

Herald and Presbyter:—There is need for more positive personal work. This tells mightily where it is employed. If more of it were being done we would see greater results. And we need more money for our benevolent and mission-ary causes. We could raise more if we were determined to do so. We need to use more intelligent and consecrated power. The Church of Jesus Christ could do twice as much next year as it did last. All that is needed is a determined spirit. We break down and make failure, more than from any other cause, from a simple lack of genuine Christian enterprise.

United Presbyterian:—The kingdom of God is set up, and we fall in duty if we do not seek to make it universal, in the reign of righteousness, in the general uplift of the world, in all purity, holiness and love. In estimating the value of mission work we must ask the question, not simply how many have believed, but what has been their influence? Are they lifting men to a high conception of life, and is God becoming enthroned in the community?

Presbyterian Witness:—We fondly hope, and we firmly believe, that our people, young and old, are striving to attain higher standards of well doing. They try to be good and helpful neighbors; they hear the moan of hunger, the cry of distress. Sympathies are quicker and find wider scope. It is true that the thief, the cheat, the swindler finds more scope. But this is because population is larger, and the ways of deceiving the credulous are more abundant.

Suffer not your thoughts to dwell on the injury you have received, or the provoking words that have been spoken to you. Not only learn the art of neglecting them at the time you receive them, but let them grow less and less every moment, until they die out of your mind.

THE SECRET OF GOODNESS.

By Rev. S. H. Gray, M.A.

It has been frequently noted that great work, in whatever sphere of man's effort it be, always bears the mark of ease in accomplishment. If we behold in it the signs of immense effort and strain, we shall find in it also some curtailment of power, some uncertainty of grasp, which indicates, more plainly than words, that the worker was not wholly at one with his work, and wrought laboriously because he did not see clearly. When one enters the office of the great financier, he wonders at the apparent ease, and even unconcern, with which great enterprises are set afoot. One is amazed to read how simply and almost carelessly the great Shakespeare got the subjects of his immortal dramas, and how little apparent effort is visible in those very passages that have won the admiration of the world. In these cases, and in the case of all great workers, the seeming ease and naturalness of their work is the outcome of a spirit that moved with freedom and light in the region of its achievement.

There are in the works and words of the best of God's people the same marks of ease and naturalness. Great deeds and words do not come from hard-driven natures. They are not the outcome of hasty and spasmodic efforts to do great things; they are rather the fine flowers of the inner life, the perfect fruit of a spirit in harmony with God's will, running the way of His commandments, because He has set the heart at liberty.

The secret of a truly good life is, then, not far to seek. It is mainly a matter of heart, of the breadth and fineness and trust of the spirit. Religious faith and love are at the root of all good works and words. If Christ is much to us, it is certain we shall work the work of Him that sent us, and that, not in hasty, spasmodic efforts, but with the ease and naturalness that are born of love.

In his famous Christmas Sermon, Robert Louis Stevenson said: "If you are sure that God, in the long run, means kindness by you, you should be happy; and, if happy, surely you should be kind." Can we not verify his words out of our own experience? Have we been one day, one hour, supremely, truly happy? Then we have known that very day and hour what it is to be truly generous and kind, in other words, truly good.

If we might admit the sunlight of the gospel into our souls, live as the forgiven, grateful, happy children of God, would we not be good in the sense that goodness, kindness, would become the easy and natural expression of the trusting and happy heart within? To attain that right relation to God in Christ is one great end and aim of Christian thought and effort. Our deeds and words will then take care of themselves.

Dundas, Ont.

SAFE IN HIS HANDS.

In His hands we are safe; we falter on  
Through storm and mire:  
Above, beside, around us, there is One  
Will never tire.

What though we fall, and bruised and  
wounded lie,  
Our lips in dust,  
God's arm shall lift us up to victory:  
In Him we trust.

For neither life, nor death, nor things  
below,  
Nor things above,  
Shall sever us, that we should ever go  
From this great love.

The truest words we ever speak  
Are words of cheer.  
Life has its shade, its valleys deep;  
But round our feet the shadows creep,  
To prove the sunlight near.

HOUSE OF THE INTERPRETER.\*

By Robert E. Speer.

Life is a school. The whole world is a school. The history of humanity is the story of a great scheme of education. God has been the teacher, and by the most wonderful and commanding system ever dreamed of, he has been training the world. Man has done his worst to spoil the plan of God. It is clear that other evil influences have attacked it. Paul believed firmly that there were great malignant spiritual forces which were warring against the good designs of God. But nothing has been strong enough to overthrow God's purpose. He has bent all evil out of its malicious courses and torn from it some discipline for the training of the world in wisdom and character.

Each individual life is an education. Whatever comes to it from God is part of its discipline. It is possible, of course, that evil may come in and mar it. We see ruined and wasted lives all about us. God is not responsible for this. His school would never spoil or expel a scholar. The damage we see is the one pain and grief of God. Men bring it on themselves against their great Teacher's counsel and entreaty. But there is much that he does allow to come upon them. Only it is never greater than they can bear. What he sends is not the fire that consumes the gold or the knife that cuts the flesh. It is the fire that burns away the dross and the knife that cuts away the bar-nacles.

Education is not an end. It is a means. Its end is twofold—character and service. Boys and girls and men and women are taught in order that they may be better and stronger themselves and in order that they may do more for others. The two go together. The attainments that are not used in human service are sure to shrivel or to lose their sweetness. The strongest and best deeds can only spring from true and devoted characters. God's purpose in working upon us is that we may be made fit to be his fellow workers, fit for his fellowship, and fit for participation in his deeds.

Dr. Babcock's familiar verses draw us the picture and teach us the lesson of life as a school:—

"Lord, let me make this rule,  
To think of life as school,  
And try my best  
To stand each test,  
And do my work,  
And nothing shirk.

"Some day the bell will sound,  
Some day my heart will bound,  
As with a shout  
That school is out  
And lessons done,  
I homeward run"

The glory of this school is that the teacher is our Father. What a joyful school that would be on earth where the father of the children was their teacher, too, so that all would be done always in the love and interest of the family life. Well, it is so in the great school of the world. The teacher is our Father. He will teach us wisely. His love will never fail nor err.

DAILY BIBLE READINGS.

Mon.—Picture of a preacher (1 Tim. 4: 6-15).  
Tues.—The dusty room (Rom. 7: 7-15).  
Wed.—Passion and patience (Jas. 5: 1-6).  
Thurs.—The fire and oil (Zech. 4: 1-6).  
Fri.—Valiant and despondent (Acts 14: 20-23; Luke 8: 33).  
Sat.—The dream of judgment (Rev. 20: 11-15).

One truth a man lives is worth a thousand he only utters.

\* Y. P. Topic, Sunday, May 9, 1909—The House of the Interpreter (Eccl. 12: 9-14; Jas. 1: 19-25).

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C. BLACKETT ROBINSON,  
Manager and Editor

OTTAWA, WEDNESDAY, MAY 5, 1909

The Militia Department has issued orders that this summer no liquor is to be sold at camps of instruction. We heartily congratulate the Minister on this wise decision.

There were 2,884 deaths from tuberculosis in the Province of Quebec in 1907, while the deaths from typhoid, measles, scarlet fever and diphtheria were only 1,780. The authorities in that province need to be up and doing or the white plague will become a scourge.

A peculiar feature—the recall—is embodied in the charter of Los Angeles, California. Under its terms a mayor may not only be elected into office but, for sufficient cause, may be elected out of office by popular vote before his term expires. It seems only reasonable that when an official ceases to represent the views of his constituents he should give up his trust, but how few do so voluntarily. The system referred to is a modern political idea, and it might well be introduced elsewhere. At present the only way to get rid of an offensive official, at least in many offices, is by impeachment.

A somewhat interesting decision was recently given in the United States courts affecting the upbringing of the offspring of mixed marriages. It has been customary to exact from the Protestant party contracting marriage before a Catholic priest a written document promising that the children shall be brought up Catholics. In the case in question the Protestant said he never intended to keep the agreement; that it was not binding in law; and that it was only made to get over an embarrassing difficulty. The courts have upheld him. It is, however, laid down that the agreement is binding if made to the wife instead of to the priest.

## THE PROPOSED CHANGES AT QUEEN'S UNIVERSITY.

The trustees of Queen's University at their annual meeting on April 28, re-affirmed in substance the position they formerly took with reference to certain changes in the constitution of the university. A resolution was passed in which it was stated that it would be greatly to the advantage of the university to make further constitutional changes, and asking that the General Assembly assent to the removal from the charter of such denominational restrictions as might impede development; and that the Assembly appoint a commission to co-operate with the trustees in regard to such changes.

The University Council had previously discussed the matter, and in that discussion the liberal spirit which has always characterized Queen's, though under Presbyterian control, was emphasized in a speech by Dr. Edward Ryan, a professor in the medical faculty. He said he was a Roman Catholic, but he would rather see Queen's under control of the Presbyterian church than cut loose from it, and be connected with no religious body. If there had to be separation he wanted to see it take place as a natural evolution, and not a complete severance. The council, however, approved of the changes.

Queen's has just received a handsome donation from one of her graduates, Prof. Wm. Nicol, of the School of Mines, who has promised \$40,000 for a new mining and metallurgical building. The provincial government has provided \$100,000 for a new chemical building. With these two new buildings the science equipment will be materially strengthened.

Incidentally it may be stated that there are 80 students in attendance at Queen's having the ministry in view. The graduating class in theology this year numbers 12.

Though the Baptists do not believe in infant baptism they seem to be moderating their views to some extent. In one of the leading churches of New York they have introduced a system of "infant dedication," which, except that water is not used, differs little from the ordinary baptismal service for children. The children are presented and a solemn charge is delivered to the parents, who are called upon to promise to bring up the children in the nurture and admonition of the Lord, and to teach them to pray and read the Bible. The need of some such service to emphasize the relationship between the church and the children has long been felt. It is a considerable step towards the views of other denominations which practise infant baptism.

That there are still many people who enjoy good, solid religious reading is evidenced by the large sale of books by S. D. Gordon, the author of the "Quiet Talks" series of books. The publishers, Messrs. A. C. Armstrong and Son, report that a total of 305,000 copies of Mr. Gordon's books have been sold. The Upper Canada Tract Society can furnish any of Mr. Gordon's useful books.

## "THE SICK MAN OF EUROPE."

The whole civilized world will rejoice at the turn of events in Turkey. Sultan Abdul Hamid, after an inglorious reign of 33 years, has been deposed, and the movement of the Young Turks for constitutional government is likely to be successful. Not that rebellion against constituted authority is to be commended, but revolution in this case, as in many others, means reform. Sceldom has a more cruel monster sat on a throne, the Bulgarian and Armenian massacres which he permitted, if indeed he did not instigate them, showing that he was hated and despised the quality of mercy. His detourment was marked by great rejoicings, showing that he was hated and despised by his own subjects. He may now be court-martialed and condemned to death, and steps are being taken to confiscate his large fortune invested in foreign countries.

The deposed Sultan has been succeeded by his brother Mohammed Reshad Effendi, who is spoken of as a friend of liberty. On receiving a deputation from the newly constituted National Assembly, he said: "I am pleased to become the first constitutional sovereign. Doubtless my successor will improve upon me, but you may rely upon my doing my best. I also have suffered oppression and can therefore enter into the feelings of my fellow-sufferers. Let us endeavor to work together for the welfare of the country." If the new sultan lives up to these professions a new and brighter day will dawn for what has hitherto been one of the worst governed countries of Europe.

Abdul Hamid is the third sultan of Turkey who has been deposed in 35 years. His reign has been marked by three ghastly milestones—the Bulgarian atrocities, which led to the Turko-Russian war; the Armenian butcheries of 1895, and the recent atrocities at Adana. Twice he pretended to accept the idea of constitutional government, but always found means to prevent it being carried out. Now it has come, and the cause of civilization and Christianity will be the gainer.

A certain judge, Hans Hamilton, addressing a crowded audience between the acts of a patriotic play in England said he had some months ago, informed the Government that masters would come to a crisis in June 1911. He alleges that confidential information in the possession of the admiralty and the war office justify his forecast. A Canadian M. P. goes him one better and foretells war between England and Germany by June 1909. These amateur prophesies have an unsettling effect and do much harm.

The city of Hull, Que., has a club, according to the Catholic Register, which adopted the name "Veille tard," or "Stay out Late," composed of presumably respectable young men, and which existed for the sole purpose which its name indicates. The inevitable result followed. A midnight brawl, which developed into a drunken carouse, ended in one of the members losing his life. Young men who deliberately enter on such a career must expect that their course will be downward.

## SUNDAY EVENING ENTERTAINMENT.

There will be considerable difference of opinion respecting the action of the Lord's Day Alliance in instituting a prosecution against the leader of the Winnipeg city band for giving concerts in a theatre on Sunday evenings. The concerts were not commenced till after the church services were over. No admission was charged, but a collection was taken up, the net proceeds being devoted to charity, and during the series of concerts \$500 was raised for this purpose. The magistrate before whom the charge was laid, dismissed the case, saying that he considered these Sunday concerts most elevating and beneficial, attracting hundreds of young men who otherwise might be in questionable places.

Of course there is a great tendency towards laxity in Sunday observance, and a great deal has to be left to the individual conscience. If the facts are correctly stated in the press the Alliance seems to have been over zealous in instituting proceedings in this case, and their action will only antagonise those who would support them in reasonable efforts to enforce the Lord's Day Act. The point, however, which we desire to emphasize is that in places where large numbers of young people are to be found, who have no home but a boarding house, the churches should provide for their social entertainment on Sunday evenings. It is being done in some places, and the practice might well be extended.

## MEETING OF W. F. M. S.

The annual parliament of this important organization has convened in Bank Street Church as we go to press. There are about 300 delegates in attendance.

On this Wednesday morning the annual reports of the officers of the board will be received. One of the most interesting of these is the report of the Ewart Training School by Mrs. Livingstone.

Dr. Jean Dow, of Honan, and Mrs. Geo. Menzies of India, will be the speakers on Wednesday afternoon. A paper will also be given on Mission Band Work by Mrs. J. C. Robinson, of Toronto.

At the Wednesday evening meeting addresses will be delivered by Rev. R. P. MacKay, D.D., and Rev. Jonathan Goforth. Rev. Dr. McLaren, who was to have given a resume of the reports presented, will be unable to be present, much to the regret of everyone. The board will meet for conference, and the election of officers on Thursday at 9 a. m. The meeting in the church will commence at 10, and will see the completion of the business arrangements for next year.

At the concluding session on Thursday afternoon, a missionary address will be given by Mrs. Goforth, of Honan. The money will be dedicated by Mrs. McLean, Guelph. It is estimated that this year the offering for missions will be in the neighborhood of \$70,000.

The veteran physician, Sir James Grant, speaking to the Ontario Educational Association, a couple of weeks ago, said—Alcohol and crime and lunacy, alcohol and poverty have a remarkable connection, said the speaker in discussing the abuse of alcoholic liquors. By long and severe struggles the slave trade was abolished from this continent. Let us hope that the day will come when the liquor traffic will also be abolished.

## A TESTIMONY TO MISSIONS.

One of the most conspicuous figures at the recent Missionary Convention in Toronto was Sir Andrew Fraser, late Lieutenant-Governor of Bengal, and Moderator of the Presbyterian Synod of India. Sir Andrew's addresses in Toronto were much appreciated, and it is to be regretted that he was unable to visit the Capital, and other of the large centres of the Dominion, and thus give a wider constituency the benefit of his observations as to the success of missions, which he does not hesitate to express.

On his way to Canada Sir Andrew attended a great united "Missions in India" meeting at Belfast, and we think it well to give an extract from his speech, in order that some who did not hear him while in Canada may learn the conclusion drawn by one who has had an opportunity of judging of what missions have done for India. Sir Andrew said:—"I have been thirty-seven years a servant of the Crown in India. From a very early period of my service I was brought into contact with missionaries. I have been in the habit of visiting all educational institutions, and certainly not least missionary institutions. It has been my duty as an officer of the Government to know how they have been conducted. I have been a member for many years of a native congregation. I am a Presbyterian, and you know Presbyterians 'sit under' their clergy. I have long sat under a native pastor, and for some years in Nagpur I was a member of the Kirk Session of that native congregation, in which we had a native pastor. As an elder, I was bound to meet with the other elders and discuss all the affairs of the congregation. All of them except one, who was a missionary, were Indians; not only so, but the congregation was divided up into districts, each of which was handed over to two elders. My colleague was an Indian, and I visited from house to house with him, and became acquainted with the Christians of the congregation along with him. I have served in two provinces, and I have known as many missionaries as possible in both. I have gone in Commissions under Government over the whole of India, and visited every province of India, and many native States, and in every place I have become acquainted with the missionaries. I claim for a layman an exceptional right to speak in regard to missions. I throw myself with all my weight into the class of witnesses who come to speak with thankfulness to God of what they have seen in the past, and hopefulness in regard to the future."

Sir Andrew further referred to the grave danger felt by earnest Hindus and Mohammedans, as well as by Christians, of giving the people of India an education, and shaking their faith, without giving them anything in its place. With regard to teaching religion, he said:—"We cannot do it as a Government. We must do it as a Church."

We have already, in our report of the Toronto Convention, given a summary of what Sir Andrew there said. His testimony as to the benefit of missions should carry great weight.

## THE SUPPLY OF FUEL.

Prof. J. W. Robertson, not long ago delivering an interesting and instructive lecture in Ottawa on the "Call of the Land." Sir William Ramsay has since expressed the opinion that the question of back to the land with which Prof. Robertson dealt will be settled somewhere about the year 2100, when he estimates that the coal supply in England will be exhausted and the great mass of the people will have to return to agricultural pursuits as industrial employment will be no longer possible. Long before the supply becomes exhausted, however, diminishing production will enhance prices, and unless some other source of heat is found, within 200 years the conditions of living will become very difficult. As a source of power, and of heat as well as electricity generated by water power, will, however be available in many places.

It has been suggested that heat might be obtained from the interior of the earth, where scientists tell us there is enough to suffice for a very long time. A hole ten miles deep would tap it. Mr. Parsons, whose name is well known in connection with the turbine steam engine, has considered it from a practical standpoint, and estimates that such a bore would cost \$4,800,000—not an extravagant sum—but that it would take 80 years to sink it. Many such holes would require to be put down to supply the industrial world. While we of the present generation do not need to worry over any apprehension of shortage of fuel, we owe it to those who will come after us to conserve as far as possible the natural resources which are to our hand, and which are too often needlessly wasted. Earnest attention has been directed recently to this question, and while we may be sure that so long as his creatures are on this earth the Lord will provide for their wants, it is our duty not to waste the resources of nature, both for our own sake and the sake of future generations.

## A BOY'S HOLIDAY.

The ardent controversy which has been waged in England and America concerning the best way to dispose of school boys in the long summer vacation has prompted the Grand Trunk Railway System to issue a special publication giving suggestions and practical hints to parents, as to what to do with the public and preparatory school boy during the months of July and August. The vacation camp is one of the solutions, and the publication entitled, "What shall a Boy do with his Vacation?" thoroughly covers the ground and solves the problem of the best way for a schoolboy to enjoy his holidays.

A copy may be obtained for the asking by applying to J. Quinlan, Bonaventure Station, Montreal.

On taking leave of St. Andrew's church, Winnipeg, Rev. Dr. McMillan was presented with an illuminated address, and he goes to his new field of labor, in Halifax, followed with the good wishes of the members. Replying, he stated that he would always remember the six years which he had spent in Winnipeg, during which he had noted the progress made by the city in various directions. He thanked the congregation for the opportunity of preaching the eternal gospel which his occupancy of their pulpit, during that time, had afforded to him. He also thanked them for the opportunity he had of pastoral work and of usefulness along other lines as well. He acknowledged also the advantage which he had had of social service. He expressed his indebtedness for much personal kindness, and prophesied a bright future for the congregation.

STORIES  
POETRY

# The Inglenook

SKETCHES  
TRAVEL

JOHN SELLARS.

By David Lyall.

John Sellars was a ploughman in the parish of Meikle Towie, somewhere in the north. I do not mention the actual county, because, John being still alive and his name well known, it might give said county a notoriety which would be displeasing to it. Meikle Towie made a mistake about John Sellars, the kind of mistake not uncommon, since the first days when the prophet had no hour in his own county.

John was the son of a ploughman, a terrible, quiet, dour man, whose words at kirk or market would never be difficult to count. His mother had some character, but was equally chary of speech. John was born in a quiet house, and nurtured, so to speak, in silence, which is no bad thing. For sheer lack of other occupation, the person so environed is obliged to think. John thought desperately. He began quite early, even before he went to the village school, and though the natural bent of his mind was to ask questions, there being nobody to answer them, he was forced back upon his own conclusions. But after he found his way into the world of books, the desire to ask questions passed away, because they taught him all he wished to know. He read omnivorously, though in a limited area, the works of Josephus, Bunyan's "Holy War," an old copy of Chaucer's Tales which he carried in his pocket till it fell to rags, and had to be mended surreptitiously with flour paste supplied by his mother when in an unusually amiable mood. At fourteen John went to work on the farm where his father was employed, and for two years seemed happy enough. His wages, six pounds in the half year, went chiefly in books, of which he began to accumulate a goodly store. When he was sixteen there was a wonderful upheaval in his life. One day he was at the plough making the long, fine, even furrow which proved him an expert ploughman as well as a student. The field was close to the woods of Fantowie, which was the big house of the parish. John had often walked in these woods of a Sunday afternoon with his book, and had once come quite close to the house and been amazed at its size and magnificence. At the same time, he had wondered what folk were like who lived in such a house. Also—and this was the greatest problem of all—how many books were inside of it. John knew the Laird by sight only; a tall, bent figure of a man, with a sad, somewhat careworn face, and eyes which had a strange, deep look, as if they had long since looked into the heart of things and beheld only vanity.

He happened to be on the path at the bottom of the field when John Sellars with his team arrived at the turning point. He stood still to watch the lad skillfully guiding the willing horses, and, as it happened, he observed the books sticking out of his pocket, one on either side. John did not wait even to pull his forelock to the Laird; nobody had instructed him in that scanty courtesy, but his face reddened beneath the sun, and he wished himself a hundred miles away. For the Laird's look was one of intentness, and John was mortally afraid lest he should speak.

"What's your name?" said the Laird gruffly. "And how old are you?"

"My name's Jock Sellars, and I'm sixteen," replied John, without a moment's hesitation, only hoping that all the questions would prove as easy to answer.

"Um," said the Laird, slowly; "you're well grown for your age. Whose

servant are you?"

"Fantowie's; Little Fantowie's, I mean. My father's the grievie."

"And what are you?"

"I'm orra man."

"And what are these books you have in your pockets? The ploughboy's manual, eh?"

Then indeed did John look desperate, as if his last hour had come.

"They're, they're naething," he answered shamefacedly. "An' I'll hae to be gettin' on. Gee up, Jennet."

But Jennet, the shaggy old mare, refused to gee up at the required moment, probably being wiser than he who held the reins.

"Show me the books," said the Laird, with an air of quiet authority which was difficult to resist.

John dropped the reins, and shamefacedly drew them forth. One was the old Chaucer, on the back of which had been pasted a piece of brown holland to keep it together; the other, and this amazed the Laird more than the first, a Latin Grammar.

"Do you read them?" he asked, with a singular look of pity and interest at the thin, clear, sunbrowned face, and the big, defiant grey eyes.

"Aye, whiles," replied John guardedly.

"Who taught you?"

"Naeboddy."

"Have you ever been to school?"

"Aye, at Meikle Fantowie; but the mistress there disna ken Latin."

"And you want to learn it?"

"I am learnin' it."

"Without a teacher?"

John nodded, and the expression of pity and interest deepened in the Laird's kindly eyes.

"This interests me rather. See here, John Sellars, come up to the house this evening at eight o'clock. I want to talk to you."

"The big hoose?" said John, scratching his head amazedly.

"Fantowie; you don't know me, John, eh?"

"Oh, I ken ye fine; but I wad be feared to come in there."

"Never mind. As you go through life, John Sellars, you'll find you have to stand up to a good many things you are mortally afraid of. Eight o'clock sharp, and don't you forget it. If you make as good a bookman as you are a plough man, you'll go far."

He sauntered off, and John, with his heart all a-flutter, induced the leisurely Jennet to proceed. That evening, dressed in his best homespun and a clean shirt, John Sellars proceeded to the big house, and there was interviewed at great length by the Laird. Something about the sad, gentle, scholarly man opened the heart of the lad, and after some judicious questioning, he unburdened his soul of some of its aspirations. Next evening, about half-past six, as David Sellars was smoking a comfortable pipe at his cottage door after the labours of the day, the Laird rode up on horseback and alighted.

John was not far off, and at a signal from the Laird he took the bridle and walked the horse away.

"Evening, Sellars; I've come to speak to you about this lad of yours. I suppose he has told you I was coming to-night?"

"No; that he didna, sir. John has nae unnecessary speech."

"He said he would tell you; but it is of no consequence. I saw him last night at Fantowie."

"Oh, was that his air? Me and the mistress was wonderin'," said David quietly.

"I suppose you don't need me to tell you he's a very clever son, Sellars?"

"He's not that ill, an' he's a guid plouman forby."

"Yes, he can draw a straight furrow, but there's more in him than that."

"It takes a mon to plow stretch, Laird. Look at some o' them! They should be whuppet at a cairn's tail."

The Laird smiled.

"We'll leave them meanwhile. Something has got to be done for the lad. I will do it. He shall go to the University at Edinburgh in October."

"Meroy me!" was David's comment.

"That'll tak a heap o' siller."

"It will be paid back, every penny of it. That is the condition. Do you and his mother agree that he should be sent?"

"O ay, if there's onybody payin'. I've sometimes said to Leesbeth what a terrible chap he is for book lare, and steady wi' it. He might be a minister, eh? His mither wad like that."

"The niche will present itself in good time," answered the Laird, and though David did not rightly understand him, he supposed it was all right.

John remained for five years at the University of Edinburgh, and never in all the annals of its history had it a more distinguished student. Everything he touched seemed to spring to newness of life, and as for prizes, he simply hauled them in by the score. After the third year he took no more money from the Laird, and when he came out at last with his degree and half a dozen posts waiting for his acceptance, he journeyed out to Fantowie with a small package in his pocket. Before he visited his father's house he called upon the Laird. It was a July evening, one of the loveliest he had ever seen, and after the air of the city the benison of these pure latitudes was grateful to him. He had grown very tall and slim, and his face was beautiful, with the beauty of the upright life; of a soul that had all its communion with things lovely and of good report.

A kingly soul dwelt in the ploughman lad, and he was fit company for kings, because of his native modesty and worth.

When he drew near to the house, there was a party on the terrace, and he felt inclined to turn back, but when the Laird saw him he beckoned to him kindly, and came forward smiling, to greet him.

"You are busy, sir," said John, in his quiet, pleasant manner. "I can come again. I have only just arrived from the station, and have not been home yet."

"It was good of you to take Fantowie on the road, John; and I am pleased to see you. Well, and are your college days done?"

"Yes," said John, and gave a little sigh. "I have been offered an assistant professorship abroad, and I think I will go in October, if my father and mother are willing. I should like now to see something of the world."

The Laird's eyes smiled, though his lips were grave. Beholding his handiwork, his soul glowed within him.

"John, do you remember the day you and I met first in the plough furrows of Little Fantowie?" he asked.

"I have not forgotten. I never will," replied John, and then fumbled in his pocket and drew forth an envelope.

"What is this?" inquired the Laird, when he would have offered it to him.

"It is what I have earned. I have been teaching the most of the winter, and was well paid. The money part of the bargain is now paid off. Sir Robert; the other will be a debt to the day of my death."

His voice took a full note, and his fine eyes, clear mirrors of the soul, had

a mist before them, while his grave lips trembled.

The Laird was equally moved. "John, I can't take this; I will not, no, I will not! Give it to your mother."

"I have enough, and my father and mother will not want, Sir Robert. They need not work another hand's turn. I have been writing things, too, and it is astonishing what they will pay for the things a man can write. Please take it."

"I will on one condition only, that it goes to help someone else. When I look at you, John Sellars, I am prouder of my share in you than I can tell. Etta, come here!"

He called to a slim young girl feeding the peacocks at the far end of the terrace, and she, a radiant vision, came at his bidding.

"Etta, let me introduce you to John Sellars, an honest man. Look at him well; there are not many like him in this world, more's the pity for the world. My granddaughter, John, Etta Cadwardine."

She laughed, and offered a frank, slim white hand.

John took it, and his face reddened, and the desperate look, almost forgotten, rushed into his eyes.

As he walked home in the silver gloaming, he took another vow, a mighty one, that some day, if stupendous effort should avail him, he would come back and seek further speech with the vision in white.

And that, too, came to pass, and now John Sellars is as a son at home in the old house of Fantowie, when he can be spared from the high position to which he has been called.

It is the John Sellars that make history, and who knows but that you, following at the "plough-tail," as old David Sellars had it, may be one, too. But it is only to some that the gift has been given.—British Weekly.

**WHEN BUILDING CHARACTER.**

No one can do his best work for those who lack confidence in him. Therefore we shall never draw out from any one the best possibilities that are there while we have, or show that we have, lack of confidence in that one. Human nature is chilled and stunted by distrust; it is aroused, inspired, and developed by expressed trust and confidence. Jesus himself, with all the powers of heaven at his disposal, was so subject to this universal law of hindrance and help that when he was among people who, because of unbelief, "took no stock in him, he "could there do no mighty work." We ought not to expect those for whose growth and efficiency we feel any responsibility to show themselves superior to the limitations that the Son of God recognized. It will not help our children, or other members of our family, or fellow-workers in home or shop or office, to be so often reminded by us of their shortcomings that they will feel that we have little confidence in anything save their ability to fail. It will put strength and power into their hearts and lives to be reminded by us of our genuine admiration for the things that they do well. Character-building, like all other structures, is carried on by building upon what is already there, not upon what is lacking.—Sunday School Times.

The true secret of happiness is not to escape toil and affliction, but to meet them with the faith that through them the destiny of man is fulfilled.

Since I cannot govern my own tongue, though within my own teeth, how can I hope to govern the tongues of others?—Franklin.

We should often have reason to be ashamed of our most brilliant actions, if the world could see the motives from which they spring.

**A LESSON TO THE CLERK.**

A clothing dealer in an interior town, says the Dry Goods Chronicle, had occasion to visit the city to purchase goods. While he was gone a young man entered his store to buy a coat. A salesman waited upon the customer and showed him a coat plainly marked \$7. The customer tried it on and said in a pleasant, confiding way: "I want a good article, and I can afford to pay a little more." The salesman showed him many coats, and, finally, having removed the tag, again offered him the \$7 coat which had fitted him at first, and said: "Here is a coat, a fine article, just your fit, which I can sell you for \$12." The coat was again tried on, the young man seemed pleased, paid his money and went away. On the merchant's return the salesman, with a smile of triumph all over his countenance, rushed up to him and boasted of what he had done. The merchant looked grave. He only asked: "Does any one know who the customer was?" A little boy had recognised him as a work man in a neighboring factory and remembered his name. The merchant sent for the young man, told him of his mortification, gave him back \$5 and the privilege of returning the coat if he chose, and then said to the salesman: "Now, sir, I will pay you your week's salary, and I wish you to go. If you cheat my customers you have not principle enough not to cheat me. If I can't have my people sell goods honestly I will go out of business. Good day, sir."

**MEMORY.**

By Duncan Campbell Scott.

I see a schooner in the bay  
Cutting the current into foam,  
One day she flies, and then one day  
Comes like a swallow veering home.

I hear a water miles away  
Go sobbing down the wooded glen,  
One day it lulls, and then one day  
Comes sobbing on the wind again.

Remembrance goes, but will not stay  
That cry of unpermitted pain;  
One day departs, and then one day  
Comes sobbing to my heart again.

**A SPRINGTIME WISH.\***

O, to be a robin  
In the spring!  
When the fleeting days of April  
Are a-wing,  
And the air is sweet with knowing  
Where the hidden buds are growing,  
And the merry winds are going  
Wandering!

O, to be a robin  
With a nest  
Built upon the budding branches—  
East or West!  
Just to swing and sway and dangle  
Far from earth and all its tangle,  
Joining in the gay bird jangle  
With a zest!

O, to be a robin—  
Just to sing!  
Not to have the pain of hating  
Anything—  
Just to race the foremost swallow  
Over hill and over hollow—  
And the joy of life to follow  
Through the spring!

—[Isabel Ecclestone Mackay, in April St. Nicholas.

Great talkers are seldom great performers. There is much truth in the old adage, that a barking dog seldom bites. A man who is full of talk about what he can do seldom does it. He expends all his energies in talk. Self-praise is no recommendation. Let another praise thee and not thine own mouth, is wise counsel. If many persons would think more, talk less, and do something, it would be much better for themselves and others.—Methodist Recorder.

**THE ILLS OF CHILDHOOD  
HOW TO CURE THEM.**

In thousands of homes throughout Canada Baby's Own Tablets is the only medicine used when the children are ailing, and the mother who keeps this medicine on hand may feel as safe as though there was a doctor constantly in the home. Baby's Own Tablets cure all stomach and bowel troubles, break up colds, destroy worms and make teething easy. Guaranteed free from opiates and poisonous drugs. Mrs. Geo. Wilson, Wilson's N.B., says:—"I began using Baby's Own Tablets about five years ago, and since then have used no other medicine for my children. They never fail to bring relief, and I would advise all mothers to try them." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

**THE LATE MARION CRAWFORD.**

A multitude of readers all over the world will feel as if they had lost a personal friend by the premature death of Mr. Marion Crawford. Since Henry Seton Merriman passed away, those who delight in a good, well-told story have had no greater loss. Mr. Crawford may not have been a genius, but he was an expert in the art of fiction, and those who do not owe him many hours of delight have missed their opportunities.

First and foremost, he was a cosmopolitan. Born in Italy, the son of American parents, a student in England, in Germany, and in America, an editor in India, ultimately resident in Sorrento, a convert to the Church of Rome, initiated into Roman mysteries, familiar with Constantinople, not ignorant of life in an English country parish—there was nothing Mr. Crawford did not seem to know, and few things he could not do. He caught the public by his stories, "Dr. Claudius" and "Mr. Isaacs," but I think his real work was done in his series of Roman stories, beginning with "A Roman Singer," and including "Sarcinesca." These were really wonderful books, and it would be very hard to name their rivals. Perhaps no English-speaking writer has ever entered so deeply into the actual life of Rome. They are in every way fine books, far above the average in point of style, and generally high and indeed noble in their tone. If any fault is to be found it is that they are cold. There is not too much heart in them. Indeed, it is only in one little book—"A Cigarette Maker's Romance"—that you hear the beating of Mr. Crawford's heart. Good critics have recognized this as a masterpiece, and it is the choicest thing Mr. Crawford ever wrote, though he himself, I believe, considered that his best book was "Pietro Ghisleri." His American books are not so interesting, though they are probably correct enough, and some failures must be admitted in the long list.—A Man of Kent, in the British Weekly.

**BIRD FRIENDSHIP.**

A curious case of friendship between birds most strangely asserted is reported in the London Globe, from Rosenberg, in Prussia. A hen had just hatched a single chicken, when one morning, nobody knows how, there appeared in the nest a young sparrow, just beginning to wear its first fluff of feather. The chick and the sparrow became fast friends at once, and the parent hen, taking kindly to the changeling, gave equal care to both alike, the sparrow hopping about the nest at first, and the hen never going far away, and sheltering both her young at night, until, as the sparrow's wings grew stronger, he at first indulged in little flights, returning to the sheltering wings at night, and finally disappeared altogether into the sparrow world.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## QUEEN'S CONVOCATION.

KINGSTON, April 28.—The sixty-eighth session of Queen's University was concluded this afternoon when the spring convocation was held in Grant Hall. There were no special features connected with convocation this year. On account of the ever-increasing numbers of graduates, the convocation has of necessity developed largely into routine, for Queen's still caps and holds her graduates. She dislikes to discontinue this old practice, but the time will come when it will be necessary to eliminate this interesting ceremony. About 160 students were graduated in the arts, science and medical courses.

Four honorary degrees were conferred. Two of these thus honored were present, viz., Rev. Professor H. A. A. Kennedy of Knox College, presented by Rev. Professor Ross for the degree of D.D., and Professor E. Barnard of Yerkes Observatory, Williams' Bay, Wis., presented by Professor N. F. Dupuis for the degree of LL.D. The latter degree was also conferred upon Hon. Thomas H. McGuire, Prince Albert, Sask., formerly Chief Justice of the Northwest Territory, whose name was presented by Principal Gordon, and upon Alexander Graham Bell of Brantford, whose name was presented by Professor Cappon.

It is stated that Professor William Nicol of Queen's School of Mining will present a gift of \$40,000 to the directors of the school for the erection of a building on condition that he be given a certain annuity. Professor Nicol is a native of Kingston and a Queen's graduate. He studied in Germany, and has been the head of the department of mineralogy in Queen's for some time.

There is a likelihood that the question of separation from the Presbyterian Church will be reconsidered by the University Trustees Board and that the matter will not be pressed upon the General Assembly in the manner in which it was decided by the resolution of the trustees last October. The question was thoroughly discussed last night by the University Council, the graduate body, and much new light was thrown upon the subject.

It was shown that there was no surety of Queen's benefitting by separation from the Church. It was receiving as much Government aid as it probably ever would, and there was no bright outlook for help outside its Presbyterian constituency.

Rev. L. W. Thom has been inducted as pastor of the charge at Linwood. Rev. W. A. Bradley of Berlin presided and Rev. H. H. McPherson of Glen Allan acted as clerk. Rev. Mr. Arnold of Knox church, Guelph, preached an excellent sermon from Acts 4: 4. Rev. H. H. McPherson, who had been interim moderator of Linwood session, addressed the minister, and Rev. W. C. Armstrong, Ph.D., Baden, addressed the people. There was a large congregation present. Dinner and tea were served in the basement by the ladies, and a reception held in the evening for the new minister and his wife.

## TORONTO.

Rev. Dr. MacKay, F. M. Secretary, received a cheque for \$5,000 from "A Friend," who wrote:—"I am sorry to hear that there is likely to be a deficit in the funds for the last year, but the year has been a hard one for many. The church, however, does not wish you to discontinue the advance in foreign mission work."

Rev. Dr. Pidgeon, of Victoria Presbyterian Church, West Toronto, has accepted the chair of practical theology in Westminster Hall Theological College, Vancouver, B.C. Rev. Dr. Pidgeon has been in Victoria Church now for about seven years, and during that time the congregation has grown and the membership so increased that both are nearly doubled. Some time ago Rev. Dr. Pidgeon declined a call to London, Ont.

The list of the successful students of the closing session of Knox College shows that Mr. J. E. Thomson, B.A., of Cookstown, has broken all previous Knox College records by the prizes he has won. He took this year the following scholarships:—Bonar-Burns, \$50; Torrance-Dryden, \$55, and the David Smith Ross, \$200, with \$200 added for special proficiency, which constitutes a travelling fellowship. He has won altogether about \$920 in scholarships during his three years term at Knox.

The annual report presented to Toronto Presbytery was one of the best in years. It showed an increase of one congregation over the year 1907, an increase of 724 in number of communicants on the roll, of 29 in the number of elders and of 1,279 in the number enrolled in Sunday school and Bible classes. There was an increase of \$58,672 in payments for all purposes, the increase in mission givings being especially noticeable. The value of church property increased from \$1,730,255 in 1907 to \$2,112,887 in 1908.

At the recent meeting of the Board of Management of Knox College the work of the past session was reviewed. From congregational sources the revenue was \$2,500 in excess of the previous year. Next year's revenue will require an increase of \$6,000 to meet the increased expenditures. More than one-half of the past year's increase came from Toronto congregations. Principal Gandler reported that the canvass for the new building fund of which Toronto has undertaken to raise \$150,000, and which opened in the city on March 7, has already reached \$60,000 in Toronto, and is making good progress elsewhere. The total amount required in addition to the value of the present site is \$300,000.

The new Rosedale congregation into which the Rev. D. Strauchan has been inducted as pastor, has neither church nor schoolroom, but they have laid the "foundation stone" in a novel way. The Honan Presbytery estimated \$3,000 for a new church at Weihwei. It is not usual in Honan to build churches with mission funds—the native church is expected to do that themselves. But at Weihwei the patients in the hospital and the students in the schools require more room than the present church can accommodate, and for which the native church are not able to provide. Accordingly the Presbytery asked \$3,000 for a new church, and the Rosedale congregation undertook to put up the money before they have a church of their own. That is a good "foundation stone" upon which to build. "Them that honor me I will honor." It will be interesting to note the progress of a church that proceeds along these lines.

## KINGSTON NOTES.

The treasurer of Queen's reported that the fees of the university were \$6,000 more than last year. Interest on investments yielded 63.10 percent.

Prof. John Marshall was made Associate Professor of English, and Prof. J. Matheson Associate Professor of Mathematics in Queen's University.

The Presbytery of Kingston met in St. Andrew's Church, Kingston, on the 29th ult., at two o'clock. The following named students of theology, having completed their collegiate course of study, and been examined by committee, read to Presbytery parts of their discourses, whereupon the Presbytery agreed to license them to preach the Gospel viz.:—W. Ferguson, B.A.; McLaren's Depot; R. C. Jackson, Pictou, N.S.; T. J. Jewitt, B.A., Campbell's Cross; J. R. McCrimmon, B.A., Dalston; J. R. McDonald, M.A., Golspie; J. L. Nichol, M.A., Jarvis; D. C. Ramsay, M.A., Plattsville; L. E. Sully, B.A., Ottawa; J. R. Urquhart, B.A., Maitland; John Galloway, Scotland; J. H. Douglas, Douglas town, Sask.

The Presbytery again met in the evening, with a good congregation present, and licensed these in the usual form; and ordained the first six named to the full exercise of the Christian ministry. The moderator, Dr. MacGillivray, conducted the solemn exercise, and Dr. Mackie suitably and ably addressed the candidates. The Presbytery sustained a call to Mr. J. Galloway from the congregation of Foxboro, etc., etc., with the guarantee of a stipend of \$1,000, a free manse, and four weeks' holidays. Mr. Galloway accepted the call; and his ordination and induction were appointed to take place at Foxboro on the 10th of May at 7.30 o'clock.

Degrees in arts and science announced at Queen's university are as follows: Degrees of LL.D.—Alexander Graham Bell, Brantford; Prof. E. Barnard, Yerkes Observatory, Prince Albert, Sask. Degree of D.D.—Prof. Kennedy, Knox college, Toronto. Degree of Ph.D.—A. T. Wallace, B.A., B.D., Kingston. The western students who took degrees are: Degree of M.A., M. L. Colquhoun, Deloraine, Man.; degree of B.A., H. J. Black, Edmonton, Alta.; A. E. Guernsey, Nelson, Sask.; G. W. Skene, Grand Outlook, Sask.; P. G. H. Warren, Moose Jaw. Bachelor of science in mining, F. A. Brewster, Banff, Alta.; mineralogy and geology, J. A. S. King, Souris, Man.; civil engineering, J. B. Saint, Vancouver, B.C.; sanitary engineering, J. E. Carmichael, Strathcona, Alta.

A number of friends of Mr. Geo. M. Smith, superintendent of the Presbyterian Sunday school, Campbell's Bay, met at his beautiful residence on Thursday evening, the 15th ult., to welcome him and his bride, returned from Winchester, Ontario, where they were married the day before. In token of their appreciation of his services in the church and Sunday school they took the opportunity of presenting them with a couch and parlor lamp. Miss L. Lunan read an appropriate address, and Mr. A. Stephenson presented the gifts.

Rev. Alexander McMillan, of Minico, has been lecturing at Port Hope with much acceptance on the 'Haunts and Homes of Sir Walter Scott.'

## THE BIBLE AND CRITICISM.

Rev. Dr. Armstrong in a recent sermon made reference to the much talked of subject of the Higher Criticism. Among other things he said that people were apt to think of criticism as blame or fault finding while it really meant examination. Higher criticism was considered by many as a sort of arrogance while it was rather an inquiry based on the Bible as a whole and books of the Bible as a whole instead of word by word. The attitude of criticism of the Bible was the fundamental position taken by the Protestant religion. Protestants claimed the right to come to the Bible in the spirit of inquiry. It was wrong to come to the Bible with a theory. "That is the true theory of the Bible that is sustained by the book itself."

"Who should determine these questions of the Bible? Should we rest on the verdict of the church? That is the Roman Catholic idea. Should we rest on the verdict of scholars of 300 years ago? Modern scholars are just as good and better than those of three centuries ago. Are we to take the judgment decided by the vote of the unlearned members of the church? While that is wise with regard to many questions it is not safe in questions such as these. We should not be persuaded by rhetorical preachers and evangelists only. The voice of the demagog is always dangerous whether it is in favor or against higher criticism. The voice of the thoughtful, thorough and devout scholars is the final verdict, which must stand."

With regard to the injurious results of this present movement he said that the faith of some had been much unsettled. Faith based on ignorance and superstition must go when the light comes. Faith on mere theory goes with the theory. Real faith must be founded on truth. In an age of credulity it is easy to believe. In an age of inquiry many minds are held in suspense. The movement has occasioned much bad party spirit. One calls another an infidel and the other responds that the first is an ignoramus. It has led to the promulgation of wild, unwarranted and mischievous theories.

Some of the good results have been that it has awakened the church up to inquiry which is better than to death. It makes the church take an intellectual attitude on the Bible. It delivers us from many of the difficulties and the perplexities of interpretation. It makes the Bible more real to us and closer up to every day life. It opens up an era of Biblical gospel preaching.

"Let the scholar settle these questions of scholars. We have the Book. God speaks to us through it. Read it intelligently. Read it honestly. The truth manifests itself in every man's conscience. It is a good rule to lay it up in our hearts and practice it in our lives, and then it will approve itself."

Rev. Jas. Cormack, M.A., of Ottawa, preached the sermon at the Ninetieth Anniversary of the I.O.O.F., for the local lodge at Avonmore last Sunday afternoon. The attendance of members and their friends filled the church, and they listened to an inspiring gospel message.

The congregation of Knox church, Lancaster, has lost a valuable member in the person of Mr. J. S. McDonald, assistant post master, who has left for Yorkton, Sask. Always an active worker in church and Sunday school he will be greatly missed. Before leaving he was presented on behalf of fellow workers in the Sunday school with a Bible and handsome suit case; and is followed to his western home with the good wishes of a large circle of friends.

## MONTREAL COLLEGE PRIZE LIST.

Medals, scholarships and prizes were awarded to the students at the Presbyterian College, at the close of the present session, as follows:—

Gold medal and McCorkill travelling fellowship, \$400, H. W. Cliff, B.A.

Silver medal and Hugh Mackay scholarship, \$50, W. MacMillan, B.A.

Crescent Street scholarship, \$50, E. H. Gray, B.A.

Mrs. Morrice scholarship, \$50, I. A. Montgomery, B.A.

David Morrice, scholarship, \$100, W. A. Hunter, B.A.

W. Brown scholarship, \$50, J. S. Duncan.

George Sheriff Morrice scholarship, \$50, T. P. Drum.

Peter Redpath scholarship, \$70, W. Mackintosh.

William Ross scholarship, \$40, R. E. David.

Hamilton (McNab Street Church) scholarship, \$40, J. Boucher.

Emily H. Frost scholarship, \$35, A. Gouin.

McCorkill scholarship, \$50, E. A. Corbett.

McCorkill scholarship, \$50, J. A. MacKenzie.

Lord Mount Stephen scholarship, \$50, J. T. McNeill.

Dr. Kelley scholarship, \$50, A. B. MacDonald.

John Stirling scholarship, \$50, J. T. Gordon.

First Church, Brockville, scholarship, \$50, G. H. Fletcher.

Erskine Church, Montreal, scholarship, \$50, R. A. Davidson.

St. Paul's Church, Montreal, scholarship, \$50, J. L. McInnis.

## Prizes.

Sunday-school pedagogy, \$15, W. Mackintosh.

Elocution (Principal Kneeland prize), \$25, C. W. Shelley.

Elocution (John A. Macmaster prize), \$15 in books, T. P. Drum.

Elocution (John A. Macmaster prize), \$10 in books, S. G. Brown.

Ecclesiastical architecture (Judge Hutchinson prize), \$10 in books, W. Macmillan.

Public speaking, \$10 in books, E. H. Gray, B.A.

English reading, \$10 in books, Joseph Corder.

French reading, \$10 in books, J. Pelletier.

English essay, \$10 in books, E. H. Gray, B.A.

French essay, \$10 in books, J. Boucher.

At the first annual meeting of the Sarnia Presbyterial Women's Home Missionary Society, the following officers were elected for the coming year:—President, Mrs. Hugh Simpson, Petrolcan; 1st vice-president, Mrs. Wm. Fee, Wyoming; 2nd. vice-president, Mrs. Graham, Parkhill; 3rd. vice-president, Mrs. Dawson, Parkhill; 4th vice-president, Miss Lee, Sarnia; treasurer, Miss Rennie, Sarnia; secretary, Mrs. J. Hunter, Wyoming; pioneer secretary, Mrs. Mitchell, Watford; supply secretary, Mrs. McLean, Sarnia. The meeting was largely attended by delegates throughout the Presbytery. Rev. George Arther, who has charge of one of the Home Mission hospitals at Vegreville, Alberta, addressed the evening meeting and emphasized the importance of this branch of mission work. The society will meet next year at Parkhill.

It is reported that the Shawville congregation will consolidate with two neighboring charges. Rev. Dr. Ramsay visited the locality recently as representative of the Presbytery, and will report, when action by the Presbytery will follow. It is probable that Shawville, Stark's Corners and Bristol Corners will be united.

## EASTERN ONTARIO.

Rev. W. A. Morrison, of Dalhousie Mills, accepted the call to South Mountain, and Rev. McCallum, of Glen Saffield, will be interim moderator of session.

Rev. N. H. McGillivray, M.A., of Cornwall, has been elected moderator of Glengary Presbytery, in succession to Rev. Mr. Morrison, who is leaving the bounds.

The resignation of Rev. Dr. MacLean, of Avonmore, has been accepted by Glengary Presbytery, to take effect on 1st inst. Rev. W. D. Bell, of Finch, was appointed interim moderator, and will declare the pulpit vacant on the 9th inst.

Rev. Dr. Harkness has entered his eighth year as pastor of Knox church, Cornwall, when he made the following reference. "Many were the blessings received during the past seven years and for a congregation of its size some striking changes had taken place. To the membership 203 had been added making a present communion roll of 328. Of the 200 removals, 56 had been by death. An appeal to every man, woman and child in the congregation was made to accept the Scripture injunction, "Forget the things that are behind," and rise to new activities for God and mankind."

As was most fitting great importance was laid on the safeguarding of the home by the committee on church life and work in its report to the Montreal and Ottawa synod at Pembroke. This was presented by Rev. Mr. McKay. The meeting adopted a recommendation that the general assembly prepare and publish a book of prayer for family worship. Disapproval was expressed at the prominence given to betting and wagers in the sporting columns of many daily papers, in view of the prevalence of the gambling habit. The forward movement in systematic giving, as promoted by the Laymen's Missionary Movement, was heartily endorsed, and a recommendation was approved which called for a larger representation of elders on the general assembly's committee on church life and work.

On Thursday evening, April 15th, Rev. J. H. Edmison was inducted into the charge of Knox church, Kincairdine, left vacant by the retirement after thirty years of service, of Rev. Dr. Murray. The members of the Presbytery of Maitland who took part in the impressive service were: Rev. Messrs. H. T. Ferguson, Belgrave; B. M. Smith, Kinloss; T. L. McKerrall, Lucknow; David Perrie, Wingham; and A. C. Wishart, Brussels. A reception was afterwards held in the church parlors, when the members of the congregation were introduced to their new minister.

The death is announced of Rev. Marcus Dods, D.D., of Edinburgh, who recently resigned as one of the professors in the United Free College in that city. Deceased was born in Belford, Northumberland, in 1834, and was educated at the Edinburgh Academy and University. He was licensed as minister of the Free Church of Scotland in 1858, and ordained at Renfrew Free church, Glasgow, in 1864. He had been professor of New Testament theology, Edinburgh, since 1889, and principal of the institution from 1907. Deceased was an author of note. Among his publications were the following: "The Prayer that Teaches to Pray," 1863; "The Epistles to the Seven Churches," 1865; "Israel's Iron Age," 1874; "Mohammed, Buddha, and Christ," 1877; "Handbook on Hagai, Zechariah and Malachi," 1879; "Isaac, Jacob and Joseph," 1880; "Handbook on Genesis," 1882; "Parables of Our Lord," 1883, 1885; "Why Be Religious," 1896; "How to Become Like Christ," 1897; "The Greek Gospel According to St. John, in the Expositor's Greek Testament," 1897; "The Bible, its Origin and Nature," 1904, and numerous articles in Encyclopedia Britannica, Expositor, etc.

## HEALTH AND HOME HINTS.

Mix prunes and raisins for a supper dish. The raisins give the prunes a tang that is savory.

To purify water.—Sprinkle a little powdered alum in the water, and in a few hours all impurities will be precipitated to the bottom, leaving the water pure and clear as spring water.

Toothache Drops.—One ounce of alcohol, two drachms of Cayenne, one ounce of kerosene oil; let it stand twenty-four hours after mixing. It cures the worst case of toothache.

The human foot is becoming smaller. The masculine foot of twenty centuries ago was about twelve inches long. The average man's foot of today is easily fitted with a number eight and a-half shoe, which is about ten and a-half inches in length.

A Head-Wash.—Sage tea is one of the very best preparations for washing and dressing the hair. The hair should be carefully brushed and braided in two firm braids, and the roots rubbed with a sponge dipped in lukewarm sage tea. The braids can then be washed and dried with a towel. This preserves the color of the hair, and keeps the scalp clean.

Cream egg.—Boil five or six eggs until they are hard. Make a sauce of a pint of milk, a lump of butter the size of an egg, pepper and salt, and enough corn starch to make it thick as thick cream. Take the shells off the eggs while hot and cut them in two, lengthwise; pour the cream dressing over them, and serve hot. It is nice to place thin slices of buttered toast under the eggs.

Rich Coffee Cake.—Two cups of butter, three of sugar, one of molasses, one of very strong coffee, one of cream or rich milk, the yolks of eight eggs, one pound each of raisins and currants, one-half pound of citron, the same of figs and five cups of brown sugar after it is stirred. Put the flour in the oven until a rich brown, being careful not to burn it. When cold sift with it three table-spoonfuls of good baking powder and a little salt. Cut the figs in long strips, dredge all the fruit with flour, beat the cake well up and bake in a moderate oven from four to five hours.

The Art of Patching.—This is an operation requiring far more skill than does the making of a new garment, and, when well executed, may save the purchase of many a costly one; the most expensive robe may by an accident be torn or spotted the first day of its wear; the piece inserted in lieu of the damaged one is a patch. If a figured material, the pattern has to be exactly matched; in all cases the insertion must be made without pucker, and the kind of seam to be such as, though strong, will be least apparent; the corners must be turned with neatness. Is not this an art which requires teaching.—The Domestic World.

Vegetarian Beef Tea.—Ordinary beef tea is declared to be a concoction of hot water, delusion and stimulant, whereas the vegetarian liquid consists of hot water, reality and nourishment. Half a pound of haricot beans should be washed and put to stew in an earthenware jar containing a quart of hot water. Half a small onion should be added, and the ingredients should simmer steadily for three hours, when about a pint and a half of liquid should remain. The meaty part of the beans must not be allowed to break into the liquid, and the beans must be strained off when the mixture is removed from the fire. The remaining half of the small onion should then be sliced and fried with an ounce of butter, and sprinkled with pepper and salt. The slices, when browned, should be added to the broth, which must then be strained again. This beverage is savory, and is declared to be "vastly superior in sustaining properties" to the beef tea made from butcher's meat.

## SPARKLES.

Maude: Mr. Hardcash called on me last evening. He's the most engaging talker I ever listened to.

Clara: Indeed! What did he say?  
Maude: He asked me to marry him.—Minneapolis Journal.

"Nell is married after all, and she declared she wouldn't marry the best man living."

"Of course she couldn't. The bride never does marry the best man."

Entering his club, The Athenaeum, the other day, Sir Victor Horsley was accosted by a friend, who said:—

"Hello, Horeley! Can you tell me what whiskey is yet?"

"The most popular poison in the world, my dear sir," was the prompt retort.

Diogenes, lantern in hand, entered the village drug store. "Say, have you anything that will cure a cold?" he asked.

"No, sir, I have not," answered the pill compiler.

"Give me your hand," exclaimed Diogenes, dropping his lantern. "I have at last found an honest man."

"What's the difference between vision and sight?"

"See those two girls across the street?"

"Yes."

"Well, the pretty one I would call a vision of loveliness, but the other one—she's a sight."—Cleveland Plain Dealer.

Englishman (in British Museum): This book, sir, was once owned by Cicero.

American Tourist: Pshaw! that's nothing. Why, in one of our American museums we have the lead pencil which Noah used to check off the animals as they came out of the ark.

"Why are you so vexed, Irma?"

"I am so exasperated! I attended the meeting of the Social Equity League, and my parlormaid presided, and had the audacity to call me to order three times!"

"I wonder," said the sweet young thing, "why a man is always so frightened when he proposes."

"That," said the chronic bachelor, "is his guardian angel trying to hold him back."

"Why do you always go out on to the balcony when I begin to sing? Can't you bear to listen to me?" asked a Kingston lady last Saturday.

"It isn't that, but I don't want the neighbors to take me for a wife-beater."

Our fair morning is at hand. The day-star is near rising, and we are not many miles from home.—Samuel Rutherford.

Let suspicion and alarm be awakened when we find our minds at work to make out anything to be innocent against doubt and an uneasy conscience.—John Foster.

If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes forever, and search for them with my clumsy fingers, and be unable to find them; but let me take a magnet and sweep it, and how it would draw to itself the most invisible particles by the power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and, as the magnet finds the iron, so it will find in every hour some heavenly blessings; only, the iron in God's sand is gold.—O. W. Holmes.

## "WHY I RECOMMEND DR. WILLIAMS' PINK PILLS"

The Particulars of a Remarkable Cure Told by a Presbyterian Clergyman — The Sufferer Brought Back from Death's Door.

St. Andrew's Manse, Gardigan, P.E.I., Jan. 1908.

Though I have never been sick myself, and have not had occasion to use Dr. Williams' Pink Pills, I thought you ought to know of the remarkable cure they have wrought in Mr. Olding's case.

During a visit to my home in Merigonish, N.S., some years ago, I was grieved to find our next door neighbor and friend, Michael Olding, very low. "He is not expected to live," my mother informed me. "And you must go over and see him as he is liable to pass away at any moment." "Not expected to live," that was the opinion not only of the doctor who attended him, but of his wife and family as well. Upon visiting him myself I found abundant evidence to confirm their opinion.

Mr. Olding had for years been afflicted with asthma and bronchitis, but now a complication of diseases was ravishing his system. He had been confined to his bed for months and was reduced to a skeleton. Though evidently glad to see me, he conversed with the greatest difficulty, and seemed to realize that it was the beginning of the end. He was daily growing weaker; his feet were swollen to twice their natural size, and the cold hand of death was upon his brow. "It's no use," he said feebly, "the doctors' medicine is not helping me and I am going down rapidly." I prayed with him as for a man soon to pass into eternity, and when I took his hand in parting it was the last time I expected to see him in the flesh.

Three years later while on another visit to my mother's Michael Olding was seemingly in better health, than I had ever seen him, for, as I said, he had always been ailing. In sheer desperation he had asked his wife to get him Dr. Williams' Pink Pills. They soon began to help him. His appetite and strength began to improve, and to the astonishment of his family and friends he rapidly regained his health. Now, though the burden of well nigh four score years is upon him, he is able to do a fair day's work, and is in the enjoyment of good health, even the asthma has ceased to trouble him as in former years.

Mr. Olding himself, as well as his neighbors and the writer of this letter, confidently believe that his rescue from the very jaws of death—seemingly so miraculous—is due under the blessing of God to the timely and continuous use of Dr. Williams' Pink Pills.

REV. EDWIN SMITH, M.A.

Mr. Olding himself writes—"I am glad Rev. Mr. Smith has written you about my wonderful cure, for I confidently believe that if it had not been for Dr. Williams' Pink Pills I would have been dead long ago. It would be impossible to exaggerate the desperate condition I was in when I began to use the Pills. No one thought I could get better. I scarcely dared hope myself that Dr. Williams' Pink Pills would bring me through, but they did and I have ever since enjoyed good health." Though I am seventy-nine years old people are always remarking on how young I look—and I feel young. I can do a fair day's work, and I am better in every way than I had been for years. I cannot say too much in praise of Dr. Williams' Pink Pills and I take every opportunity I can to recommend them to friends who are ailing."

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*Herald and Presbyter.*

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### MAIL CONTRACT

SEALED TENDERS addressed to the Postmaster General, will be received at Ottawa until Noon on Friday, the 14th May, 1909, for the conveyance of His Majesty's Mails, on a proposed Contract for four years, SIX times per week each way, between HERBERT CORNERS and OSGOOD STATION RWAY. STATION, from the Postmaster General's pleasure.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of Herbert Corners, Osgood Station, Dawson and West Osgood, and at the Office of the Post Office Inspector at Ottawa.

G. C. ANDERSON,  
Superintendent.  
Post Office Department, Mail Service Branch, Ottawa, 26th March, 1909.



### MAIL CONTRACT

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

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

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



### MAIL CONTRACT

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

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

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



### MAIL CONTRACT

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

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

G. C. ANDERSON,  
Superintendent.  
Post Office Department, Mail Service Branch, Ottawa, 5th April, 1909.

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### Synopsis of Canadian North-West.

#### HOMESTEAD REGULATIONS

A NY even-numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 1 and 2, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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

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