

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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GOOD-BYE

BY HARRIET McEWEN KIMBALL

Bid me good-bye! No sweeter salutation
Can friendship claim,
Nor yet can any language, any nation,
A sweeter frame.

It is not final; it forebodes no sorrow
As some declare
Who, born to fretting, are so prone to
borrow
To-morrow's share.

"Good bye" is but a prayer, a benediction
From lips sincere,
And breathed by thine it brings a sweet conviction
That God will hear.
"Good-bye!" Yes, "God be with you!"
prayer and blessing.
In simplest phrase,
Alike our need and His dear care confessing
In all our ways.

However rare or frequent be our meeting,
However nigh
The last long parting or the endless greeting,
Bid me good-bye.

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BIRTHS.

At Cornwall, on Feb. 13, 1908, the wife of C. J. Fleck, of a daughter.

At McCrimmon, on Jan. 22, 1908, the wife of Neil D. McCrimmon, of a son.

At Dunvegan, on Feb. 19, 1908, the wife of Norman R. McRae, of a daughter.

At 141 Flora Street, Ottawa, on Feb. 16, 1908, to Mr. and Mrs. Andrew Miller, a daughter.

MARRIAGES.

On Feb. 25, at Mr. Robert Craig's residence, Danforth, by Rev. Malcom McArthur, Ellen Craig to Evelyn H. Porter, Marysville, Mo., U.S.A.

On Feb. 29th, at Mr. Robert Craig's residence, Danforth, by Rev. Malcom McArthur, Jessie Craig to John F. Armstrong.

At Mill Street Church, Port Hope, on February 27th, 1908, by Rev. Alexander McNaughton, assisted by the Rev. W. H. Brockenshire, M.A., James Carl, youngest son of Mr. J. F. Clark, to Margaret Elizabeth (Gretta), only daughter of Mr. Geo. Waddell, "Woodview," Port Hope.

At Williamstown, on Feb. 1908, by Rev. N. Waddell, Henry William Robinson, of Lake Megantic, Que., to Ruth Euphemia, daughter of Hugh St. John, of Williamstown.

DEATHS.

At Aylwin, Quebec, on Feb. 8, 1908, Agnes Bertha Munro, wife of the Rev. Robert Taggart, and only daughter of Donald and Agnes Munro, of Carleton Place, Ontario.

At his residence, 18 St. Patrick Street, Toronto, on Feb. 15, 1908, John Henry C. Fisher, M.D., in his 59th year.

At his father's home, "The Mountain," on Feb. 16, 1908, Andrew Cameron, only and beloved son of Dr. J. A. and Gertrude McLaren, aged 7 years and 9 months.

On February 24, 1908, at the residence of her son-in-law, J. M. McKinnon, 506 Jarvis Street, Toronto, Eliza Hamilton, aged 88 years, widow of the late James McCullough.

At her late residence, 111 Pearl Street, Brantford, on Thursday, February 27, 1908, Janet Cameron, widow of the late Finlay McCallum, in her 69th year.

On Feb. 24th, 1908, at Durham, Ont., John Cameron (a native of Inverness, Scotland, and late of the Maclean Publishing Company, Toronto), in his 77th year.

At St. Andrew's, on Feb. 18, 1908, T. Gilmour, aged 75 years.

Suddenly, at Maxville, on Feb. 19, 1908, Kate, daughter of Duncan Christie.

At Glen Robertson, on Feb. 12, 1908, Margaret McDonell, a native of Inverness, Scotland, and descendant of the House of Scotus, for 95 years a resident of Glengarry Co., Ont., and widow of Angus McDonell, aged 97.

At Third Concession of Lochiel, on Feb. 15, 1908, Catherine Morrison, daughter of the late Farquhar Morrison of St. Justine, Que., wife of Alexander McRae, and mother of J. A. McRae, Mayor of Alexandria, aged 86 years.

W. H. THICKE

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NOTE AND COMMENT

Mormon missionaries will not be allowed to remain in Switzerland. Three American Mormons, recently arrested in the Canton of Grisono, were sentenced to serve three days in prison and afterwards to be expelled from the country for preaching polygamy.

The away-from-Rome movement in Austria has not stopped. A recent month of last year broke the record in the number of former Catholics who joined the Protestant Churches. In one village no less than 125 heads of families applied for a transfer from the Catholic to the Protestant Church.

Professor George H. Schodde calls attention to the fact that while there has been much attention to the "Away from Rome" movement in Austria, a movement of as great, if not greater proportions, has been going on in Germany, though it has received but little comment. In Austria the movement is but seven years old, while in Germany it has been continually increasing since 1890. As over against the loss of 35,000 persons by Rome in Austria, 76,000 persons have joined the Reformation churches in Germany. Since 1902 the number has averaged between 7,000 and 8,000 each year.

A blow to tipping has been struck by the Duchesa de Looz, through the Paris courts. A furniture-mover sued her for thirty francs, which it was claimed she should have paid his six helpers as tips, in addition to what she had paid for the moving. The magistrate before whom the case was tried decided in favor of the Duchesa, and declared a tip to be a gratuity, not obligatory, but dependent upon the generosity of the donor. Even the Pullman car porter has not gone so far in this country as to attempt to compel the recognition of his right to a tip in a court of law, but as it might come to that sooner or later, it is just as well that the Paris court has settled the principle!

Rev. William A. Fraser died at Holly, Col., on January 18, aged forty years. He was born in Baddeck, Nova Scotia. He graduated from Queen's University, Kingston, Ontario, in 1898, and concluded his theological course at Halifax in 1902; was ordained by the Presbytery of Sydney in 1902 and preached for four and one-half years at Marion Bridge, Cape Breton, Nova Scotia. He then became pastor of the Presbyterian church at Granitville, Vt., and a member of the Presbytery of Boston. His health failing him, he went to Colorado with the hope of restoration, but he passed away. At the time of his death he was on the train near Colorado Springs, on his way to Denver to enter the Oakes Home Sanitarium.

"Discourage litigation" was the advice President Lincoln once gave to lawyers. "Persuade your neighbors to compromise whenever you can. Point out to them how the nominal winner is often the real loser—in fees, expenses and waste of time. As a peacemaker the lawyer has a superior opportunity of becoming a good man. There will always be enough business. Never stir up a litigation. A worse man can scarcely be found than one who does this. Who can be more nearly a fiend than he who habitually overhauls the register of deeds in search of defects in titles, whereon to stir up strife and put money in his pocket? A moral tone ought to be infused into the profession which should drive such men out of it."

The Presbyterian General Assembly of Australia, at Adelaide, expressed itself in favor of a union of the Protestant denominations of the commonwealth, and commended the system of Bible reading which has prevailed in the public schools of New South Wales for thirty years without objection. The number of candidates for the ministry, though still not sufficient, was reported increasing. The Foreign Missions Committee reported work upon various islands of the South Seas. An amendment to the constitution, submitted to the churches by a previous assembly to authorize ordained elders acting as agents of the Home Mission Committee to administer the sacraments in destitute fields, was voted down.

Rev. Thomas Walker Malcolm was born in the city of Dundee, Scotland. He came to Canada with his parents when a boy of 6 years of age, settling finally in Winnipeg, Manitoba, where his parents now reside. After a thorough literary preparation in academy and college, he entered McCormick Theological Seminary, Chicago, Ill., remaining two years, thence going to Princeton, N.J., graduating with the class of 1901. On the 30th of January, 1902, he was married to Miss Clara Coventry, of Wingham, Ont. Rev. Mr. Malcolm was formerly pastor of the Ridgeway Avenue church, Chicago, Ill., but went to Detroit from a short but happy pastorate in Painted Post, N.Y. He began his work with the St. Andrew's church, Detroit, on February 23.

The Italian Government is being aroused to the work of uncovering Herculeum. Signor Rava, Minister of Public Instruction, has prepared a bill appropriating \$100,000 for the removal of the houses constituting the village of Resina, which stands over the old site of Herculeum, and providing \$3,000 a year for the active work of excavation. International co-operation in the labor is being urged, but is not favored by the present Ministry. To do the work after modern methods, it is said, would call for an expenditure of \$200,000 a year. The treasures which will be unearthed will no doubt more than repay the actual cost of the work, as Herculeum had not the warning of Pompeii evidently had before its overthrow. The archaeological value of the work cannot be overestimated.

A contemporary states: "The General Assembly of the Presbyterian Church of South Africa met recently at Bloemfontein, there being present thirty-five ministers and twenty-eight elders. The chief item of business at the Assembly was a proposal for a union of the Presbyterian, Congregational, Wesleyan and Baptist Churches of South Africa. A committee was appointed to confer with representatives from the other denominations. Upon the part of the Presbyterians, desire for a complete union of Protestants was outspoken and unequivocal. As to the native churches, Rev. Jas. Henderson, principal of the famous school at Lovedale, advocated the formation of a distinctively African Presbyterian Church as the only way in which the native churches could be developed in the graces which go to make up a Christian character. The question of Sabbath observance coming before the Assembly, it was learned that better observance of the day had been secured at Johannesburg by a conference between Protestants and Catholics. The public received their joint appeal with a respect they would not have paid to any merely denominational manifesto."

A press despatch, dated Goderich, Feb. 26, says: Last night a public marriage of two of the Francis Green Stock Company took place on the stage of the Opera House during the performance. The ceremony was conducted by the Presbyterian clergyman, Rev. Jas. A. Anderson, amid a forest scene and camp fire, a unique environment. It is not often that a Presbyterian minister lends himself to such a burlesque on what should be a serious and sacred ceremony.

A British paper published the following comment on recent happenings in Portugal, more than ordinarily interesting in view of the recent deplorable assertions in that country: "The highest Courts of Portugal have recently given a decision which sanctions, and, indeed, encourages the sale of Bibles in that country by any responsible agency. It has been the custom to arrest colporteurs offering for sale Bibles printed by the British and Foreign Bible Society, and to subject them to indignity as offenders against the religion of the country and disturbers of the peace. The Court of Appeals in consequence of this policy recently had before it the case of a colporteur apprehended for selling Bibles printed in England. Its emphatic decision makes good reading. The judges declare that there is not a word in the Protestant Bible which can be construed into disrespect of the national religion, and they go so far as to declare it is the purpose of the Portuguese Government to protect Protestants in all their rights under the liberal constitution of the State. The 'Court Gazette' applauds the decision, and in an editorial note requests the Press of that and other countries to make it known declaring that 'by so doing they will render the cause of liberty and education in this land a splendid service.' The victory in the Courts was won in face of the opposition of the whole hierarchy of Portugal."

T. P. O'Connor, M.P., of London, has written in a very sympathetic way in support of the efforts being made by the Salvation Army to combat the tendency to suicide so prevalent in later years. He found that 1,217 persons, 1,125 of whom were men and 92 women had sought advice and assistance from the bureau in their fight against self-slaughter. The causes were tabulated as follows: Lonely and melancholy, 105; financially embarrassed and poverty stricken, 609; criminally involved, 54; drink, drugs or disease, 121; general cause, such as "down in the world," sickness, etc. 236. Mr. O'Connor says this proves the theory he has always held—the theory of Liebig, the greatest of chemists and of many of the ablest sociologists—that poverty is the cause of drink quite as much as drink the cause of poverty, if not much more. Money worries were the trouble with two-thirds of the women. Out of this large total only three were not saved from the temptation. The Canadian Churchman says: "We affect to believe that the more sinful and more 'unjust,' the more unlike the average Churchgoer, the penitent is, we, therefore, give, the greater welcome. We know in practice that is not our ordinary attitude. It is what the Army strives after. The acceptance of the fallen, the weak, the sinful as brethren and sisters is one, the chief one, of the secrets of the immense force which the Salvation Army has become."

SPECIAL
ARTICLES

Our Contributors

BOOK
-REVIEWSSOME POPULAR OBJECTIONS TO
FOREIGN MISSIONS.

It is amazing to me how many professing Christians there are who do not believe in Foreign Missions. We could scarcely expect a man who is not a Christian to believe in missions. He does not believe in the gospel for himself. How could we expect him to believe in it for the heathen? But when a man who professes to be a Christian, with the clear call of Jesus on this subject ringing in his ears, turns around and says, "I do not believe in Foreign Missions," we stand amazed. It is beyond our comprehension.

Let me now give you some of the objections, which I have heard these unbelievers raise, and see how they will stand the test of Scripture and of common sense. (These are not book objections, but objections which I have heard with my own ears.

"I believe in Home Missions. There are enough heathens at home. Religion, like charity, ought to begin at home." Every word of this objection is true. The trouble is that it is not the whole truth. A Christian ought to believe in Home Missions with all his heart. There are enough heathens at home, and too many. Our hearts grow sick when we lift up our eyes and look on the field at home. Religion ought to begin at home. Jesus taught that very distinctly. He commanded the apostles to begin at Jerusalem. That was home for them. But while he commanded them to begin at home he did not command them to remain at home always. Just here is where the fallacy of the objector lies. If the apostles had remained in their own homeland until every soul there was converted the gospel would never have gotten outside of the land of Palestine. We would have been heathen ourselves to this day. Jesus told them to begin at home, but he told them also to go "into all the world and preach the gospel to every creature." Those are the marching orders of the church today.

A second objection is that many of the heathen nations have a civilization that is almost equal to ours, and they all have their religions. They are satisfied. Why should we go and disturb them by preaching a new religion? Take Japan for instance. They have their railroads and telegraphs and telephones and armies and navies and schools and colleges. They also have their religion. Their culture in many respects is equal to ours. What is the sense in sending missionaries to people like them? What can we say to such an objection? Much in every way. Did anybody ever hear of armies and navies and civilization and culture saying soule? Are these things a means of grace to lead us on to God? Did Jesus command us to go and preach the gospel to only those who have no civilization or religion of their own? If you will study his commands on this point you will see that there are no conditions about them. They are universal. Not only so, Paul, the great missionary, claimed to be led by the Spirit, and he made for the very center of civilization and culture. He went to Corinth, to Athens, and to Rome. He might have gone only to the savage tribes, but he was led by the Spirit to capture these great centers for Christ. It is true that nearly all these heathen nations also have their own religion, but there is no Christ in them. They are still without God,

without Christ, and without hope, and are passing on to Christless graves. This ought to be sufficient for any true Christian.

A third objection is that the heathen do not want our missionaries. Why then should we go and thrust ourselves upon them and stir up trouble and even bloodshed? The Boxer war is laid to the charge of the missionaries. Why should they precipitate such a war? What shall we say. There is some truth in this, but it is not altogether true. In many places the heathen are asking for more missionaries. There is a cry going up from many nations such as the Apostle Paul heard, "Come over and help us." Every Foreign Mission Board has had calls of that kind. I have recently talked with a distinguished Christian worker who has just returned from a visit of two years to the mission fields of Asia. He says that everywhere there is a cry from the natives themselves for more missionaries. Yet it is true that missionaries meet with opposition, and in many places they are not wanted. But is the command of Jesus to go simply where we are wanted? Did he say that we should withdraw the moment we see signs of trouble? Read the command again and see if there are any conditions in it. Jesus distinctly said that he had come to send a sword, and that his disciples might expect trouble when they preached his gospel. He said that he had come to set the members of the same house at variance with each other. He distinctly warned them of persecution, and that some of them would have to lay down their lives for him. The world did not want Jesus and his gospel. "He came unto his own, and his own received him not." There was "no room for him at the inn" where he was born. Soon there was no room in all of Palestine, and he had to fly to Egypt. When he went back to his old home in Nazareth and began to preach, there was no room for him, and they cast him out. There was no room anywhere except on the cross and in the tomb. But he came anyway, because he knew that we needed him and his gospel. Let us have in us the same mind that was in him. Let us walk in his steps. Let us obey his commands.

A fourth objection that I hear urged with emphasis is the extravagance of Foreign Missions. It takes so much to run the home office. And then the missionaries themselves live so extravagantly. Sensible people have asked me whether it is a fact that every dollar we give to Foreign Missions it takes ninety-five cents to pay the expenses of the home office, and that only five cents actually goes to the heathen! Satan never invented a greater falsehood than is found in this objection. In the Southern Presbyterian Church the expense of the home office is about eight per cent. In other words, of every dollar we give, eight cents goes to the expenses of the home office and ninety-two cents actually goes across the seas to mission work. That is what I call an economical administration. The head of a large department store told me not long ago that it took seventeen per cent of his receipts to pay expenses before there was a cent of profit. As for the extravagance of the missionaries volumes might be written. One splendid volume has been written by Dr. James L. Barton. It is entitled, "The Missionary and His Critics." If you will read it, some of the scales will fall from your eyes. I shall say but one thing on this point. It is

this, I know the meager salaries that our missionaries receive, and as far as I am concerned they are welcome to all the luxury they can get out of them.

A fifth objection is that the missionaries are doing no good. They may keep on preaching until doom's day and they will make no perceptible impression on the heathen world. The man who speaks thus betrays the fact that he is ignorant of the whole subject of Foreign Missions. There are two methods of showing that they are not only making an impression, but a tremendous impression. One would be to give statistics, the other to give the testimony of disinterested and unbiased witnesses whose names are known all over the world. I shall take the latter method at this time. Before me lies a pile of testimony. I scarcely know which to choose.

Charles Darwin, the great scientist, went to Terra del Fuego in 1833. He wrote back to his friends, "The Fugians are in a more miserable state of barbarism than I ever expected to see any human being." He thought that it would be impossible to civilize them. Protestant missionaries carried the gospel there. In 1869 Darwin visited Terra del Fuego again. There had been a wonderful transformation. He wrote to the London Missionary Society, enclosing twenty-five pounds (\$125.00), and in his letter he said: "I shall feel proud if your committee shall think fit to elect me an honorary member of your society. I certainly should have predicted that not all the missionaries in the world could have done what has been done. It is wonderful, and it shames me, as I always prophesied false."

At the beginning of the nineteenth century, when missionaries first began to go to India, the British East India Company said this: "The sending of Christian missionaries into our eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast." At the close of the nineteenth century Sir Augustus Revere-Thompson, Lieutenant Governor of Bengal, said: "In my judgment Christian missionaries have done more real and lasting good for the people of India than all other agencies combined. They have been the salt of the country and the saviors of the empire."

But what is the conclusion of the whole matter? These are the reasons that men give for not believing in Foreign Missions. Let us give them the credit for being honest. But I believe they are mistaken in their diagnosis. If they will go a little deeper they will find that one of two reasons, or may be both of them, lies back of the whole trouble. One is downright ignorance of the whole subject of Foreign Missions. The man who raises these objections does not take a missionary magazine, and there is not a missionary book in his library. If he only knew of the great world movements in the kingdom of God, his heart would be on fire. But he does not know, and it is hard to have much zeal without some knowledge. The other reason is simply a lack of good case of old-time religion. That is one trouble with all of us. If those of us who already believe in missions had more of the spirit of Christ, we would be much more in earnest. If those who do not believe in it had more of the spirit of Christ they would believe. "Lord, I believe, help, Thou mine unbelief."—Rev. Dr. W. L. Lingle in the Missionary.

OUR PLANET'S DESTINY.

(By Rev. Joseph Hamilton, Lindsay, Ontario, author of "Our Own and Other Worlds.")

A short time ago there was an article in the Christian Herald on "Our Planet's Destiny." It was a study in astronomy. Now, astronomy is a science of demonstration. Observation and calculation are the sole factors that enter into it. We can hardly avoid speculation also. But it is a pity when this comes in, as not only does it lead to mere guesses, but divorces many from the study of the grandest science that is known. It is felt that after all nothing is certain, and so the matter loses much of its interest. But a great deal can be known to a certainty; and we are thus introduced to the mystery and glory of the universe, which have an everlasting charm.

I think it somewhat of a pity, therefore, that the author of the article referred to deals so much in mere speculation, instead of ascertained facts. No doubt he could give an array of the most wonderful facts if he had chosen to do so; and these would be sufficiently overwhelming in glory. But instead of that, he forecasts the final fate of our planet, which after all is a matter of mere speculation. In fact the plans and operations of the Creator are far too vast for puny man to have more than a mere glimpse of them.

But let me note one or two things in the realm of ascertained facts; and I think the effect will be to commend this glorious science to a more general appreciation and study.

Take one fact in regard to the distance of some of the stars. There is nothing that we know of that has such a bewildering rate of motion as light. It traverses the amazing distance from the sun to the earth in eight minutes. That would mean that it would flash round the earth seven times in one second. When that amazing conception gets hold of you, think of this—that the union of the telescope and the photograph reveals stars so far away in space that their light would not reach us in less than ten thousand years!

When you have realized that stupendous marvel, take another fact in reference to the size of some of the stars. They must be of unthinkable size, else they would never be seen, they are so far away. But take the fact that this earth of ours is a mere speck in comparison to the size of the sun. It would really take fourteen hundred thousand earths to be equal to him in bulk. To be sure, he looks small; but that is because he is so far away. Yet he is really a speck himself in comparison with some other suns. There is one sun we know that is two hundred times of greater bulk; and even that sun is probably but a speck compared with others away in space.

If you have imagination enough to realize this, think next of the number of the stars. They seem numerous enough, as seen in the sky on a starry night. But all we see is as nothing to the number that the telescope reveals. Suppose that all of these were brought near enough to be seen by the naked eye, what would be the effect? The entire dome of heaven would be a solid mass of gold round and round the world. Not only so, but you would have to pack the stars in many layers to find room for them in the sky. You might take off a solid layer of stars, and you would have a golden dome behind. Then you might take off another solid layer of stars, and still you would have a golden dome behind. Then you might take off another solid layer of stars, and

still you would have a golden dome behind. And thus you might take off fifty solid layers of stars, and still you would have a golden dome behind! Oh the immensity and glory of the starry hosts!

I need say no more. Surely it is evident that astronomy should be taught in the public schools. If it had been so taught during the last fifty years, there would be less materialism in the world to-day. For in the study of astronomy we rise from nature up to nature's God, until we are lost in wonder, love and praise.

TORONTO.

Rev. J. W. Bell, of Kew Beach, asks to be retired or account of continued ill-health. Mr. Bell has been in the ministry almost forty years. His congregation ask him to be retained as senior pastor, offering a retiring allowance of \$500. He has accepted the offer.

Toronto Presbytery sends the following commissioners to the General Assembly: Ministers—Dr. Parsons, Dr. Pidgeon, Dr. Gilray, Dr. Milligan, Dr. MacKay, Dr. R. D. Fraser, Walter Amos (Aurora), R. C. Tibb, Dr. Shearer, Dr. McTavish, Alex. MacGillivray, Alfred Gandier, Elders—W. D. Ballantyne, John Lowden, R. S. Gourlay, J. McClure, Geo. Keith; the other seven to be nominated by Sessions and will be elected at next meeting of Presbytery.

The election of officers for the Knox College Students' Missionary Society resulted as follows: President, A. C. Cameron, B.A. (acclamation); 1st Vice-president, R. Duncanson, B.A.; 2nd Vice-president, J. W. Johnston, M.A.; Treasurer, T. A. Swington, B.A.; Recording Secretary, G. P. Bryce, B.A.; Financial Secretary, W. A. Cameron, B.A. (acclamation); Corresponding Secretary, A. A. Scott; Secretary of Committee, H. B. Johnston; Councillors, B. A. Gardner, H. Boyd, H. A. McFarlane, C. H. Best. The generous support of friends who have aided in the past has so encouraged the society that it feels justified in extending its field of operation this year. The aim is to supply 40 fields, being five more than last year. This will increase the expenditure, but the society looks forward to a very successful year.

Foreign Missionary Tidings for March contain the following list of new Life Members: Mrs. Pickard, W.F.M.S. Auxiliary presentation, Rosland, Man.; Miss Elizabeth Christie, Utica Auxiliary, Whitby Presbytery, Manchester; Miss Jessie Donald Bell, The Westminster Auxiliary Toronto; Miss Mary McGillivray, presented by Whitby Auxiliary, Whitby; Mrs. John Dobbin, Drummond Hill Auxiliary, Niagara Falls; Miss Adaline M. Cooley, presented by Drummond Hill Auxiliary, Niagara Falls; Mrs. Robert Dalgarna, Newdale Auxiliary, Newdale, Man.; Miss K. Walker, W.F.M.S. Auxiliary, Orillia; Miss Jean Gowanlock, presented by St. Paul's Mission Band, Port Arthur; Miss A. Mitchell, presented by Westminster Auxiliary Toronto; Mrs. John Mutch, College Street Auxiliary, presentation; Mrs. F. J. Anderson, College Street Auxiliary, presentation by Mrs. Gilchrist; Mrs. D. Brown, College Street Auxiliary, presentation by Miss N. Brown; Mrs. Lawrence Hunter, College Street Auxiliary.

The above Life Memberships were given on the occasion of the twenty-first anniversary of College Street Church Auxiliary, Toronto. Miss Mary Murchison, W.F.M.S. Auxiliary, presentation, Lucknow; Mrs. J. A. Snell, W.F.M.S. Auxiliary, Moosomin; Mrs. W. T. Allan, W.F.M.S. Auxiliary, Collingwood; Mrs. A. Gandier, presented by The Murray Mitchell Auxiliary, St. James Square, Toronto; Miss M. McGregor, "The Gauld," M.B., Kippin; Miss Gretta Gauld, "The Gauld" M.B., Kippin.

PRESBYTERY OF KINGSTON.

The Presbytery met on the 5th March specially to consider the subject of Church Union, as instructed by the General Assembly. The attendance of members was large, and the interest deep. Principal Gordon moved a resolution expressing gratification at the report of the Union Committee, noting with pleasure the progress made; and that the Presbytery proceed to consider the report with the view of offering suggestions as directed. He spoke at length in explanation of the proceedings. Rev. Dr. Mackie moved in amendment to strike out the first two clauses of the resolution, adopting the other. The motion of Principal Gordon was carried by a vote of twelve to six. The doctrinal basis of union was then considered. It was read section by section, and a number of suggestions made, some of which were adopted and others rejected. As the hour was late when this point was reached, the Presbytery adjourned to the regular meeting next morning.

The Presbytery met and spent the whole day in the transaction of ordinary business. The demission of the charge of Macdonald's Corners, etc., by Mr. Gny was accepted; and Dr. MacTavish, Kingston, appointed moderator of the vacancy. The proposal to form Stirling into a separate congregation was approved, and the commission of Presbytery instructed to meet there and endeavor to secure a rearrangement of neighboring congregations. Some remits considered; that relating to the place on the roll of assistant pastors was decided to be given only to those regularly called and inducted as assistants and successors. Reports on Augmentation, Home Mission, and the examination of students were presented and approved. Seven students are at a stage to apply for licenses, and a number of others are prepared to take mission work for the summer. Rev. Mr. Shearer reported on Sabbath schools. The report was much more satisfactory than that of the previous year; and several valuable recommendations were made.

G. M. Macdonnell, K.C., a member of the Assembly's Committee on Temperance and Moral Reform, addressed the Presbytery on this subject, and suggested the appointment of a committee. This was done, with Mr. Macdonnell convener, and Rev. Mr. Laidlaw vice convener. Rev. Mr. Smith reported on U. P. societies. Twenty-four of these are in the bounds of the Presbytery. Little progress could be reported; and a number of recommendations were made with the view to improvement, the last in favor of the appointment of a general field secretary, also approved with the others. Rev. Dr. Mackie presented a long and able report in church life and work. It followed the questions, asked by the Assembly's Committee, bearing on the Church's relation to the community. Several members spoke on the subject in conference; and the report was cordially approved. The Presbytery adjourned to meet in Kingston on the first day of July next.

Rev. Dr. MacLean, of Avonmore, preached a powerful Gaelic sermon at Maxville last week. The attendance was large, and many greatly enjoyed hearing the Gospel in the language familiar in the long ago.

Owing to the illness of Rev. W. W. McRae, the service in Knox church, Ganabridge and Beaverton, was conducted last Sabbath week by Rev. D. W. Best, of St. Andrew's.

Brockville Presbytery nominates Mr. Walter Paul for the moderatorship of the Montreal and Ottawa Synod, and a capital nomination it is! Mr. Paul will make a model moderator, and we hope to see him take the chair at Lachute.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLEJESUS HEALS A MAN BORN
BLIND.*

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

Who did sin, this man, or his parents? v. 2. If troubles troop to our own door, we count it our misfortune; but if others have them, we easily think they deserve them for their own waywardness or the wrong doing of some one belonging to them. Now, when such troubles come to our neighbors, our first duty is to get them removed, if this is within our power. Investigation into the primary causes of them may be all right later on: help, prompt and practical, is what the hour of trial calls for. Questions as to how the house took fire are asked by the disinterested loafers who stand around; the workers are busy trying to extinguish the flames and save life and property. An inquiry as to how the child fell into the water comes in very well after the child is rescued. Save the perishing before you account for his dangerous position.

That the works of God should be made manifest in him, v. 3. In Mrs. Browning's poem, *Perplexed Music*, "a pale musician holds a dulcimer of patience in his hand," from which he can bring out only sad, confused, melancholy music. The harmony of the notes is hidden from human ears. But "angels, smiling down the stars, whisper-Sweet." So, it may seem to some, that their infirmities or weaknesses render them useless in the work of the world, while all the time their gentle patience and cheerful endurance are bringing to God His sweetest praise and helping many others to be brave and uncomplaining.

Work, while it is day, the night cometh, v. 4. Robert Murray McChesney had on the face of his watch a picture of the setting sun, and above this the words, "The night cometh"; and he lived as does one who has no moments to lose. Every time he looked at his watch to see the hour, he was reminded of the shortness of life, and the urgent necessity for earnestness in duty and kindness to others. Life is too short and too uncertain in its span for us to idle, or allow its "slipping years" to be sullied with bitter words and bad actions. We go through life but once. If we can gather up the stones from the pathway of the children, or help a flower to grow in some dark corner, let us do it, for when the night comes an inactive silence will reign.

"Give every flying minute
Something to keep in store;
Work for the night is coming,
When man works no more."

I am the light of the world, v. 5. The story is told, that an institution for the blind was being erected. It was decided that, as the building was for the blind, there would only be waste of money in going to the expense of windows. Scientific ventilation and heating systems were installed, but no windows. In due time the new blind asylum was opened, and the poor sightless people put in it. But things did not go very well with the patients. They began to droop and sicken one after another. A great languor fell upon them. They always felt distressed and restless. They craved for something, they hardly knew what, and after one or two had died and all were ill, the committee deliberated, and decided to put in windows. Then the sun poured in, and the white faces recovered their color and the flagging spirits revived, and rest and peace

*S.S. Lesson, March 15, 1908.—John 9: 1-12. Commit to memory vs. 10, 11. Study John ch. 9. Golden Text—I am the light of the world.—John 9: 5.

came again. Jesus is to our spiritual nature what the sun is to the earth and our bodies.

He anointed his eyes (Rev. Ver.), v. 6. The late Empress of Austria, like our late beloved Queen Victoria, was kind-hearted and unassuming. It is said that she was driving one day in the country with a friend, and saw a woman a little distance from the road acting in a strange manner. The Empress soon discovered that the woman was blind, and, further, that she was wandering near a precipice. Quickly calling to the driver to stop, she left the carriage and hastened to the poor woman, and led her from danger. We admire such an act; but in the Lesson is one more touching and wonderful still. The King of glory sees a poor blind beggar sitting in darkness, is moved with compassion for him, and gives him sight, opening up before him a new world of beauty.

But he said, I am he, v. 9. A teacher asked a student to prove a proposition of Euclid. The student began, and made some statements. "Stop," said the teacher, "are you right?" The student sat down confused and silent. Another was called upon to prove the proposition. He began as the first did, and the teacher called to him, "Stop, are you right?" "Yes, I am right," was the answer. "Very well, proceed." When he had finished, the first student said, "My proof was the same as his; why did you not accept it?" "In this college," said the teacher, "one must not only be right, but he must know he is right." We cannot afford to be less than sure of our knowledge, if we would succeed in this life. And, above all, we cannot afford to be less than sure that we have received the gift of eternal life.

DIFFERING CONDITIONS.

All around, man's acres lie,
Under this same brooding sky.
There, the plowman blithely sings;
Broadcast, there, the sower flings
Golden grain, to die in gloom,
Making every clod its tomb,
Lo! a miracle is seen—
Acres clothed in living green.

In their midst, God's acre lies,
Under these same yearning skies.
Here, men move with dirges slow;
Here, their tears unbidden flow;
Loved forms, here, in earth they lay;
Leave to darkness and decay.
Autumn wane, and springs return;
Still they sleep 'neath shaft and urn.

Side by side, those acres lie,
Under this expectant sky.
What! On God's lies death's dark spell,
While in man's comes miracle?
No! for love's eyes pierce the gloom!
No! for Christ hath burst the tomb!
God will give, by power unknown,
Each a body of his own!

—British Weekly.

PRAYER.

O Lord, we bless Thee for the price-less privilege of prayer. As a beacon to the mariner in the gloom of a stormy sea, so is prayer to us, lighting our way through the darkness of life. And this great boon which Thou hast granted us as a proof of Thy fatherly care and love for us may be enjoyed by the least as well as the greatest, so that all men may say: "God is my friend." Bring nearer to us the great benefits of this sweet communication, and let the eyes of the blind be opened so that they may all be privileged to speak with Thee. Amen.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D., London.

Blindness—is so frequently met with in the East, as to excite the astonishment of travellers. When Volney visited Cairo, he declared that out of every hundred persons he met, twenty were entirely blind, ten had lost one eye, and twenty more had red, purulent, of blenched eyes. This is owing to the Egyptian ophthalmia, which is peculiar to that country and to the coast of Syria. It is a highly infectious disease, aggravated by dirt in the form of dust and sand pulverized by the sun's intense heat, by the perpetual glare of light, the contrast between the fierce heat of the day and the cold sea air and heavy dew at night on the coast, where the disease is especially prevalent and where the people sleep in the open air on their roofs. This disease always leaves the eye damaged more or less, and sometimes entirely destroyed. Mohammedan fatalism also leads to the neglect of the proper remedies in time. One form of the disease attacked unborn children, and was severe enough to cause permanent opacity of the cornea. This was one of the strange things which caused the Jews to believe that a man could sin before he was born, for they thought he could not come into the world handicapped by blindness without any guilt of his own.

ANSWERED PRAYER.

I was engaged in an effort to build Sabbath schools in the south of London. A benevolent friend promised a hundred pounds, if I could get nine hundred pounds more within a week. I did my utmost, and by desperate efforts, with the assistance of friends, did get eight hundred pounds, but not one penny more. We reached Saturday, and the terms of all the promises were that unless we obtained a thousand pounds that week we could not proceed with the building scheme, and the entire enterprise might have been postponed for years, indeed, never accomplished on the large scale we desired.

On Saturday morning one of my principal church officers called, and said he had come upon an extraordinary business; that a Christian woman in that neighborhood whom I did not know, of whom I had never heard, who had no connection whatever with my church, had that morning been lying awake in bed, and an extraordinary impression had come to her that she was at once to give me one hundred pounds! She naturally resisted so extraordinary an impression as a caprice or a delusion. But it refused to leave her; it became stronger and stronger, until at last she was deeply convinced that it was the will of God. What made it more extraordinary was the fact that she had never before had, and would, in all probability, never again have one hundred pounds at her disposal for any such purpose. But that morning she sent me the money through my friend, who produced it in the form of crisp Bank of England notes. From that day to this I have no idea whatever who she was, as she wished to conceal her name from me. Whether she is alive, or in heaven, I cannot say; but what I do know is, that this extraordinary answer to our prayers secured the rest of the money, and led to the erection of one of the finest schools in London, in which there are more than a thousand scholars to-day.

Let me give one other illustration in a different sphere. God has answered our prayers again and again by saving those

in whom we are interested, and by sending us money. He has also answered prayer for suitable agents to do His work.

Twelve months ago I was sitting in my study at a very late hour; the rest of the household had gone to bed. I was particularly conscious at that time that I greatly needed a lay agent, who could help me in work among the thousands of young men from business houses, who throng St. James' Hall. Several of our staff who could render efficient service in that direction, were fully occupied in other parts of the mission. I prayed very earnestly to God, in my loneliness and helplessness; and whilst I was praying an assurance was given me that God had heard my prayer. By the first post on the next morning I received a letter from a man whom I had never met, requesting an interview. I saw him. It turned out that he was a staff officer in the Salvation Army, and formerly a Methodist; and that for two years he had been longing for a sphere of work among young men. He had been himself in a Manchester business house, and he was extremely anxious for work among young fellows in the great business establishments. For various reasons a development of work in that direction, although it commanded the sympathy of the heads of the Salvation Army, could not be undertaken just then; and while he was praying upon the subject, it seemed to him as though a definite voice said, "Of for yourself to Mr. Hugh Price Hughes." In obedience to that voice he came, and he is with us now. He has already gathered around him a large number of young men; and at our last public reception of new members I received into the mission church forty-two young men of this class, who had been brought to Christ, or to active association with His Church, through the agency of the man whom God so promptly sent me in the hour of my need.

Nothing that I have said will in the least degree surprise earnest Christians and Christian ministers. Such experiences as these are the commonplace of real and active Christianity.—The Bible Record.

HOW TO WALK CONFIDENTLY.

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

Presbyterian Witness: There is no telling what the poor lambs will eat if no right kind of food is within their reach. They will in like manner drink water that is not pure or cool if none such be within their reach. But if you give them a fair chance you will be astonished at the good sound taste they will show in selecting pure new milk, the creamier the better. The sheep as well as the lambs will surely come to grief if you fail to supply proper food for young and old.

CLEAN LIPS.

It is the custom in a certain school for the master to compel any boy who has told a lie to get a glass of water and wash his mouth out in the presence of his school-fellows. This punishment is found to be more efficacious than a flogging. There is a rightness and an appropriateness about it which the consciences of the boys feel and acknowledge; it teaches a more impressive lesson on the obligation to be truthful than could go from the end of a cane or a rod.

Now, would not the same punishment be a useful thing, if it could be administered, to all men and women who lie, or swear, or speak impurely? I had not thought of saying "and women;" for I cannot bear to think of women doing evil, and yet it is a fact, that they are sometimes as bad as any men. In factories and workshops, and even in their homes and among their neighbours, they speak in a way which is a shame to their womanhood. If men and women who offend with their mouths could be dealt with in the same way as the schoolboys are, some establishments might require a large supply of water at the first, but it would, in the end, prove to be worth all the money.

It may be replied that in too many instances masters and managers are as guilty or more guilty than their employees. Pity when it is so. Such persons have a responsibility one would not like to carry. And although they may think that they have a right to do as they like in their own places of business, they will at last find out that they are mistaken. One is their Master who has said: "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." And this Master is never mocked, is never deceived.

In view of that fact, we shall do well to keep our mouths clean, and not let them need washing. That old prayer is always suitable: "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer."—Rev. J. P. Gladstone.

MUST BE MAKING PROGRESS.

The record we need to break is our own. Life lags when our yesterdays were better than our to-days. The trials of a child were for a child. Grown-up people are expected not only to endure more than a child, but to endure it better. The rivers that disturbed the early explorers and travelers have been bridged, and the mountains that seemed impassable have been tunneled. The man who has lived his years and has bridged no chasms and tunneled no difficulties has not employed the grace of God to the best effect. The temptations and trials will continue to come, but the record of our dealing with them should become more nearly perfect with each going day. We may get ahead of many people, but our prize comes only in our getting ahead of ourselves.—Christian Advocate.

GOOD DEEDS.

Live for something. Do good, and leave behind you a monument of virtue that the storms of life can never destroy. Write your name by kindness, love and mercy on the hearts of the thousands you come in contact with year by year, and you will never be forgotten. No; your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as bright on the earth as the stars of Heaven.—Dr. Chalmers.

OUR INFLUENCE.*

Some Bible Hints.

Woe to him that is alone, when he rises as well as when he falls; we need counsel in prosperity as well as in adversity (Ecl. 4:10).

Judge your friendship by your courage to correct errors in your friend, and your gratitude when he does the same for you (Prov. 27: 6).

No electricity passes except over contacts. Get near to men! (Prov. 27:10)

It is indeed a gift, to see one's self as others see us; and that is possible only when we have a friend (Prov. 27:19).

Suggestive Thoughts.

It is the Christian's business to be influential. It is false modesty to say that you cannot be.

Have friends that can help you, in order that you may be able to help your friends.

If you have beauty or wit, it is a great power, given you in trust.

If you are unattractive, it is your first duty to become attractive, that you may better fulfil all other duty.

A Few Illustrations.

Fire warms as far as it can, and a wise life influences as far as it can.

You influence not by what you do so much as by what you are. A violet cannot help being fragrant.

"See, I can handle coal," said the girl, picking up a dead cinder, "and not get burned." But her hands and her clothes were soiled.

Words go on for ever in the air; so also in hearts.

To Think About.

Whom can I influence that I do not? In whose power do I try to influence men?

What is the tendency of my influence?

A Cluster of Quotations.

If you wish your neighbors to see what God is like, let them see what He can make you like.—Charles Kingsley.

Light other lamps while yet thy light is beaming.

The time is short.—Hezekiah Butterworth.

What we really are, somehow or other will ooze out.—F. W. Robertson. Help me the slow of heart to move. By some clear, winning word of love.

CAN YOU AFFORD IT?

Can you afford to stay away from meeting on the Sabbath, where you may worship the Lord, hear the Gospel preached, encourage the minister and people, and grow wiser and better by the instruction given? Can you afford to stay away from the prayer-meeting, where you may meet the brethren, sing the songs of Zion, pray for one another, for the descent of the Holy Spirit and for the salvation of sinners—where you can tell of the love of Christ and His blood that cleanseth from all sin, which often convinces sinners of the necessity of pardon and a life of prayer?

DAILY BIBLE READINGS.

M., Mar. 16.	Instructing others. Job 4: 1-4.
T., Mar. 17.	Saving others. Dan. 12: 1-3.
W., Mar. 18.	The Spirit's anointing. 1 John 2: 20-24.
T., Mar. 19.	Testifying. Ps. 119: 13, 41-46.
F., Mar. 20.	Home influences. 2 Tim. 1: 1-5.
S., Mar. 21.	Paul's influence. Acts 28: 30, 31.
Sun., Mar. 22.	Topic—The wise use of influence. Ecl. 4: 9, 10; Prov. 27: 6, 9, 10, 17, 19.

* Young People's Topic, Mar. 22, 1908. The Wise Use of Influence. Ecl. 4: 9, 10; Prov. 27: 6, 9, 10, 17, 19.

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C. BLACKETT ROBINSON,

Manager and Editor.

OTTAWA, WEDNESDAY, MAR. 11, 1908

In an oversight the name of Rev. W. T. McMullen, D. D., of Woodstock, was omitted from the article on the Eldership in last week's issue.

A religious census of Kingston has just been completed, with the following result: Anglicans, 4,935; Baptists, 469; Congregationalists, 954; Methodists, 4,058; Free Methodists, 143; Holiness Movement, 190; Presbyterians, 3,106; Roman Catholics, 4,873; Catholic Apostolic 25; Hebrews 244; Salvation Army, 305; all others, 247. Including the students in attendance at Queen's, the total population is given as 20,070.

Rev. John MacKay, M.A., minister of Crescent Street Church, Montreal, has tendered his resignation of the charge, to accept the principalship of the new Presbyterian College about to be instituted in Vancouver, B.C. He preached his farewell sermon last Sunday, and will almost immediately leave Montreal for the Pacific coast. Mr. MacKay received his degree in Arts from Toronto University, and studied for the ministry abroad, graduating from the United Free Church College of Glasgow, Scotland. In September, 1902, when he returned to Canada, he was called to the pastorate of Crescent Street Church, and soon won the esteem and regard of the congregation although his was the difficult position of succeeding such a strong man as the late Rev. Dr. A. B. MacKay, who had been so many years the pastor. In this removal Montreal loses an able preacher and a valuable citizen; but the West requires strong men in all the walks of life, but more especially in its pulpits and colleges. Mr. MacKay, we feel sure, will amply justify the anticipations of those who have called him to take charge of our new college in British Columbia.

FAILURE OF THE PRAYER MEETING.

What part of it has failed? The singing? That can be improved. The handling, or leadership? That may call for more tact, more preparation, more personal prayer.

The conventional, repetitions prayers of those called on to lead in prayer? That is often not the fault of those called on, who often are timid in public prayer, and have no wish to be called on. But even these defects can be cured or modified, though it will need a kindly and tactful handling, and a little education as to what a prayer meeting ought to be. We know of few cases, for example, where reasonable brevity in public prayer is not desirable.

The attendance? It is pleasant to see a full prayer meeting, no doubt, but the numerical test is the last test which should be applied in estimating the success of a prayer meeting. Ministers should be very slow to indulge in berating a congregation for not attending the prayer meeting. That looks too much like the voice of wounded personal vanity. Better let the prayer meeting grow on its merits; but let it have merits to grow on.

If there be any efficacy in concerted prayer, just now would seem to be a bad time to neglect it, when a new movement of the Holy Spirit seems to be sweeping over the world. A prayer meeting with fewer than two would be too few in number to expect the blessing promised to the united petitions of "two or three." But there is no reason why any prayer meeting with as many as two present should be in any sense a failure.

SENSIBLE SAYINGS.

A number of sensible things were said at the Canadian Press Association dinner at Toronto. Hon. Frank Oliver said there was no need of such mountains of white paper for a single issue; that compression was needed; that what was required was more brains and less pulp. The publisher of the Chicago Tribune said the leading newspapers were now paying more attention to what advertisements they inserted, as the character of a newspaper was as much indicated by the advertisements it inserted as by its editorial utterances. He also conveyed the cheering intelligence that the public desire for yellow journalism was being succeeded by a better demand. President Falconer also gave a word in season when he pointed out that the increasing number of educated men and women going forth from the universities would compel a corresponding improvement in editorial writing and reporting in the daily newspapers. The time may come when the average report of a lecture or sermon will be adequate and intelligible, even if condensed which is not the case at present.

The heavenly revelation always comes to those who are faithful to earthly duties.

WASTE NOT YOUR MASTER'S TIME.

It goes without saying that much of the difficulty in giving serious thought and attention to the work of pulpit preparation is due to the many interruptions to which every minister, more especially those in large cities is subject.

Of the existence of this great evil many are aware; but, unfortunately, many more are entirely unconscious. The feeling that a minister's time is of comparatively little value is not confined to the indifferent who profess to imagine that a minister has little or nothing to do. In most congregations there are active workers who imagine that the minister may attend every conceivable kind of a meeting and take part in every scheme of good doing that is originated. Many belonging to this class of Christian workers are, without being aware of it, unreasonably exacting. If the minister has manliness and firmness enough to decline such invitations, he is too often misjudged, and his refusal is regarded as an offence.

In these particulars some people, it must be owned, are very unreasonable, but all the blame does not lie with them. On the ministers themselves some of it must rest. In some instances, overweening vanity tempts a minister to appear on every platform to make "the speech of the evening" on every occasion that offers, and to have a hand in every philanthropic, benevolent, or other movement that the fertile brain can invent. Without knowing or intending it, such minister dissipates his energies, lessens the real value of his special work, and instead of extending his influence he weakens it. In these busy days no man can do many things well. A multiplicity of duties necessarily renders the thorough performance of them all an impossibility. A wise man will husband his resources and aim at doing the special work he is called of God to do to the very best of his ability.

Presbyterianism the world over owes its influence for good to faithful pulpit work. When this is neglected it becomes weak. To be a faithful ambassador of Christ, to preach the words of life, is the highest honor, the noblest field of labor, to which anyone can aspire. It is worthy of the consecration of the best talent and endowments that can be devoted to it, and the faithful ministry of the Word requires other cogent duties no less important, the neglect of which cannot be compensated for by attention to a host of miscellaneous calls that might be just as well if not better attended to by others. By a too easy compliance with burdensome and trivial exactions, ministers have accustomed people to make insatiable demands on their time, energies, and strength that seriously interfere with their own proper work, and which account in some cases for the attenuated discourses to which hearers have sometimes to listen.

Intelligent young men may not know when a sermon violates the principles of homiletics, but they are acute enough to discern when it is loosely prepared. A padded discourse satisfies no mortal, and imparts benefit to few hearers. Happily, this evil is not without remedy. For a successful and beneficial ministry conscientious study is indispensable, and this is impossible if a minister's precious hours are frittered away by frivolous demands upon him. Let people be more reasonable in their requirements in this respect, and let ministers exercise more discretion and firmness and the evil will to a great extent disappear.

DR. BOANERCE'S DISCOURSES ON THE WIDOW'S MITE.

(By Knoxonian.)

Having learned that a number of people in his congregation are in the habit of exousing their small contributions by alluding to the widow's mite, Dr. Boanerce called them together for the purpose of explaining to them the exact nature of that scriptural incident. He also desired to show them that the widow's mite could not be made a precedent for small giving, and to prove that the widow was one of the most liberal givers of whom we have any knowledge.

Like some of the meetings held by modern evangelists, the Doctor's meeting was "for men only." The congregation looked somewhat "hard," and its looks did not in any way betray its real character. The Doctor addressed himself to his task in plucky style, and spoke as follows:

Dear friends,—I am creditably informed that when you give a cent apiece for Home Missions, and 2 cents for Foreign Missions, and 2 cents for Colleges, you strike an attitude, look solemn and say, "I give the widow's mite." My purpose in this address is to show you that men of property like you, who don't give perhaps the ten-thousandth part of your means for religious purposes, have no right to quote the example of that widow. I must pull you out from behind the widow and put your conduct under a true light.

In the first place, gentlemen, I say

You Are Not Widows.

That is where your case breaks completely down. You are not widows. You are men. A widow often has hard work to keep the wolf from the door. She has often to fight a terrible battle to get bread for her children. She is often weak and helpless. You are men, strong, stalwart men, and yet every time the collectors go around you try to palm yourselves off as widows! Some of you are bachelors. I have reason to believe that two or three of you are trying to induce some young ladies of the congregation to go to the marriage altar with you. That is right enough, but do you think any spirited young woman will give her hand to a young fellow who calls himself a widow? Do you think any decent man will give his daughter to a fellow who calls himself a widow every time the collector comes around? If you do you are much mistaken. Young ladies worth having don't marry widows. Respectable men don't bring up good daughters, and hand them over to sneaking fellows who call themselves widows when they are called upon to do their part like men in any good work. If this talk about the widow's mite cannot be stopped in any other way, I shall instruct the collectors to say to every man who drags in the widow to make his cent collection look religious.

Mister, Are You a Widow?

Notice again that this widow was poor. You are not poor. Heaven forbid that I should say one word that would hurt

the feelings of God's poor. May my tongue cleave to the roof of my mouth when I consciously utter a word that wounds the feelings of any of God's children who have little of this world's goods, but are rich in faith. I repeat you are not poor. Some of you grumble all season about poor crops, but if one of your barns should happen to burn down after harvest somehow or another you always lose \$2,000 or \$3,000 worth of grain. Some of you never have any money, but I have noticed that when a bank breaks or a loan company goes to pieces you always lose a lot of money. That's queer, isn't it? Mere coincidence, I suppose.

Now gentlemen I have disposed of two points—You are not WIDOWS, and even if you were you are not POOR.

Let us now turn to a third point, and you will find your case breaks down again. This widow

Gave All She Had.

Do you give all you have when you give a cent or 5 cents or even \$1? Do you? If some of you gave as much as this widow you would give good farms with all your stock and implements and everything else you possess in the form of property. Others would give all their buildings and town lots and property of that kind. Others would hand in their bank and other stocks. To give the widow's mite means that we give ALL. When a man has given the widow's mite he has no more property left than Job had after he met his severe losses. After a man has given the widow's mite, he hasn't money enough left to pay toll or break the Local Option Act. Gentlemen, let me tell you plainly you never gave the widow's mite. The Church wouldn't take the widow's mite from you. Even the Methodists would not take all a man has. Nobody gives the widow's mite now. Perhaps nobody ever did but the widow herself.

Now, gentlemen, allow me to ask you not to attempt again to make a cent collection decent by an allusion to that widow. That noble woman has suffered for nearly 2,000 years by being forced into company with, close-fisted men. The poor woman gave all she had, and the reward she usually gets for it in this world is to have her conduct quoted as a cover for the meanest of collections. Gentlemen, that kind of work must stop in this congregation. Don't tell the collectors again that you are giving the widow's mite unless you are a poor widow, and are giving all you have.

Hon. G. W. Ross has been long known as a brilliant speaker, and the select audience last Thursday evening at the Ottawa Ladies' College was not disappointed in the address he gave on "Turning Points in Canadian History." The big convocation hall was filled to the doors, and at the conclusion a warm vote of thanks was presented to the speaker by Sir James Grant and Mr. F. A. Acland. Rev. Dr. Armstrong, president of the college, occupied the chair. During the evening Mrs. Angus Mackenzie, Miss Ardelle Elder, Mr. A. E. Clucas and Mr. W. J. Johnstone contributed real and instrumental selections of a high order of excellence. In his opening remarks, Senator Ross paid a deserved compliment to Mrs. Grant Needham, the lady principal, and staff, for their effective work in educational matters, observing that the aim appeared to be "the maximum of culture with the minimum of restraint."

SPARKS FROM OTHER ANVILS.

Heard and Presbyter: Real prayer has its answers, and the prayers of the last half century have been answered by the opening up of the whole heathen world to the gospel and the conversion of many millions of souls to Jesus Christ.

United Presbyterian: What are the Churches doing for the men and women, the boys and girls, who have yielded to the influences of the season's "special services" and entered into discipleship? If special effort is needed to bring the people into the church, special effort is needed to promote their growth in Christian character and usefulness. Have good care of the beginners.

Sunday School Times: A real test of leadership is the readiness to be invisible. The rudder is under water during a voyage and is not seen by the passengers. If it were made chiefly to be seen, its guiding power would not amount to much. Until we learn not to care whether we are observed of men or not, we shall never become as effective in leadership as we might. The great force of nature work chiefly without attracting attention. Let us faithfully do our work, and trust our Master to give what recognition is best for us.

Cumberland Presbyterian: Sick or well, we know that we ought both to work and to pray. A healthy man does not expect his prayer for daily bread to be answered without the use, as means of his own God-given strength and knowledge. The same man when stretched upon a sick bed should not cease to pray. But he need not expect his prayers for renewed health to be answered without the use, as means, of all the resources implanted of God within his own body. The "faith-healer" who by implication or directly teaches men to discredit or distrust the physician and the surgeon is as far wrong as the doctor who should think it a matter of no consequence, if his believing Christian patient chose to abandon prayer.

Lutheran Observer: Man looketh upon the outward appearance, but God looketh on the heart, and there may be as complete a spirit of service in the life that fills a home with the sweetness of unselfish deeds as in that of a Shaftsbury laboring for beneficent reforms in Parliament. Other factors than their own volition determine the spheres in which men live and move, but each determines for himself the spirit in which he fills his sphere. Not the largeness of his lot, therefore, but the way he serves in it, is the decisive thing in fixing a man's rank in the kingdom. This is what equalizes us all in opportunity for greatness, that

"All service ranks the same with God—
There is no last nor first."

The closing words of Lord Curzon's address at Birmingham reproduced in the Nineteenth Century Review are worth quoting: "Preserve with faithful attachment the acquisitions of our forefathers, not tabulating them with vulgar pride, but accepting the legacy with reverence, and holding no sacrifice too great to maintain it. Be sure that in our national character, if we can keep it high and undimmed, still lies our national strength. Count it no shame to acknowledge our imperial mission, but, on the contrary, the greatest disgrace to be untrue to it, and even if God no longer thunders from Sinai, and His oracles are sometimes reported dumb, cling humbly but fervently to the belief that so long as we are worthy we may still remain one of the instruments through whom He chooses to speak to mankind." Noble words to be borne in mind by the people of Canada.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

A CASE OF BEFORE AND AFTER.

There was a long silence. She felt relieved; he felt exasperated.

"Why don't you say something?" he asked, snappishly.

There was more silence.

"Why don't you talk?"

"Because I am heart-sick."

"Humph! Two years ago you were love-sick; now you are heart-sick. Getting to be an invalid!"

"No but two years ago it was a year until we were to be married; now it is a year after we were married."

"It makes a difference, does it?"

"It seems so."

"Well, it has been a mighty long year if I may be as frank as you are."

"Not short and sweet, certainly."

"Why didn't you see this before it was too late?"

"I don't know. We both had good eyes and saw enough of one another. You were always coming to see me."

"Yes, and you always seemed to be looking for me."

"True, but I didn't see you."

"Perhaps we turned the light too low in the parlor."

"And perhaps we trusted too much to the light of the moon."

"But why do you say that you did not see me?"

"Because that was the fact. But let us drop the subject; it is not helping matters."

She left the room and an hour later he left the house. He went over on the other side of town to see his Uncle John.

"What is the matter with you?" exclaimed Uncle John. "You look as glum as if you had met the tax collector and a man with a plumber's bill on the way over."

"Plumber's bill, nothing! It is worse than that!"

"Had some money on deposit when the bankers concluded to save the country, did you?"

"No; worse than that."

"Well, what is it, anyhow?"

"I don't know."

"Don't know! Let us see. How long have you been married?"

"About ten years."

"Ten years! I thought it was only about a year ago that we were over there crowding around you and that handsome young woman, wishing you happiness enough to turn a whole country into a paradise."

"It may be only a year by the almanac, but I'm not counting time that way."

"What does she say?"

"She says she did not see me."

"Well, perhaps she didn't. Possibly that nice, smiling, sweet, young man that she saw at the door with a carnation in his buttonhole and a bunch of roses in his hand was not you. The man she married may have been somebody else. Do you come home to her now just as you used to go to see her when your future mother-in-law wished that you would not come so often or stay so long?"

"I—I—I—"

"Oh, don't stammer so; your case must be diagnosed."

"Perhaps; but don't nose around too much in a fellow's domestic affairs."

"But if that is what ails you, what else can we do? Do you go home to your wife real sweet?"

"Not always."

"If things go wrong at the office do you hold in until you get home and then turn your temper loose on your wife?"

"I—I am sometimes a little cross."

"Do you fuss about the dinner because you are still smarting over some little mishap in business?"

"I never thought of it in that way."

"No; you let your tongue loose, and she had to do the thinking."

"Don't be too hard on a fellow, Uncle John."

"I am not hard on you; I am trying to doctor you up. What did you say when she asked you for money?"

"I don't remember."

"No; but she remembered. You asked what she did with that half-dollar that you gave her the week before, didn't you?"

"I may have done so once or twice." "What kind of a spring hat did you buy for her?"

"Money matters were a little close with me and—"

"She didn't complain?"

"No."

"But your looked admiringly at the young woman who had come out fresh and blooming from the millinery flower beds, and you dropped a few remarks about wives not keeping up appearances after marriage."

"I may have done so; I forget."

"But she did not forget. Brides have sensitive memories. And you did a lot of other things which you did not do before marriage, and you left another lot which you had been doing, undone?"

"Oh, I suppose I did; but what of it?"

"Only this: you kept it up until she finally told you that she did not see you before marriage. The young man that she saw come smiling into the house, or jumping to pick up her fallen handkerchief, or spending money for things which she did not need, was not you at all. He was another young man. You were only an alias, a fraud. When you married that young woman you ought to have been prosecuted for getting goods under false pretences. You—"

"Hold on, hold on, Uncle John! Let me get out of here before you have me going over the road to the pen. Give me a year to make restitution and then come over and take Thanksgiving dinner with us, and you will see the happiest couple that ever struck the path together."—John Lewis Lexington, in *The Advance*.

SOLVE THE PROBLEM IF YOU CAN

He was an illiterate cripple and a converted drunkard. He had only one leg, and he was too poor to own a cork leg. He walked with crutches. He stood on the one leg all day in a box factory, nailing boxes. He got home about six o'clock every evening, and, after supper, he visited from home to home in his section of the city, hunting Sunday-school scholars.

Nearly always he found them. On Sunday mornings, he would go by for those who had promised to go with him to his Sunday-school. One Sunday morning he brought nine new pupils—one man, one woman, two big boys, one big girl and four little children. I shook his hand and congratulated him on his new pupils. "Yes, I reckon I did fust rate for one mornin', but I'm a little disappointed. I had fifteen of 'em what promised to come, but the rest of 'em went back on me."

Now here is a simple problem in arithmetic. It is a problem that every man especially ought to work out practically. Here is the problem: If one man with one leg can bring nine new pupils to Sunday-school on one Sunday morning, how many could a man with two legs bring in if he were to really try!—Central Baptist.

THE STRENUOUS LIFE FOR GIRLS.

I am no advocator of a narrower life for women, but of a life which shall be broad enough for her to unfold her own nature. The worst slavery is that which makes a woman pretend to be a man.

The strenuous life for girls is a form of hysteria. It is a functional disorder. It sacrifices strength for spasms. Suppose she is at college, studying. How shall she get the best intellectual results—accuracy of perception, breadth of vision, delicacy of taste, respect for truth? By disregarding the balance of her physical and mental nature, and plunging into an intense pursuit of special knowledge, a fierce competition for marks and honors and prizes? The achievement, whatever it may be, will hardly compensate her (or us) for its probable cost. Poise is more precious than penetration. Learning may be a climb, but wisdom is a growth. The best that we know is the harvest of a quiet mind. The sanity of scholarship depends upon a normal life. The finest woman's college is a college for women. The best girls in it are never imitation boys.

Let her play tennis, golf, handball, basketball—any game that is worth her candles, with jaws clinched, nerves strained, and eyes gleaming for a prize; but let her play it vigorously, freely, happily, first and chiefly for the fun of it, also for the exercise which it gives, and not least for the sake of comradeship—for these three things, and for these only, let a girl play.

It is desirable beyond a question that every girl should be able to earn her living outside of her home, if necessary. The question is whether it is desirable that it should be necessary. I think not. Home-making is the one manufacture in which women will always have the advantage. The woman who makes a home earns her living in the fairest and best way. A living is scant pay for her. She earns happiness and honor. Her price is above rubies. I know of no art that demands as much skill and patience, hard work and happy suggestions, firmness of hand and fineness of touch, as the making of a home. Schools cannot teach it. Genius is not equal to it. It requires inspiration.

It is a long way from such ideals of womanhood as these to the strenuous life—the life that makes a lot of noise but little music. The strenuous life for girls is like martial music for violins. They can play it. But it does not sound well.—Henry Van Dyke, in *Harper's Weekly*.

MY COTTAGE FIRE.

By John Philo Trowbridge.

Let others admire the great open fire
When night winds blow chill o'er the
garth,
But give me the glow of coals dying low,
And only one stick on the hearth.

'Tis then that the room, half-hidden in
gloom,
Seems wondrously sheltered apart,
And memories sweet, on swift-flying feet,
Come back through the door of my
heart.

And I bid them remain, as if seraphim
came,
And we muse in the silence and
gloom,
While the embers decay, and the light
fades away,
And stillness encircles the room.

THE GIFT OF THE NILE.

Economists who study the increased productivity of the earth which is secured through irrigation, when they come to Egypt will ponder on the cotton yield. In the fullest sense that is what future Egyptian irrigation means. The showing of the cotton yield of the Nile regions in values presents a remarkable series of ascending figures. In 1906 the increase in the value of the crop over the previous year was \$30,000,000. Over cropping, boll weevil, and unfavorable conditions of the season from which Egypt is not more exempt than other cotton growing regions, have been balanced by bringing increased areas under cultivation, so that an actual increase of 20,000,000 pounds in the crop of 1907, as compared with 1897, was obtained, the production for those years, a decade apart, being 654,313,000 pounds and 675,000,000 pounds respectively. The area under cotton in 1907 was slightly in excess of 1,500,000 acres and the average yield per acre was 445 pounds. In Lower Egypt forty per cent. of the cultivated area, or 1,260,000 acres, is under cultivation, and all of this section through having perennial irrigation is cotton-bearing. So, by means of the Assouan dam, the engineers have assured the permanency of this source of Egypt's wealth, since cotton can be grown on the same lands two years out of five.

We may conclude that in cotton Egypt has a permanent world market, and for that reason this staple will be cultivated in preference to other crops. The change from the time of Joseph and his captive brethren to the epoch of Lord Cromer and the British Pro-consuls is one from corn to cotton.—(From The West in the Orient—Irrigation: An Old Force Newly Applied, by Charles M. Pepper, in the January Scribner.)

MR. SPURGEON'S ADVENTURE.

Mr. Spurgeon once had a singular adventure. He had been out in the country to preach, and, when travelling back to London, suddenly found that he had lost his railway ticket. A gentleman, the only other occupant of the compartment, noticing that he was fumbling about in his pocket, said: "I hope you have not lost anything, sir?" Mr. Spurgeon thanked him, and told him that it was his ticket that was missing, and that, by a remarkable coincidence, he had neither watch nor money with him. "But," added Mr. Spurgeon, "I am not at all troubled, for I have been on my Master's business, and I am quite sure all will be well. I have had so many interpositions of Divine Providence, in small matters as well as great ones, that I feel as if, whatever happens to me, I am bound to fall on my feet, like the man on the manx penny."

The gentleman seemed interested, and said that no doubt it would be all right. When the collector came to the compartment, he touched his hat to Mr. Spurgeon's travelling companion, who simply said, "All right, William," whereupon the man again saluted and retired.

After he had gone, Mr. Spurgeon said to the gentleman, "It is very strange that the collector did not ask for my ticket."

"No, Mr. Spurgeon," he replied, using his name for the first time, "it is only another illustration of what you told me about the Providence of God watching over you even in little things; I am the general manager of this line, and it was, no doubt, divinely arranged that I should happen to be your companion just when I could be of service to you. I knew you were all right, and it has been a great pleasure to meet you under such happy circumstances.—A. M. B. in the British Weekly.

LEARNING BIBLE FACTS.

I can point to two children, aged eight and ten years, who "call the Sabbath a delight." Their practical knowledge of the English Bible exceeds that of three-fourths of the students in the theological seminaries, so their father affirms; and as he was once a theologian himself, he should know whereof he speaks!

I determined that my children should not be of the large number of those reared in Christian homes who begin with Genesis and go all through the Bible to find a reference in Romans. I knew I would never have any amount of worldly goods to bequeath to them, but I made up my mind to impart to them a knowledge of God's Word that would be of far more value than anything the world could give.

At the very beginning I resolved not to present the study of God's Word to my children as a task or duty. I felt that if they were led to regard it as a privilege my battle was already half won.

Let each child have a Bible of his very own as soon as he can read, and frequently have a contest to see who will be first in finding a given reference. This exercise may be varied by calling for a favorite story or verse. The first one finding it may read it aloud. However, it is a mistake to tell where the passage is found, after the first time.

A good way to teach a Bible story is to conceal the names of the characters as the story is told. It is surprising to see how eagerly the children turn to their Bibles to find the name for themselves. Soon they will wish to tell a story in the same way, to see if the mother can tell the names.

Another favorite exercise is to have the children stand in a line like that of an old-fashioned spelling match. Instead of spelling they are to name the books of the Bible in their order. The player who misses sits down at once. The more the merrier for this game. Persons and places can be learned in the same way. A place is named, and then the children name some person associated with the place. In preparation for this exercise let a list of places familiar to the children be made. They should then be allowed to add to the list as they find others in their own reading.

The geography of Palestine may be made real and interesting in this way: Let two or three breadths of carpet represent the Holy Land, while two strings running parallel form the Jordan River; drawn apart they outline the Sea of Galilee and the Dead Sea. Let the site of Jerusalem be marked by a temple made of building blocks. A small rug or a piece of cloth will serve as a wilderness.

The Sunday school lessons can be taught by indicating thus the places mentioned. The journeys of the lesson characters may be traced, marbles being used for persons. The children's imagination will provide for many interesting little details.—Mrs. J. B. Howard.

NO HANDICAP ACCEPTED.

To be able to rise above serious limitations is a great victory; but a still greater is to refuse to admit that one's limitations are handicaps. So many of us wish to let others know that we are having a hard fight! We are glad when the conversation drifts in the direction where we can naturally talk of our impediments. A recent writer in The Outlook says of Edwin Grasse, the blind violinist, that he "will not allow himself to be advertised as the 'blind violinist,' for he desires no handicap in the race." Let us never forget that many others are having greater difficulties than we, and let us scorn to make allowance for our frailties. We shall best overcome our limitations by refusing to recognize them.

WEIGHED FOUR POUNDS.

WHEN FOUR MONTHS OLD.

Most of the sickness that comes to babies and young children is due to the stomach or bowels being out of condition. It is then that they are cross, peevish and upset the whole household. These are troubles that Baby's Own Tablets always cure promptly. Here is proof: Mrs. J. Stewart, Everton, Ont., says: "My little girl thrived so badly that at the age of four months she weighed four and a half pounds. Her stomach was badly out of order, and although the doctor treated her he did not help her. Then I got Baby's Own Tablets and right from the first they helped her and now she enjoys perfect health." If your little one is ailing try Baby's Own Tablets—always do good; cannot do harm. Sold by medicine dealers or by mail at 25c a box from the Dr. Williams Medicine Co., Brockville, Ont.

BLIND ANIMALS.

Most of our boys and girls are familiar with the saying, "blind as a mole," but, like many other popular sayings, it is incorrect. The English mole has eyes, though they are small ones, and, indeed, it does not need to see much, its life being nearly all passed underground. In America there is a water mole with eyes so tiny that it is difficult to put a human hair into the opening. Still, in Southern Europe there is a species of mole which does not have so much as a suggestion of eyes.

When we come to the reptile family, we discover another mistake, for the blind-worm, a familiar British snake, is not blind, but has quick and clear sight. Snakes which are nearly or even totally blind are, however, found in caverns, and these find their prey—chiefly small insects—by the sense of touch. Fish also exist which have never seen the light of day, and one species, found on the coasts of Great Britain, lives as a parasite upon larger fish, clinging to them by its suckers.

Many people suppose that most caterpillars are blind, their eyes not being noticeable; but, nevertheless, they possess these organs—usually three of them, set in a triangle. We generally find that even those dwelling in the heart of a tree have eyes. Many varieties of beetle, however, are quite blind, and so are multitudes of tropical ants—the "driver" ant, which is one of the most active of his kind, among them.

STORY OF A DOG.

She was wiser than we knew, this dog I shall tell you about, although we had given her credit for being wiser than all other dogs.

She had a bed in the corner of the kitchen, and in it were three little baby dogs.

One morning when I went to make my usual call and inquire after the health of the babies, the bed was empty. I found the little mother in a favorite nook in an upper room, but nowhere could I find the puppies, until after a long search I happened to go near a lounge in the dining room and noticed that two pillows that belonged on it were on the floor, one on top of the other. I raised the top one and there lay three little fat puppies fast asleep.

Don't you see what that meant? Why, I do, as plainly as if I had found a letter saying, "I need a rest but I wanted my babies to keep warm, so I brought them here"; but how she managed the whole thing no one will ever know.—Christian Intelligencer.

Scientists declare that city air contains fourteen times as many microbes as country air.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

The induction of the recently elected elders will take place in Stewarton church next Sabbath morning.

Ottawa Presbytery nominates Rev. Dr. Herridge for the moderatorship of the Synod of Montreal and Ottawa.

Rev. Frederick B. DuVal, D.D., has been nominated by Ottawa Presbytery as moderator of next General Assembly.

The call to Rev. J. W. S. Lowrie, of Prescott, Ohio, from Fitzroy Harbor and Torbolton has been sustained.

Rev. Mr. Eadie and his congregation are to be congratulated on the early prospect of the Hintonburg charge being self supporting.

Rev. Dr. Ramsay, from the committee on augmentation in Ottawa Presbytery, asks for grants as follows: Aylmer, \$175; Aylwin, \$275; Bryson, \$275; Shawville, \$100; Vars, \$250.

Rev. D. M. McLeod, of Ottawa South, convener of the committee on church life and work, presented an admirable report, which was adopted; and a resolution of sympathy with Rev. Mr. Taggart, of Aylwin, who was recently bereaved of his wife, was passed.

Communion was observed in St. Paul's Church last Sunday morning. There were five additions to the membership, two by certificate and three on profession of faith. Dr. Armstrong has left for Toronto and London to attend meetings of the Home Mission Committee and Bible Society.

At the recent meeting of Ottawa Presbytery arrangements were made for the anticipated induction of Rev. Mr. Macdonald to East Gloucester. Rev. Mr. Prittie of Vernon will preside, Rev. Mr. MacNab of Kenmore will preach, Rev. P. W. Anderson will address the people and Rev. D. M. McLeod will address the minister.

Ottawa Presbytery will send the following commissioners to General Assembly at Winnipeg in June next: Revs. Dr. Herridge, Dr. Ramsay, D. M. McLeod, Dr. Armstrong, Geo. Crombie, H. T. Kalem and P. F. Langill, and these elders: Messrs. Wm. Grey, Dr. Thornburn, Hugh Gourley, James Hope, J. R. Reid, Judge MacTavish and George Hay.

At the recent meeting of Ottawa Presbytery the report of French Evangelization was presented by Rev. J. W. H. Milne, convener, and referred to the excellent work being done in the various fields in the bounds; and Rev. Dr. Armstrong reported for the home missions committee, showing that grants totalling about \$2,700 would be required for the various mission fields.

The call to Rev. D. Currie, B.D., of Knox church, Perth, from the Buckingham congregation has been sustained by Ottawa Presbytery, which made provisional arrangements for his induction, provided he accepts the call, as follows: Rev. Mr. Prittie, moderator of the Ottawa Presbytery, to preside; Rev. Dr. Herridge to preach, Rev. Dr. Armstrong to address the minister, and Rev. J. H. Turnbull to address the people.

The committee appointed at last meeting of Ottawa Presbytery to consider the rearrangement of fields reported through Rev. J. H. Turnbull, convener. In connection with the report was a petition from Merivale congregation to be allowed to stand alone. The prayer of the petition was granted to take effect after the 1st of May next, and arrangements made to have the pulpit of Westboro' declared vacant on the first Sabbath in May, the interests of Westboro' to be looked after by the committee, after that date.

The call to Rev. J. A. Macdonald, of Morton, from the congregation of East Gloucester, was sustained and provision arrangements, should he accept, were made by Ottawa Presbytery as follows: Rev. Mr. Prittie, moderator, will preside; Rev. Mr. McNab, of Kenmore, will preach; Rev. P. W. Anderson, of Ottawa, and Rev. D. M. McLeod, of Ottawa South, who will address the minister and the people.

The Boys' Guild of Erskine church are having a series of lectures from Dr. D. A. Whitton on wounds of different kinds and how to treat them. On a recent evening a practical demonstration of how to render first aid to the injured was given, the boys taking the bandages and splints, which the doctor supplied, and under his superintendency fixing up one of their fellows supposed to have been injured. In this way much information is gained likely to prove useful in after years.

The Ladies' Aid Society of Stewarton Church held a most successful supper and concert in the Sunday school room last week. The attendance was large and after tea had been enjoyed during the earlier part of the evening a programme was given to the great gratification of every one present. The Ladies' Aid of this church is in a flourishing condition and has a large membership.

In Ottawa Presbytery Rev. Robert Eadie, of Hintonburg, presented the report of the committee of systematic beneficence, and the following recommendations of the committee were adopted: That the committee on systematic beneficence be empowered to draw up a provision whereby anyone requiring aid in the improvement of the methods of financing church work the committee may be able to appoint men for that purpose, and that some plan of visitation be drawn up so that the congregations in whole or part may be visited and roused to a sense of their duty in missionary work.

The Chinese scholars attending the Stewarton Sunday school, to the number of twenty, were entertained by their teachers last week, and the occasion was one of great interest to all concerned. Besides the twenty there were several guests from Knox and Bank Street Churches, both of which have Chinese scholars on the roll. After refreshments had been served, Rev. W. A. McIlroy, pastor of the church, had a word of welcome for them, and said he was very optimistic as to China's future. Then followed a programme in which a number of the pupils took part most creditably.

The second annual concert under the auspices of the choir of the Glebe Presbyterian Church was held last week, and was attended by an audience which completely filled the church building. Upwards of sixty voices comprised the chorus, and the programme throughout showed careful training and reflected no small measure of credit to the conductor, Mr. W. H. Pearce, the leader of the choir. Every number was rendered with unusual acceptance and was thoroughly appreciated by the hearers. In every particular the concert was one of genuine merit; and the hearty support given it was a source of encouragement to those in charge.

On Sabbath, Rev. Mr. Bright, of Ingersoll, preached two excellent sermons to large congregations in Knox church, Embro. Rev. Mr. Barber preached in Ingersoll.

WESTERN ONTARIO.

Rev. C. H. Cooke, lately of Smith's Falls, has been called to Bradford, Ont.

Rev. J. G. Stuart, of Knox church, London, left last week for Cuba. He will be gone five or six weeks.

Rev. A. H. MacGillivray, of Chatham, preached at the preparatory service in Knox church, Wallaceburg, last Friday evening.

At Stratford Presbytery a committee was appointed to deal with members tardy in their attendance. One minister and an elder will form the committee.

Permission was granted on application of Rev. James Rollins from the session of King street church to hold regular services at the mission on the Hamilton road.

Rev. D. B. Macdonald, St. Catharines, asks to be relieved of his charge because of illness and to be placed on the fund for infirm ministers. The request will be considered later by Hamilton Presbytery.

The following commissioners were appointed to the General Assembly by Hamilton Presbytery: Revs. Dr. Lyle, D. McIntyre, S. W. Fisher, H. Reith, James Anthony, F. D. Roxborough, by rotation, and Rev. Dr. Fletcher and Rev. D. R. Drummond by election. The elders appointed were: Sir Thomas Taylor, Hamilton; Frank Reid, Simcoe; George Rutherford and David Fraser, Hamilton, and Robert J. Queen, Kirkwall.

PRESBYTERY OF GLENGARRY.

There was a large attendance of members when Presbytery met in Cornwall on the 3rd inst., with Rev. Dr. Harkness as moderator. The resignation of Rev. T. G. Thomson, which he had tendered some two months ago, had been laid on the table till this meeting. Messrs. A. McInnis, A. N. Cheney and John Sutherland were heard as commissioners from the congregation of Vankleek Hill, after which Mr. Thomson expressed his adherence to the resignation. Accordingly it was unanimously agreed to accept it, the same to take effect on the last Sabbath of April. Rev. Allan Morrison of Kirkhill was appointed interim moderator of the vacancy.

Interesting reports were submitted by the various standing committees. The report from Gravel Hill was specially encouraging. The statistics showed that Glengarry Presbytery, with 5,106 members, had given \$17,127 to missions, and \$64,645 to all purposes, during 1907. These are the highest amounts ever given in one year by this presbytery. Rev. J. Matheson was chosen to convey the Presbytery's greetings to the W. F. M. S. convention in June next.

Rev. Dr. Duval, of Winnipeg, was nominated as moderator for the next General Assembly, and Rev. D. Strachan of Brockville as moderator of Synod of Montreal and Ottawa. The remit re travelling expenses of commissioners was approved. Presbytery will meet in Alexandria on the first Tuesday in July at 11 a.m. D. MacLaren, clerk.

The six new elders recently elected in Zion church, Carleton Place, were ordained and inducted before a large congregation. Those chosen were: A. C. Brown, D. Munro, F. McEwen, W. H. Allen, Thos. McCaw and Wm. Turner.

St. Andrew's church, Kingston, has decided to purchase a chime of bells for its tower. The sum of \$1,700 has been lying in the bank for some years for that purpose. Enough will be added to this amount to make the purchase.

OWEN SOUND PRESBYTERY.

At the March meeting of Owen Sound Presbytery, among other important items of business, St. Paul's, Brooke and Cruickshank, a mission for two years, on the western suburb of Owen Sound, was granted the status of an augmented charge, with Rev. G. A. Woodside, Owen Sound, as interim moderator.

Desboro, Williamsford and Holland Centre, another mission group, becomes a self-sustaining charge, with Rev. J. A. Black, Massie, as interim moderator.

Shallow Lake charge has called Rev. Wallace Johnston, whose induction is set for March 16th. The charge has been not quite four months vacant.

Remits from Assembly were carefully considered. The plan recommended to Assembly for appointment of standing committees was approved, with modifications, of which the following are the principal. The Assembly annually to appoint a convener, only, and each synod to appoint two members, thus making a committee of seventeen. This committee to meet at the place of meeting of the Assembly, and long enough before to have its draft of standing committees ready for presentation, in print, at opening of Assembly.

It was agreed to approve the placing of ordained assistant pastors, appointed for one year or longer, on rolls of Presbytery. Also, to preserve balance of pastors and elders on rolls, it is recommended that all congregations of 800 members and over be entitled to send an additional elder as representative to all church courts.

In re travelling expenses of commissioners to Assembly, it is recommended that the fare of all commissioners be paid to a point within 500 miles of place Assembly meets, and that a sufficient rate per communicant be levied through Presbyteries, from year to year, to provide necessary funds. Presbyteries so disposed may pay fare of their commissioners from their homes to the 500 mile point.

Rev. W. W. McLaren, Birle, Man., was nominated to the vacant chair of Church History in Pine Hill, Halifax.

Standing committees of Presbytery were appointed for the year ensuing after the meeting of Assembly. This was done to permit of the publication of the names of conveners in the appendix to minutes of Assembly.

Mr. Woodside, of Division street church, Owen Sound, was appointed moderator for ensuing year. Mr. Woodside has "made good" in Presbytery, as well as in his congregation and the town.

In the discussion of Church Union in Hamilton Presbytery, Dr. Lyle urged that Church Union would do away with sectional feeling and the lack of charity that existed and promote the spreading of the Gospel. He also claimed that the Church was not doing what it should in the way of paying stipends to some of its ministers, some of whom were scarcely able to keep out of debt on what they received. Rev. Dr. Smith was opposed to Church Union, claiming that it would promote bad feeling, and that it would do away with the advantages that existed. He also felt that it would mean the sacrifice of many of the traditions of the Presbyterian Church, and intimated that he would introduce a resolution against organic union of the churches. Rev. J. D. Cunningham and Rev. John Muir thought there would have to be spiritual union before there could be organic union. Other members took part in the debate, and a resolution to the following effect was carried by a majority of one: That members of Presbytery are convinced that organic union of the Evangelical churches in Canada is desirable, but that in order to maintain peace in the Church of their fathers, and to further its best interests, no union should be contemplated unless it would be acceptable to all the congregations.

MONTREAL PRESBYTERY.

The Rev. W. D. Reid, B.D., moderator, presided over a large attendance at the quarterly meeting of the Presbytery of Montreal, which met in Knox Church.

The Rev. Dr. Campbell submitted a motion to the effect that the Presbytery endorse the plan put forth by the Governor-General for making the battle-fields of Quebec into a national park, which met with hearty approval.

Dr. Barclay read a letter which had been received from Dr. Carmichael, the Bishop of the Diocese, asking that a deputation be appointed to join with the Anglicans in the endeavor to secure a Protestant female jail. A committee was appointed to consider the matter and report later.

The Rev. W. D. Reid announced that Mr. Budge, of the Y. M. C. A., had called a meeting for to-morrow, to consider what steps should be taken in regard to meeting immigrants arriving during the coming season. Mr. Budge had asked him, he said, to mention the matter to the Presbytery, and suggest the appointment of a delegate to attend the meeting. Other denominations were doing this, the idea being that economy and effectiveness might be secured by all the denominations uniting forces and appointing one man to meet all immigrants and allot them to the different denominations, as well as help them in being placed in situations. The moderator and the clerk (the Rev. James Paterson) were appointed a deputation to attend the meeting.

Principal Scrimger presented the report of the committee on Sunday schools, which showed that steady progress was being made in all departments. The total number of schools in the Presbytery was 101, while there were 1,086 teachers, 8,674 scholars enrolled, 6,206 in average attendance, 571 on the cradle roll, and 269 in the home department. The total amount of contributions was \$10,501. As compared with five years ago, the figures for the past year showed an increase of 107 teachers, 474 scholars, 390 in average attendance, 92 in the home department, and an increase of \$3,533 in total contributions. These increases were not large, but they showed that in spite of diverse influences the schools were more than holding their own, the losses in the country districts being more than made up in the city. There were 16 Chinese Presbyterian schools in the city, with an average of 290 scholars and 270 teachers. The contributions of these schools for the year were \$961, the great bulk of which was given for missions. The increased head-tax was evidently reducing the number of Chinese finding their way to the city, but among those remaining in the schools, the interest in mission work among their own countrymen had evidently deepened. The number of scholars making a profession of faith during the year was 417—a good congregation in themselves. The committee made the following recommendations: (1) That the Presbytery take steps to secure the organization of all schools obliged to close in the winter months as home departments. (2) That the use of the teacher training handbooks in Bible classes be improved and encouraged as constituting a valuable advanced course, and that members of these classes be advised to take the examination for diplomas. (3) That pastors be again urged to keep in close touch with the schools by visiting, by persuading parents to send their children, and by impressing on scholars the duty of a personal decision for Christ and a public confession of faith in some way or other before the regular communion service. (4) That a Sunday school field secretary be appointed as soon as the necessary financial arrangements can be made, and apply to the General Assembly committee for such grant as may be necessary. The report was confirmed and all the recommendations adopted, Mr. Walter Paul,

who heartily supported the last recommendation, remarking that in the Presbytery itself there was sufficient work to employ the whole time of a diligent secretary.

The report from the committee on Young People's Societies stated: Your committee think that a great deal should be left to the judgment of each individual society and congregation as regards this matter. On three points, however, your committee think that strong suggestions should be made to the various societies; namely, that mission classes should be formed wherever possible; that the funds raised should pass through the ordinary financial channels of the church, unless in very exceptional circumstances, and that the constitution of each society should, fundamentally, be a spiritual one. If these three suggestions be urged, then your committee consider that each society of young people may be safely left, under the guidance of the session, to work out its own work.

Your committee rejoice that so much good work is being done by our young people's societies, that the sick are being visited, the poor cared for, and strangers welcomed and brought into the church; that much money is being raised by our young people for the schemes of the church, and that so many are engaged in studying the Bible and missions. Your committee are only sorry that so many sessions seem not to avail themselves of this source of power in the church. And they urge the members of Presbytery to consider whether it would not be possible to have a young people's society in every congregation of the church.

Your committee arranged for the visitation of as many as possible of the young people's societies by members of Presbytery during the winter, and they desire to express their thanks to these gentlemen for undertaking this work. They would especially mention the help of Principal Scrimger, of Professor Mackenzie, and Professor Frazer. The committee are fully possessed of the good work which was done by these gentlemen; they only regret that this work could not be carried on more fully and systematically.

The following are the recommendations of the committee:

1. That, if possible, each session within the bounds should consider carefully the advantage of uniting their young people into a society to work for Christ and the Church.
2. That all young people's societies be urged to send in reports to the convener.
3. That all societies be urged to donate the funds they allocate through the ordinary financial channels of the church.
4. That, whilst the utmost freedom be given to each society in choosing its own line of work, its constitution be fundamentally a spiritual one, and that, wherever possible, the General Assembly's Course of Study on Missions be adopted.

Rev. T. A. Watson, B.D., of Thamesford, has been elected Moderator of London Presbytery.

A Young People's Guild has been organized in Chalmers Church, Fiesherston, with officers as follows: Honorary President, Rev. G. C. Little; President, Mr. Charles Stewart; 1st Vice-President, Miss Mabel Thistlewaite; 2nd Vice-President, Mrs. F. Tucker; Secretary, Miss Celia Van Dusen; Treasurer, Mr. Cecil Legate; Devotional Committee, Miss Binnie, Miss Bella Loucks, Mrs. Tucker, Mrs. Williams; Social Committee, Mrs. Hastic, Mrs. Wright, Mrs. Smith, Mrs. Beutham.

The church choir of Dulverton, Somerset, have gone out on strike rather than adopt antiphony singing.

HEALTH AND HOME HINTS.

Verdigris on metal can be removed by rubbing it with liquid ammonia. Put a little saltpetre in the water used for cut flowers, for it will make them last much longer.

A piece of lime or charcoal in the new refrigerator will prevent the "new" odor and taste from clinging to eatables.

There is no better pudding-cloth than a piece of cheese cloth. This material being coarse does not retain the grease, and is easily cleaned.

Scalloped Cheese.—Remove the crust from four or five slices of bread and butter. Arrange in a buttered baking pan and sprinkle with some good sharp cheese. Beat four eggs, add three cups of new milk and season with salt and pepper. Pour the mixture over the bread and bake in a hot oven.

Mulligatawny Soup.—Cut three small onions, a carrot, a turnip and a head of celery into two quarts of cold stock, bring to boiling, then let it simmer half an hour. Beat smoothly two tablespoons of flour with a little cooled liquid, stir into the soup and boil three minutes. Strain through a coarse sieve; serve with it boiled rice in a separate dish.

All vases and ornaments should be dusted carefully, particularly those with rough surfaces, as the dust is apt to get into the crevices, and, once in, it is very difficult to dislodge. For the latter work a stiff tooth-brush will be found to do the work as well as wished, and ought always to be kept for this purpose.

Steamed Oysters on Toast: Drain and wash the oysters. Put them with their liquor into saucapan and cook until the oysters are plump, shaking the pan frequently to prevent burning; drain off the liquor, season with pepper, salt and small pieces of butter. Serve on nicely browned slices of toast.

Chicken Broth.—Cut up a large old fowl; put it in a gallon of water with one blade of mace, ten white pepper corns, one onion; simmer till the broth is half reduced; then heat a quarter of an ounce of sweet almonds and boil them in the broth; strain, and when cold remove the fat; serve warm with a little dry toast.

A Lemon Pudding.—May be quickly made by taking three tablespoonfuls of corn starch mixed with a little cold water. Pour boiling water into this, stirring until thick. Add one cup of white sugar, juice and pulp of two lemons, and the yolks of two eggs, and bake about half an hour. Beat up the whites and sweeten; brown in the oven.

Fig Pudding: Ingredients—A quarter of a loaf of stale bread (crusts will do), two ounces of butter, quarter of a pound of dried figs, two tablespoonfuls of Demerara sugar, one egg (well beaten), one gill of milk, and a small teaspoonful of salt. Method—Break the bread into pieces and pour over it sufficient boiling water to soften it. When soaked, drain off the water, beat up the bread with the butter, and add the figs, which should be cut into small pieces; put in the sugar and salt, and beat all together well with the egg and milk. Pour the whole into a buttered basin, put some white paper on the top, then tie on the pudding cloth securely, and boil for two and a half or three hours. This will be found both appetizing and economical.

The Maritime Baptist: The habit of magnifying trifles into great and serious things is always dangerous and often destructive. It prevents fairness and calmness in dealing with affairs and people and sometimes causes great injustice and suffering. To be absolutely fair with everything and everybody should be the high purpose of every man. Did we bring ourselves under the golden rule there would be an end of the exaggeration and unfairness which too much prevail.

SPARKLES.

Note the distinction clearly,
And let the words be heeded;
A genius, my son, is merely
A crank who has succeeded.

"They tell me that poor Jolly is a victim of his own good fellowship."
"That's so. He lost his own health in drinking other people's."

Glams from a recent examination in a Western school:
"Define fathom, and form a sentence with it."

"A fathom is six feet deep. A fly has fathom."

"I hear that your husband is critically ill, Mrs. Tiff," said Mr. Gummery.

"Yes, he is. He criticizes the doctor, and he criticizes the nurse, and he criticizes me. Oh, he's critically ill, all right."

Marion, who had been taught to report her misdeeds promptly, came to her mother one day, sobbing penitently.

"Mother, I—I broke a brick in the fire place."

"Well, that is not very hard to remedy. But how on earth did you do it, child?"

"I pounded it with father's watch."

Mother (to future son-in-law)—I may tell you that, though my daughter is well educated, she cannot cook."

Future son-in-law—That doesn't matter much, so long as she doesn't try.

Mr. Stubb (with illustrated weekly)—Martha, here is a picture entitled "Docking an Ocean Greyhound."

Mrs. Stubb (flaring up)—I just don't want to see it. I think there should be a law against clipping off a poor dog's tail.

"Jimmie," said the merchant, solemnly, at the eleventh hour, "we have forgotten to get a fresh supply of stamps."

And the office boy, in his excitement, responded with "Goodness, sir, so we have! If we ain't a couple of blunder-headed idiots!"

Two Highland farmers met on their way to church. "Man," said Donald, "I was wonderin' what you will be askin' for you bit sheep over at yon steadin'?" "Man," replied Dougal, "I was thinkin' I wad be wantin' fifty shullin's for that sheep." "I will tak' it at that," said Donald; "but, och, man, Dougal, I am awful surprised at you doin' business on the Sawbath." "Business!" exclaimed Dougal. "Man, sellin' a sheep like that for fifty shullin's is not business at all; it's just charity!"

THE OBEDIENT BOY.

A little boy was sailing a boat with a playmate a good deal larger than he was.

The boat had sailed a good way out in the pond, and the big boy said: "Go in, Jim, and get her. It isn't over your ankles, and I've been in every time."

"I daren't," said Jim. "I'll carry her all the way home for you, but I can't go in there; she told me I musn't dare to."

"Who's she?"
"My mother," replied Jim, rather softly.

"Your mother! Why, I thought she was dead," said the big boy.

"That was before she died. Eddie and I used to come here and sail our boats, and she never let us come unless we had strings enough to haul in with. I ain't afraid; you know I'm not; only she did not want me to, and I can't do it."

Wasn't that a beautiful spirit that made little Jim obedient to his mother even after she was dead?

BRIGHT EYES,
ROSY CHEEKS

Every Girl Can Have Them by Keeping Her Blood Rich and Red With Dr. Williams' Pink Pills.

In the early days of her womanhood every girl—no matter what her station in life—should be bright, active, cheerful and happy. Her steps should be light, her eye bright and her cheeks rosy with the glow of health. But the reverse is the condition of thousands of young girls throughout Canada. They drag along, always tired, suffer from headaches, breathless and with palpitating heart after slight exercise, so that merely to go upstairs is exhausting. This is the condition doctors call anaemia, which means weak, watery blood. In this condition Dr. Williams' Pink Pills is the only safe and reliable medicine. These pills actually make the new, rich, red blood which can alone give health and strength, and thus make weak, listless, pale-faced girls bright, active and strong. Miss Albina St. Andre, Joliette, Que., says:—"I am more grateful than I can say for the benefit I have found in the use of Dr. Williams' Pink Pills. I was weak, run down and very miserable. I suffered from nerve pains in my back and chest, had a bad cough; no appetite and would lay awake most of the night, and what sleep I did get did not refresh me. I tried several remedies but they did not help me, and I, as well as my friends, feared I was going into a decline. At this stage a friend who came to see me strongly urged me to try Dr. Williams' Pink Pills, and providentially I acted upon the advice. After using a few boxes my appetite improved and I began to sleep much better at night. This greatly cheered me and I continued taking the pills for some time longer, when the change in my condition was really marvellous. I was feeling as well as I ever had done. I could sleep soundly at night; the pains and cough had disappeared and I felt an altogether different girl. I am so grateful for what Dr. Williams' Pink Pills have done for me that I cheerfully give you permission to publish this in the hope that it may point the way to health to some other weak and despondent girl."

Dr. Williams' Pink Pills are good for all diseases due to weak, watery blood. That is why this medicine cures rheumatism, indigestion, neuralgia, St. Vitus dance, partial paralysis, and the aches, backaches and headaches caused by the troubles women alone suffer from. You can get these pills from any medicine dealer or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

The experiment of introducing the Young Men's Christian Association into Russia has been so successful at St. Petersburg that an annual grant of 5,000 rubles has been made by the government for its support. Representatives of the Russian government on the invitation of Count Obolenski, one of the leaders and directors of the association, were induced to examine its work, and their recommendation to the minister of finance resulted in the grant of 5,000 rubles.

Sergt. David McBroom, of the old 93rd Highlanders, died at Girvan on Sunday, in his eighty-second year. He served under Sir Colia Campbell in the Crimean war, and was one of the "Thin Red Line" who faced the Russian charge at Balaclava.

Life is a mixture of good and bad, and the preponderance of either makes up character.



Department of Railways and Canals, Canada

TRENT CANAL

ONTARIO-RICE LAKE DIVISION

SECTION NO. 3

NOTICE TO CONTRACTORS

SEALED TENDERS, addressed to the undersigned, and endorsed, "Tender for Trent Canal," will be received until 10 o'clock on Thursday, March 12th, 1908, for the works connected with the construction of Section No. 3, Ontario-Rice Lake Division of the Canal.

Plans, specifications, and the form of the contract to be entered into can be seen on and after the 5th February, 1908, at the office of the Chief Engineer of the Department of Railways and Canals, Ottawa; at the office of the Superintending Engineer, Trent Canal, Peterboro', Ont., and at the office of Mr. J. E. Brophy, Division Engineer, Trenton, Ont., at which places forms of tender may be obtained.

Parties tendering will be required to accept the fair wages schedule prepared or to be prepared by the Department of Labor, which schedule will form part of the contract.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and in the case of the firms, unless there are attached the actual signatures, the nature of the occupation, and place of residence of each member of the firm.

An accepted bank cheque for the sum of \$10,000 must accompany each tender, which sum will be forfeited if the party tendering declines entering into contract for the work at the rates stated in the offer submitted.

The cheque thus sent in will be returned to the respective contractors whose tenders are not accepted.

The advertisement dated the 15th January, 1908, is hereby cancelled.

The lowest or any tender not necessarily accepted.

By Order,

L. K. JONES,
Secretary.

Department of Railways & Canals,
Ottawa, Feb. 3rd, 1908.

Newspapers inserting this advertisement without authority from the department will not be paid for it.

New York and Ottawa Line

Trains Leave Central Station 7.50 a.m. and 4.35 p.m.

And arrive at the following Stations Daily except Sunday:--

8.50 a.m.	Finch	5.47 p.m.
9.33 a.m.	Cornwall	6.24 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.20 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
6.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.00 p.m.	Buffalo	8.35 a.m.

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

Ticket Office, 56 Sparks St., and Central Station. Phone 13 or 1180.

TOOKE'S SHIRTS

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

R. J. TOOKE,

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

MONTREAL

PRESBYTERIAN BROTHERHOOD

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

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

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

Herald and Presbyter.

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KOOTENAY FRUITLANDS

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

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L'AUROR (THE DAWN)

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

ONE DOLLAR A YEAR

REV. S. RONDEAU, MANAGING EDITOR,
17 BLEURY STREET, MONTREAL
In the U.S. \$1.35; sent in Montreal, by mail \$1.50

PRESBYTERY MEETINGS

Synod of Montreal and Ottawa.

Quebec, Quebec.
Montreal, Montreal, 5th March.
Glengarry, Lancaster, 5th Nov.
Ottawa, Ottawa.
Lan. and Renfrew, Smith's Falls, 17th Feb., 3.30.
Brockville, Prescott.

Synod of Toronto and Kingston.

Kingston.
Peterboro', Colborne, 30th Dec.
Lindsay.
Toronto, Toronto, Monthly, 1st Tues.
Whitby, Brooklin, 15th Jan, 10 a.m.
Orangeville.

North Bay, Magnetawan.
Algoma, S., Richard's Bldg.
Owen Sound, O. Sd., 3rd Dec., 10 a.m.
Saugeen, Drayton.
Guelph, Knox Ch., Guelph, 21st Jan., 10.30 a.m.

Synod of Hamilton and London.

Hamilton, Knox Ch., Hamilton, 7th Jan., 10 a.m.
Paris, Brantford, 14th Jan., 10.30.
London, First Ch., London, 3rd Dec., 10.30.
Chatham, Chatham.
Huron, Clinton.
Maitland, Teeswater.
Bruce, Paisley.

Synod of the Maritime Provinces

Sydney, Sydney.
Inverness.
F. E. Island, Charlottetown.
Pictou, New Glasgow.
Wallace.
Truro, Truro, 18th Dec., 10 a.m.
Halifax.
Lun. and Yar.
St. John.
Miramichi, Bathurst.

Synod of Manitoba.

Superior.
Winnipeg, College, 2nd Tues., bimbo
Rock Lake.
Glenboro', Cyprus River.
Portage-la-P.
Dauphin.
Brandon.
Melita.
Minnedosa.

Synod of Saskatchewan.

Yorkton.
Regina.
Qu'Appelle, Abernethy, Sept.
Prince Albert, at Saskatoon.
Battleford.

Synod of Alberta.

Arcole, Arcole, Sept.
Calgary.
Edmonton.
Red Deer.
Macleod, March.

Synod of British Columbia.

Kamloops.
Kootenay.
Westminster.
Victoria, Victoria.

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PENITENTIARY SUPPLIES

SEALED TENDERS, addressed "Inspectors of Penitentiaries, Ottawa," and endorsed "Tenders for Supplies," will be received until Monday, 16th March, inclusive, from parties desirous of contracting for supplies, for the fiscal year 1908-1909, for the following institutions, namely:—

Kingston Penitentiary,
St. Vincent de Paul Penitentiary
Dorchester Penitentiary,
Manitoba Penitentiary,
British Columbia Penitentiary,
Alberta Penitentiary, Edmonton
Alta.

Separate tenders will be received for each of the following classes of supplies:—

- | | |
|----------------|----------------------|
| 1. Coal. | 9. Groceries. |
| 2. Coal Oil. | 10. Hardware. |
| 3. Cordwood. | 11. Leather. |
| 4. Drugs. | 12. Milk. |
| 5. Dry Goods. | 13. Oils and Paints. |
| 6. Forage. | 14. Pork and Bacon. |
| 7. Fresh Fish. | 15. Sole Leather. |
| 8. Fresh Meat. | 16. Tinware. |

Details of information as to form of contract together with forms of tender will be furnished on application to the Wardens.

All supplies are subject to the approval of the Warden.

DOUGLAS STEWART,
GEO. W. DAWSON,
Inspectors of Penitentiaries,
Department of Justice,
Ottawa, February 14, 1908.

RIDEAU CANAL NOTICE TO CONTRACTORS

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Timber," will be received up to 16 o'clock on Friday, the 20th March, 1908, for the supply and delivery of British Columbia or Douglas Fir Timber required for the Rideau Canal.

Specifications and Bills of Timber can be obtained at the office of the Superintending Engineer of the Rideau Canal, Canadian Building, Slater Street, Ottawa, on and after Monday, the 17th February, 1908.

An accepted bank cheque for the sum of \$400.00, made payable to the order of the Minister of Railways and Canals, must accompany each tender, which sum will be forfeited if the party tendering declines entering into contract for the work at the rates stated in the offer submitted.

The cheque thus sent in will be returned to the respective contractors whose tenders are not accepted.

By Order,
L. K. JONES,
Secretary.
Department of Railways and
Canals,
Ottawa, February 12th, 1908.

Newspapers inserting this advertisement without authority from the Department will not be paid for it.

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New glass jar with sprinkler stopper, 1s. nett

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Scotch Tweed Skirts

21- IN STOCK SIZES CARRIAGE PAID IN THE U.K. 21-

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Capital Paid up	2,500,000
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Synopsis of Canadian North- West.

HOMESTEAD REGULATIONS

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

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

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

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

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

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

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

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

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

W. W. CORY,
Deputy of the Minister of the Interior.

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

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The Perfect Communion Wine.

Cases, 12 Quarts, \$4.50

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