

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA WEDNESDAY, APRIL 27, 1910.

Single Copies, 5 cents.

## Sensibility

BY ROBERT BURNS

Sensibility how charming,  
Thou, my friend canst truly tell;  
But distress with horrors arming  
Thou alas! hast. known too well!

Fairest flower, behold the lily  
Blooming in the sunny ray;  
Let the blast sweep o'er the valley,  
See, it prostrates in the clay!

Hear the woodlark charm the forest,  
Telling o'er his little joys;  
But alas! a prey the surest  
To each pirate of the skies!

Dearly bought the hidden treasure  
Finer feelings can bestow;  
Chords that vibrate sweetest pleasure  
Thrill the deepest notes of woe."

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## MARRIAGES.

At the Church of the Nativity, East Cornwall, on April 12, 1910, by the Rev. A. J. MacMillan, Lizzie, daughter of the late D. J. Derueche, of Cornwall, to Fred F. Farmer, of Hawkesbury.

At Knox church manse, Hamilton, on April 14, 1910, by Rev. John Neil, Elizabeth Anderson to Emanuel Banks.

On Thursday, April 14, 1910, at 33 Bloor street east, by the Rev. John Neil, William Alexander Macdonald, M. D., Windor, to Annie Elizabeth Goodchild, only daughter of Mr. and Mrs. Joseph Goodchild, Craigleith, Ont.

At the residence of the bride's mother, 127 Irwin avenue, Westmount, on April 14, 1910, by the Rev. W. J. Clark, D.D., Emma Clare Liddell, eldest daughter of the late Wm. Liddell, to William Robertson, of Philadelphia.

On April 16, 1910, at 27 Oriole road, Toronto, by the Rev. Dr. John Neil, Edward J. Huffman, of Strassburg, Sask., to Nettie Craig, eldest daughter of Mr. and Mrs. Wm. G. Murray, Toronto.

At the manse, Oshawa, by Rev. J. C. MacGregor, B.A., on Wednesday, April 6, 1910, William Nelson Kluey, of Severn Bridge, to Miss Eliza L., daughter of Mr. William Boyd, Kilworthy.

At the residence of the bride's father, Colborne street, on Wednesday, April 6, 1910, by the Rev. J. J. Ferguson, George Rapley, manager of the Traders Bank, to Miss Nellie Irene, only daughter of Mr. Charles McPherson, all of Orillia.

At the manse, Oshawa, by Rev. T. Hodges, B.A., Mr. John A. Macdonald Gunn and Miss Annie Maria Thompson, both of Oshawa.

At St. Andrew's manse, Perth, by the Rev. J. M. MacAllister, uncle of the bride, on Wednesday, April 20, Walter L. McKee, of the Wallace Bell Co., Montreal, to Ethel Naismith, eldest daughter of the Rev. A. H. Scott of St. Andrew's church, Perth.

At First Presbyterian church, London, Ont., on April 9, 1910, by the Rev. John Gibson, Inkster, Dr. John Gerald Fitzgerald, of Toronto, to Edna Mary, daughter of Mr. Charles Weston Leonard.

On March 24, 1910, at Detroit, Mich., by Rev. H. Barber, Miss Grace Spencer to Wm. McL. Wilkie, C.E., son of Rev. Dr. Wilkie, Jhans, India.

At St. Andrew's church, Killaloe, Ont., on April 11, 1910, Peter Morris, G. T. H. station agent at Killaloe, son of Michael Morris, formerly of Lochiel, to Miss Catharine Donovan, formerly of Greenfield, all now of Killaloe.

At the residence of the bride's parents, Mr. and Mrs. W. Wiseman, of Belton, on April 6, by Rev. A. E. Hannason, Miss Maggie M. Wiseman to Mr. John A. Elgie, son of ex-Reeve Elgie, of West Nisourli.

At the manse, Jarvis, on April 12, 1910, by Rev. D. M. Buchanan, B.A., J. S. Bone, V.S., of Hagersville, to Miss Ruth Stadder, of Hagersville.

## DEATHS.

At St. Elmo, Glengarry, on March 14, John D. McGregor, aged 91 years.

On April 6, 1910, at 39 Dunn avenue, Parkdale, Helen Shewan, beloved wife of George Smith. Deeply regretted.

At Orillia, on April 17, 1910, Peter McNabb, aged 74 years.

At Hamilton, on Thursday afternoon, April 21, 1910, Andrew Leitch, aged 62 years.

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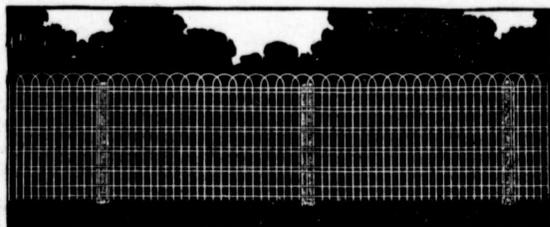
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## NOTE AND COMMENT

The Carnegie Steel Company has issued orders to its thirty-five thousand men that henceforth there will be no more Sunday work, except in the case of emergencies. The officers of the company recognize the wisdom of a day of rest.

Any land is the land of opportunity for the boy who has the real stuff in him. In the new Parliament elected by conservative Great Britain there are more than forty members who had their start in humble homes where the question of daily bread was an ever-present problem.

Where life is the hardest is where the best equipped and most beautiful churches should be, is an opinion recently expressed by the Rev. Dr. Howard Duffield, pastor of the "old" First Presbyterian church, Fifth avenue, Eleventh to Twelfth street. And this seems to be the sentiment that is recently taking possession of church leaders of New York city, including representatives of every denomination.

A railway tunnel or series of tunnels through the Andes was formally opened April 5th, with the passage of a train conveying commissioners and other representatives of Chile and Argentina, the two countries which are brought into commercial connection by the tunnel. The construction of the tunnels, which are 11 miles long and at the highest station 10,500 feet above the sea level, is one of the greatest feats of modern engineering. By means of the tunnel direct communication is opened between Valparaiso and Buenos Ayres.

The question "Can a cyclist be a Christian?" reminds a London correspondent of one of the witticisms of the late Rev. C. H. Spurgeon. A man who was learning the cornet became converted, and wrote to Mr. Spurgeon asking if he should still continue to learn the cornet now that he had become a Christian. Mr. Spurgeon replied that he saw no harm in it whatever; on the contrary, he urged the convert to consecrate his cornet and his talents to God's service; but he added, "One thing I am very sure of, your next door neighbor cannot be a Christian."

Among the most useful of the many ways in which science is teaching us to transform the world is the choice of vegetable forms which are capable of resisting diseases that practically sweep some varieties out of existence. At present hope is entertained in France of replacing the native chestnut, which has been destroyed in many parts of the country by a disease of the roots, with a Japanese variety. Experiments were first made with

American chestnuts, but they soon fell victims to the disease. The Japanese trees, on the other hand, give promise of proving immune.

Let it be set down as an undeniable fact that there is less violation of the liquor laws in dry territory than in wet. The fewer saloonkeepers and the fewer saloons the fewer opportunities. The way to put a stop to gambling is to shut up the gambling dens. It would be a great impediment to the sale of dry goods if the dry goods stores should all be closed by law. We would consider it a great blow to popular education should the schoolhouses all be destroyed. If we wish to stop drunkenness, carousing and the demoralization of the young and the ignorant let us shut up the saloons, and keep them shut.

Local option has made amazing progress in Quebec. There, as in some other places, servility to the liquor interest is the attitude that is expected by the opponents of temperance. The Montreal Witness in comments on a recent contest as follows: "All praise is due to Father Choquette and all the good people who fought the prohibition battle at Lake Megantic, and every congratulation is due them on a victory of a hundred and sixty votes to one. Looked at from without we should assume that one of the principal contributors to the victory was the servile course of the local newspaper, which denounced the reformers and defended the liquor business in a way that might well disgust everybody. Its articles were a fair example of the insensate writhings with which the liquor interest is suffering its defeat in many parts of this continent."

The very heart of the temperance reform, writes Dr. Hillis, is this principle: Those strong and well-poised persons who will never be injured by the use of wine owe something to the weak ones who will be destroyed thereby. When for three generations a family uses liquor in excess, nature registers the deterioration. His biographer tells us that the first Webster represented colossal strength and sobriety. This giant had a son, Daniel, who represented colossal strength and moderate drinking, while his son represented erratic strength, and his grandson represented one who made the amusements of his ancestors to be his occupation. Often ancestry explains those who are born with soft nerve and flabby brain, and, like the reed, bow before the wind of temptation. And the strong owe them sympathy, shelter and protection.—Selected.

The Christian Advocate published in a recent number the statistics of the Protestant churches within the bounds of Greater New York, from which we learn that the Episcopalians there number 90,816, while the denomination which comes nearest after them is the Presbyterian—a distant second with 49,437. But the figures also show that the 90,000 Episcopalians only give \$84,687 to foreign missions, while the less than 50,000 Presbyterians contribute \$144,461. In other words, the Episcopalians give a little less than \$1 per member, while the Presbyterians give almost \$3. In home missions also the Presbyterians are far in advance of all the other churches. To this it should be added that the "miscellaneous" gifts—undenominational—of the Presbyterians in New York greatly exceeds the gifts they contribute to even the best supported of their denominational boards. It may be doubted whether the vast endowment which Trinity has so long possessed has not somewhat weakened the fibre of New York Episcopalianism while it has swelled its numbers.

In refutation of the charge that Christian faith is waning, and for the

encouragement of believers and their establishment in the faith, we reproduce the following from The Interior. Professor Drews of the University of Berlin by delivering recently a radical lecture in which he maintained that there never was such an historical character as Jesus of Nazareth, evoked the most remarkable religious demonstration that the capital of Germany has seen in many years. As a protest against the utterance of Professor Drews, the leaders of the Prussian church arranged a Sabbath afternoon mass meeting in the winter circus. The capacity of this hippodrome is 5,000, which was supposed to be sufficient for the audience likely to attend, but not less than 20,000 people appeared to take part in the demonstration. In consequence the overflow meeting in the streets outside was three times the size of the main assemblage inside the hall. Impassioned impromptu speeches kindled an amazing enthusiasm in the street crowd. Singing "Ein Feste Burg ist Unser Gott," the vast mass of people marched across the river to Berlin's great royal church, the "Dom," and petitioned the authorities to let them hold a meeting within that lofty cathedral. The request was immediately granted, and the building was filled in five minutes. Even then 10,000 people were left waiting in the street. The imperial chaplain, Dr. Dryander, appeared in the pulpit and preached an extempore sermon in which he thanked God and congratulated the church that Christian faith is not waning. All Christian workers in Germany have taken new courage from this unexpected outburst of feeling and faith.

Harper's Weekly makes the following terse comment on the present English situation: "A full-grown and unfettered democracy!" These are striking words for a British Premier to let all concerning the future of Great Britain. It is a Liberal Premier, of course, who pronounces them. But Mr. Asquith has been considered as belonging to the moderate and not the radical wing of his party. That makes his interjection of the warfare against the Lords all the more significant. England is commonly and rightly regarded as one of the freest countries in the world. Few enjoy so full a measure of constitutional liberty. In no other are the person and person of the individual more scrupulously safeguarded against any kind of aggression or oppression—not even in America. There is ample freedom of speech and of the press. The people have the ballot. But a democracy? That is certainly not the right term for what England is at present. For democracy implies more than mere political freedom and equality before the law; and socially England is not democratic. Her class system has successfully withstood all democratic inroads. She has an aristocracy, recognized, legalized, firmly based on the ownership of land and the law of primogeniture. The throne, however shorn of its merely political powers and prerogatives, is still, in other and far from negligible ways, a potent source of privilege—still the summit of the social edifice. In the mass of the English people there is an ingrained and habitual respect for privilege and deference to rank. Before England can become a true democracy, whatever her government, her merely political usage, may be, these things must be changed; and the change will be very great. Nevertheless, that would seem to be the true drift, the real goal, of the radical movement which has been making such headway of late. Its leaders are aiming it not merely at political privilege, as embodied in the House of Lords, but at inherited and unearned wealth, particularly wealth in entail-landed estates, which is the basis of privilege and of class."

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## RELIGIOUS NOTES.

The service on Easter Sunday, March 27 last, was of special interest at Christ's Mission, New York city, because three priests were present who had left the Roman Church upon religious grounds: the Rev. Louis Meyer, who had been a priest at Belleville, Ill.; the Rev. Frederick Pace, an Italian, who was a parish priest at Lucole, Aquila, Italy, until he came to Christ's Mission the first week in March, and the Rev. Simon Bayan, whose last priestly duties had been performed in Mexico. A brilliant address was made by the much beloved pastor of the Mission, the Rev. James A. O'Connor, to a large congregation which filled the beautiful chapel. On the previous day a Capuchin priest called at Christ's Mission for counsel and conference, so that there were then four priests in the house at once.

The Rev. Fathers Krush, Casper, Bretter and Seiffert, rectors of large Roman Catholic churches in Germany, have been received into the Lutheran Church.

The "Los Von Rome" movement is spreading all over Prussia, Germany, quite recently many hundred of Romanists have embraced the Evangelical faith.

In the New York "Catholic News," March 26, 1910, is an account of a Paulist mission in Brooklyn, which says that "many fallen away Catholics came back to the practice of their duties." The paragraph adds: "Critics have often said: 'Let us take care of our own; let us stop the leakage before we go out after the lost sheep of the other churches.' They forget that the mission to non Catholics reaches many of the careless Catholics." Thus we see that the Paulist Fathers have been only pretending to convert Protestants. Their "non Catholic missions" by their own confession have been a mere bluff. It is well that such a revelation has taken place, for every intelligent American who has studied the subject even slightly, knows that the Protestant who becomes a Romanist forfeits his liberty and gets into a dangerous morass of superstition and bigotry, from the miasma of which he will find it most difficult to escape.

There have been many indications of the hand of Providence in the Fairbanks incident, not the least of which is the confusion thrown into the ranks of the Jesuits and Paulists in their efforts to delude Protestants into the toils of Rome. We know the Pope complained of the evangelical Protestant work in Rome as proselytizing the Italians. Whereupon everybody said "That cuts both ways. If Protestants should not convert the Italians, why should Catholics try to convert Protestant Americans?" So the Paulists in their deceitful way now say that what they really mean by "non Catholics" primarily concerns the "Careless Catholics" who have turned away from their church and abandoned its services.—From "The Converted Catholic."

The Baptists of Paris, France will shortly open a new hall for the evangelization of the people in the French Capital.

The New Baptist Church of Nice, France, will be dedicated on the 15th of September next.

The Rev. Gerard A. Bailly, a missionary of the Christian and Missionary Alliance and agent for the Amer-

ican Bible Society, while holding services at Guarenas, was attacked by the Roman Catholic populace though he escaped uninjured. An Italian convert was less fortunate and was thrown into a ditch. The Bibles used at the service were destroyed by the assailants. The Italian minister has asked for an investigation, and the American Minister, Russell, has also demanded that the Foreign Office investigate the assault upon Mr. Bailly, and that reparation be made.

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The work of the Rev. James A. O'Connor of Christ's Mission, New York city, is daily increasing. Scarcely a month passes that several members of the Roman Catholic priesthood do not call for counsel and advice from Mr. O'Connor who is always ready to welcome them and offer them every assistance possible. Mr. O'Connor has already received over 150 priests in good standing, and has also been the means of leading thousands of Romanists to Christ. The chapel will shortly be greatly enlarged to accommodate the Roman Catholics attending the services. Pastor O'Connor is greatly beloved by all who have the pleasure of meeting him.

ALOYSIUS TOSSETTO.

## CHRIST IN PRAYER.

In our thought of Jesus his divine nature is so prominent that we do not readily think of him as praying to God. We see his mighty works even to the extent of the dead being obedient to his call; we feel the majesty of his presence; we bow to him in prayer; he is to us the divine one, himself the dispenser of blessing and grace. Even when we feel the presence of his human nature, when we feel the sympathy of his heart, we do not easily realize that he was himself a man of prayer, one seeking the divine guidance, the sympathy of his Father's love, and calling to him for help and strength. But when we come into close fellowship with Christ, when we enter into full sympathy with him, there is nothing more characteristic of him, more all-controlling in his life than his constant dependence on his Father for guidance, comfort and strength. In this prayer feature of his life he draws us nearer to himself and sustains us in our consciousness of need. He and the Father are one; he came as one sent to do his Father's will, and at no time is there a gap between him and his Father. In which his soul was without a thought of his Father.

He grew up in the atmosphere of love and prayer. All our conceptions of the home in Nazareth are of a home in which prayer consecrated the life of holy service. He grew in grace and in favor with God and men, and where the favor of God is there is fellowship in prayer; the two are inseparable. When he came to John for baptism, as the entrance on his ministry, he was in prayer, and as he prayed the Spirit descended upon him. In the presence of his mighty works he prayed the Father. When the burden of his ministry was heavy upon him, when a new step was about to be taken, he spent the night on the mountain in prayer. When his soul was burdened, he went up into the loneliness of the mountain with the chosen three, and so close was his fellowship with the Father that he was transfigured into the glory of God, and was comforted and strengthened for his sorrow by the visitors sent to talk with him. As the hour drew nearer he prayed for strength to meet it. In the upper room with his disciples he prayed for the completion of the

purpose for which he came into the world. In the agony he cried from the depths. He prayed for his disciples that their faith might not fail, and on the cross he besought the mercy of God for those who called him there. In all the varied circumstances of his life, in all his personal experience, he was in communion with his Father. He and the Father were one, and at no time was he without the fulness of the Spirit in answer to his prayers.

The prayers of Jesus are seldom recorded. We suppose that they were on a plane of such holiness and such divine oneness that if recorded in detail they would be above our comprehension. Far above what is possible to us must have been that hour when he came for the baptism of the Holy Spirit. In like manner far below the depths to which we sink was that soul distress in the garden. How could we comprehend the exaltation of that hour when the finger on the dial pointed to the fulfillment of the great purpose for which he came forth from God to bear the sins of men and redeem us from the power of Satan and bring us back to himself? "Father, the hour is come; glorify thy Son that thy Son also may glorify thee."

The prayers of Jesus were very simple. There were no vain repetitions. "Father, forgive them, they know not what they do." What more could he add? When the soul speaks with God the words are few, for the ground is holy. We know we are not heard for our much speaking, for our wants are a well known to him. "O Lord, thou knowest it altogether." "After this manner," he said, and taught us the "Our Father, who art in heaven." From the wonderful prayer of that last hour with his disciples before he suffered, we have the range and spirit of the prayers of Jesus. It is an hour of the deepest solemnity. They are alone, alone with God. He communes with the Father concerning himself and his work. Then his petitions breathe the love he had for the disciples, covering all their need, and seeking for them the highest possible blessings. And not alone for those then about him, but for all in the after ages who would believe on him. We of to-day were in his heart. We ourselves were borne in his words before the Mercy Seat and received the gracious answer by the Holy Spirit.

The prayers of Jesus were the outgoings of a heart in the perfect confidence of faith, "I know that thou hearest me always." So he taught us to pray in the confidence of being heard and the assurance that our prayers would be answered. His appeal was to faith. He sets no limit to the power of believing prayer; it may remove mountains. In that faith there was perfect submission to the Father's will. "If it be possible, but not my will but thine be done." In that prayer was his peace, and so is ours.—The United Presbyterian.

To the Editor of Dominion Presbyterian:

Sir,—"The air is full" of the Laymen's Missionary Movement. And it is an attractive dream that the world should be evangelized in the present generation. So greatly has the dream taken hold upon some that they believe that if not in this generation, the world never can be evangelized. Is there not danger that in looking at the need and man's plan for meeting it, we shall forget the Saviour's words: It is not for you to know times and seasons, which the Father hath set within His own authority."

While in full sympathy with the de-

sire of obeying the Saviour's injunction to "Make disciples of all the nations," I yet fear that the present movement bears in itself the seeds of its own failure. First is its strength and jingo spirit. Men are saying we will evangelise the world in this generation—we have the men, we have the will, we have the money too. But "God chose the weak things of the world, that he might put to shame the things that are strong \* \* \* that no flesh should glory before God." When He sent forth His disciples, few and dispersed, He gave them "nothing for their journey, save a staff only." Speaking to students who purposed or were preparing to enter the field as foreign missionaries, Dr. A. J. Gordon prayed for the Holy Spirit to come upon them in His Fulness and teach them the "secret of the irresistible might of weakness." He also deprecated "hampering the gospel by humiliating beggary." Would not the "more excellent way" be first to pray for the men, then for the means to equip and maintain them?

Another danger is popularising missions, thereby bringing forth missionaries not called by the Holy Spirit. How sad it is to read of workers in the mission field who preach the Christ of "critical" conjecture instead of the Christ of the inspired Scriptures. Dr. Henry Jessup, for fifty years a missionary in Syria, writes in the New York Observer that not a few of the young men who have somehow got into the foreign missionary field, are "ventilating their crude theories, producing variance and dissension among both foreign and native laborers, thus paralysing their spiritual influence." Why, he asks, "should a man who does not believe in the Dely of Jesus Christ, or His atoning work, put the church at home to the expense of sending him to tell the Hindoos, the Chinese, the Africans, that he really does not know what he believes?" Why, indeed, except that he is impelled by the glamour of the crusade to "evangelise the world in this generation?" Pandita Ramabai, a bright and conspicuous example of the saving and sanctifying power of "the faith once for all delivered unto the saints," last year addressed an appeal to "the missionaries (in India) engaged in the translation of the Bible" in which she says it is pitiful that certain of them should try to introduce higher critical thought into the Book, even vouching the word "Jehovah" according to the latest opinions of the higher critics. "This higher criticism," she declares, "will not make a single convert to Christ." Dr. St. Clair Tisdall has said, "If higher criticism be victorious there can be no question that, in overthrowing Christianity, it will bring missionary work to an inglorious close."

The Mohammedan editor of a Punjab magazine, writes: "This is only the first stage in the downfall of orthodox Christianity, and the next will follow when the Christian missionaries will take courage to apply those methods of criticism in the books of the New Testament which they now apply to the books of the Old, and the last stage will follow when Jesus Christ is handled in the same manner as other religious leaders." It is an appalling fact that the higher criticism and new theology have been taken to heathen lands by professed missionaries of the gospel, yet it is scarcely surprising when one sees how much of worldly motive and wisdom are mixed up with this "great" missionary movement.

But the world can be evangelised—it must and shall be, for Christ, who is the Truth, hath said so. How it can be done is shown in Korea, where God has been so signally honoring His

Word. There, we read, the missions and the church have been marked pre-eminently by "a thorough belief in the Scriptures as the Word of God. \* \* \* The Korean church derives its power, its spirituality, its great faith in prayer, and its liberality from the fact that the whole church has been, as it were, saturated by a knowledge of the Bible. \* \* \* His Word, rather than that of the missionary, early becoming the Christian's rule of faith and practice. \* \* \* The one great commanding feature of the work in Korea has been the position, the perhaps almost unexampled position, given to instruction in the Scriptures as the very Word of God and the power of God unto salvation to every one that believeth. \* \* \* The story of women walking twenty or thirty miles over rough roads to attend Bible classes, perhaps with babes on their backs, and the week's supply of rice on their heads. \* \* \* The aim in these classes is to teach them the Bible and exalt it as the Word of God."

The moral is obvious. Let there be a return to the faith-view of the Bible on the part of Christians everywhere. As a preliminary to evangelising heathen countries, let the Bible be made the text book of the church, the school, the home, in professedly Christian lands. Not teaching about the Bible, but the Book itself, is essential to the sending forth of men filled with the Spirit and mighty in the Scriptures, such as alone can be used of God in the work of winning the nations for Christ's inheritance.

#### ULSTER PAT.

#### THE PASSOVER.

For the unnumbered hosts of the children of Israel scattered throughout the world, this day is the most significant day in the year, the day when the feast of the Passover commences. From sundown until sundown the school, the home, in professedly Christian lands, are solemnly conducted, with the same solemn ritual and significant emblems that the feast has been celebrated with for over thirty centuries. No Jew, no matter how careless he may be in his life, nor how little he regards the teachings and observances of his faith, but hastens to celebrate the feast of the Passover. Three thousand years of pious ancestors assert their claims upon his conscience. A prominent leader of the Hebrews in Toronto says that probably not one of the sixteen thousand Jews in the city but may be found at worship in one or other of the synagogues.

But it is in the home, after the opening service in the synagogue that the real feast begins. It is not a feast in the ordinary sense. Matza, an unleavened bread, is the principal food and charoseth, a sweet mixture like wine, the principal drink. A roasted lamb bone, a roasted egg, various sweet and bitter herbs, and some salt and water, make up the other dishes. To this feast, the "Feast," which is held on the two first evenings of Passover week, all the members of the household are bidden to come.

"I invite you all to partake of this bread of affliction which our fathers ate in Egypt," says the head of the family as he bids the guests partake of the food. Continuing to read from the "Hagadah," the history of the slavery and deliverance of the Jews in Egypt, he says: "This year we observe our feast here, next year may it be in Israel. This year we are still but under better than slaves, next year may we be altogether free." This, as Rabbi Jacobs explained, does not refer to the lot of the Hebrews in Canada, where they are very happy, but is an expression of the feeling of the race at large, so many of them being still under the heel of tyrannous governments.

After the elder has finished, the youngest child at the table who is able to read inquires: "Why is this night different from all other nights? Why do we eat bitter herbs? Why do we dip our herbs in water twice, and why do we eat reclining?" etc.

Then the elder replies, explaining to all present the significance of the feast, the pascal lamb which the bone typifies, the egg which is reminiscent of the days of the great temple at

Jerusalem, the salt and water, the bitter herbs and the charoseth typifying the tears, the bitterness and the sorrow which their fathers bore before their deliverance. At the conclusion of the service all join in singing psalms and songs of praise.

This year the feast of the Passover was later than usual, owing to it being leap year among the Jews. Ordinarily it occurs in the same week as the Christian Easter.

Altogether there are eight synagogues in Toronto, the Holy Blossom, on Bond Street, being the most important of them. There are special synagogues for the Russian, Polish, Austrian and Roumanian Hebrews.

#### CHRIST OUR KING.

(By Robert E. Speer.)

Find prophecies concerning the King. Describe the ideal king. Is Christ that? What does our King crave of us?

A king now is only a chief of the State, "a man who holds by life tenure the chief authority over a country and people." The Century Dictionary adds to this definition, the statement "the autocratic or despotic power formerly implied by the title King has been almost lost in Europe, where a king is now merely a chief magistrate for life, bound by constitutional and statutory limitation equally with his subjects." So hedged in is kingly power now that some heads of states who are not kings at all wield a great deal more power than some who are. The President of the United States, who is not king, has a far greater influence and takes a far more active part in the government of this nation than the King of England does in England. The word king does not mean any more what it has meant in days past.

But when applied to Christ it means all that it ever meant. No more can a man be an absolute ruler over other men. In due time we shall have no more real kings among men. But Christ is no man. His Kingship springs from a divine kingly right and wisdom and character, and men will realize more and more their need of his sovereign rule and guidance.

The Kingship of Christ involves on his part a kingly wisdom. The true king in early days was the wise man, the one who knew more and thought farther than other men, who could care for the interests of his people. Never did men need such a true king more than to-day. Christ is that true King. In the midst of our perplexities are social and industrial problems, and ethical and religious questions. He is the only competent Guide. The principles which he revealed and which he alone can teach and apply are the only principles which can meet the necessities of our time. The Kingdom of Christ is the world's one hope, in the midst of the confusion and conflict of interests.

And Christ's Kingship involves on his part also his kingly strength. Often in the old days the king was not the wise man, but the man of action, who gathered the wise men about him as his counselors and listened to their advice and then went forth and by his own kingly strength achieved. But our King is his own counselor. He knows, and no plan can be made for him. He has his own and they are best. And he is also the great achiever. No arm is as strong as his. All power has been given to him and against his kingdom the gates of hell shall not prevail. His subjects have the confidence and joy which only belong to the soldiers of an invincible leader.

The subjects of such a King owe allegiance to his guidance and submission to his power, and also that loyal obedience which makes them not only passive subjects but also active and devoted agents to carry out his projects. Are we acting faithfully under his will? Are our lives and our business and all our activities and interests and relationships under his control? Is he our real King or only our nominal head and lord?

But he has a nearer and dearer name. He is also our friend. "No longer do I call you servants, for the servant knoweth not what his lord doeth, but I have called you friends, for all things that I have heard from my Father I have made known unto you." Nothing can be greater than such friendship with such a King.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## JESUS AND THE SABBATH.

By Professor James Stalker, D.D.

In the two foregoing lessons we have seen a storm of doubt and opposition rising, and how far this had already proceeded may be learned by turning to the last verse of the present lesson, which tells of a council held among his enemies to destroy him. Coming events were casting their shadows before.

**The Accusation.**—The statement that the disciples were hungry when they began to pluck the ears of grain demands more attention than it has generally received. It is a deeply touching notice; because it suggests that, in following their Master, they may sometimes have endured even this privation. If we are at liberty to think so, it will put more meaning into the saying of the Judge, in the account of the Last Day in the twenty-fifth of Matthew, "I was an hungred." In Deuteronomy 23: 25 the plucking of ears in standing grain is expressly permitted; but we should not much admire the disciples for so doing unless they had been really hungry. This is the point of the situation, and ought to be held fast in interpreting the passage. In one of the rabbinical books there are mentioned no fewer than nine-and-thirty kinds of works forbidden on the Sabbath; and under each of these there are many fanciful varieties. According to this authority, it would appear, the plucking of the ears would be reckoned a kind of cutting and the rubbing of them a kind of threshing.

**A Fourfold Defense.**—The name of the Devil signifies the Accuser; and it was devil's-work that these accusers of the disciples were doing; but, as in the wilderness Jesus encountered the Tempter with a quiver well filled with arrows, so did he now meet these accusers with a manifold defense; and it was, as usual with him, chiefly drawn from the Word of God. One of the great advantages of knowing the Scripture thoroughly and being able to quote it by heart is that the mind is armed with arguments which can be produced when they are needed to discomfit the enemies of God and of the truth.

The first argument of Jesus was what David did and they that were with him—leader and followers in that ancient case bearing a striking resemblance to Master and disciples in this one. Some think it can be made out from this account in 1 Samuel 21 that what David did happened also on a Sabbath; but that is not the point; the point is that sacred law broke down before the claims of necessity and mercy.

The second argument does turn on a breach of the Sabbath; priests in the temple had far more to do on that day than on ordinary days, the sacrifices being doubled; just as ministers have their hardest work on Sunday and require a rest-day on Monday. So little do people perceive the facts under their very eyes that the hearers of Jesus had probably never noted this exception to their hard-and-fast rules.

The third argument is still drawn from the Old Testament, from one part of which to another Jesus moves with such easy sovereignty. The scribes no doubt thought they knew the Scriptures, of which they were the custodians; but Jesus delighted to show them that they were but superficial readers of the sacred text; so he says here, "If ye had known what this meaneth," as, higher up in this lesson, he says twice over, "Have ye not read?" That they should have missed the force of the present quotation was all the more reprehensible because he had cited the same passage against them already (see 9: 13).

The fourth argument is that the Son of man is Lord of the Sabbath. It has been confidently contended that "the Son of man" here can mean only "man"; but it is conceivable that Jesus should have said that man is Lord of the Sabbath? Man can be so only in his head and representative, the Son of man, who is the vindicator of all the rights of that humanity with

which he was pleased to identify himself. Here, in fact, we have a great example of what, in last lesson, we learned to call the Self-consciousness of Jesus. And we have another example of it in verse 6, where he declares, "In this place is one greater than the temple," the meaning being that it, in serving the temple, the priests were free to do as they did, much more were the disciples free to do as they had done in serving him.

**One Arrow More.**—Jesus showed that his quiver of arguments was not yet exhausted, when, on another occasion, his enemies returned to the charge. This was in a synagogue; the initiative is taken by the Pharisees, who, although beaten already in the contest, wished to renew it. But they gained nothing by their zeal; for, as on the former occasion he confuted them out of the Scriptures, so now he directed against them the shafts of common sense and mother-wit, which he knew equal well how to wield. The strength of Jesus as a teacher lay in the appeal to nature; the Pharisees had wandered away not only from the true sense of Scripture but from the most obvious dictates of reason; and Jesus could refute them by the witness of the common mind and heart. It is, indeed, said that some of the Rabbis would not allow even what is assumed here—that an animal might be dragged out of a pit on the Sabbath day, holding that it ought to be fed there till Monday. But let us hope, for the sake of human nature, that this is not true. Not only is there the force of logic in what Jesus added, "How much then is man better than a sheep?" but this is one of his great words of eternal life.—S.S. Times.

## "AND HE CLOSED THE BOOK."

The narrative of the first return of Jesus to Nazareth, as given by St. Luke, reads perfectly as the impression and vivid recollection of an eyewitness.

On Sabbath morning, when he wends his way to the synagogue, the fact is recalled that this was his custom. When he stands up to read, and the Book is given to him, we see him unrolling the page until he "finds the place." When he has finished, again we see him close the roll, stretching forth his arm to hand it to the attendant, and then sitting down. We are made to feel the tense breathlessness of expectation, when "the eyes of all them that were in the synagogue were fastened on him." And among other thoughts suggested is this, that in such an ordinary task as closing a book, the way of Jesus had about it something personal and memorable.

This is the privilege and reward of personality. There are perquisites worn so thin and perurious that great things dwindle at their touch into something less than commonplaces. On the other hand, there are personalities so throbbing with gracious power that they transform ordinary tasks into heroic deeds. The miracles of Jesus are quite as remarkable in this form as they are in the usually denominated form. Why should the greatest history in the world pause to say that he who made the history stooped to take up little children in his arms, that he turned, when held by violent hands, and looked upon Peter, that he made as though he would have gone further one solemn eventide? Will not these impair the majesty of the incomparable life? By no means; rather do they partake of the essential majesty, as cloudlets drifting in dull grey across the sky gather splendor when they are caught in the light of a full moon. The personality of Jesus has impressed itself indelibly on every act of his life. Nor is there any feeling of its being done for effect; had anything he did conveyed an impression of show we

instinctively believe that it would of itself have dropped out of the history. Indeed there would have been no history like this to write. The commonplace has become unique, because of the unique life. He came among us, "trailing clouds of glory," which never lost their glory. He closed the book, as never man closed it before.

Great deeds are not great through effort and strain; they are only great, in reality, as they are the natural and mature fruit of personality. No man can suddenly cut himself away from his way of life and say: "What I now do is a noble deed." It may appear noble to the world's hasty judgment; but unless there has been a wonder of regeneration—or if the man leaps out of meanness or from mere commonplace, and after the violent effort falls back into it again—God does not count it noble. Should not one of the gospel messages of to-day be: "Cultivate personality?" In such a personality goodness would be normal, not exceptional; heroism would be ordinary, not romantic; love would be routine, not dramatic. Such culture would make self at last purely unselfish; the crucified "I" would become the Christ-risen "I."

We are constantly haunted and grieved by a sense of the unfinished—or, worse still, of the ill-finished—in our life. Sometimes, even when we have read the lesson for the day with some degree of satisfaction, we fall in closing the book. We are often so near being much better than we are. A little more, and how much greater would the great preacher be; how much more effective would the successful teacher be; how much more victorious would the Christian who makes some effort at self-control be. So many of our best virtues are only three-fourths virtues; or else a group of fair virtues is marred by some one uncorrected fault. The book, when closed, shows the uneven edges and even the torn pages.

This leads us to the door of grace. He who closed the book that Sabbath morning has no one else like him for helping us to close life's book well. He knows the soiled pages; but he can forgive. He has seen faith's torn page; but when he closes the book, he can set it right. He never passed out of his hand a stained volume. It was he who closed the book for a dying thief on Calvary. So we put the book of this dying year in his cleansing hands. No one need fear or be ashamed of the book which he has forgiveness taken up and closed. Life's last prayer and victory is this—that it is yielded to him, and he closes the book.—British Weekly.

## THE MASTER'S FACE.

No pictured likeness of my Lord have I;  
He carved no record of His Ministry  
On wood or stone.  
He left no sculptured tomb nor parchment dim,  
But trusted for all memory of Him  
Men's hearts alone.

Sometimes I long to see Him as of old  
Judea saw, and in my gaze to hold  
His face enshrined;  
Often, amid the world's tumultuous strife,  
Some slight memorial of His earlier life  
I long to find.

Who sees the face but sees in part;  
Who reads  
The spirit which it hides sees all; he  
needs

No more. Thy grace—  
Thy life in my life; Lord, give Thou  
And then, in truth, I may forever see  
to me;

My Master's face.

—Southern Presbyterian.

## SPIRITUALITY.

(By Mrs. Blanche Johnston, Barrie.)

## NO. II.

"Higher, purer, deeper, surer,  
Be my thought, O Christ, of Thee;  
Break the narrow bonds that limit  
All my earth-born, sin-bound spirit  
To the breadth of Thy Divine.  
Not my thought, but Thy creation  
Be the image, purely Thine,  
Deep within my spirit's shrine;  
Make the secret revelation,  
Reproduce Thy life in mine."

The spiritual life is one of prayer. The excuse is often made by the Christian, "We have such little time for prayer." I know this busy, electric age is crowded with work and duty, and there seems but very little opportunity for the old-fashioned, quiet meditation, which made the saints of old so strong and confident. But, perhaps, herein is to be found our mistake, and the cause of spiritual "inertia" and failure. We find that the busier our Saviour's life was, the more time He had to pray, often stealing away from the pressing crowd, which thronged His steps, into the mountain-top alone to pray. Even when He did not have time for food, He found time to pray. "He prayeth best who loveth best."

Prayer is necessary; it is the oil of the lamp, the food of the spiritual palate, the electric current which keeps open the communication with the unseen.

## Prayer Does Many Things For Us.

God gives light in prayer, and reveals His will in times of perplexity.

God gives assurance in prayer; clears away the fogs, and fears, the doubts and misgivings.

He gives peace in prayer. Calms the tempestuous billows which sweep over our souls in times of sorrow and darkness. The Lord gives confidence and courage through prayer.

The Lord gives His Holy Spirit in prayer, with its inspiration, joy, and comfort. He does not always give the answer we seek, but He gives submission through prayer.

Perhaps you will say, "Why does He not answer my prayer and remove the pain?" He may be moulding you in the same furnace as He passed through for "He learned obedience by the things which He had suffered." He will answer your prayer as the mother answers the pleadings of her little child, not always granting what is asked, but always giving what the mother-heart sees is best for its future good.

"Papa, I wish you would ask God to answer my prayer. I have such a little voice, and I am afraid God will not hear me for the singing of the angels. He will hear your big voice."

"Why, my dear, God would stop all the music to answer a little girl's prayer."

I cannot say that God will stop the heavenly choir to hear our petitions, but, however weak we feel our voices to be, and however humble our request, He will heed and answer in His own time for the fulfilling of His Best purposes.

It is profitable to pray. All the spiritually great of all ages have been men and women of persistent prayer. It was when Ruth turned aside to rest in the heat of the noonday that the master, Boaz, gave orders that she was to have a better opportunity to glean; and it will be so with us, when we take time to wait upon the Lord, our efforts will be crowned with blessing. Then we shall come from His presence clothed with power and unction for service. If Christ, who was God as well as man, felt that He needed prayer, how much do we need heart-to-heart, day by day, hour by hour, communion with God. He prayed because He was man. Even in Him, humanity at its best—feeble and dependent—was not sufficient for itself, but daily dependent upon God. He bade His disciples, "Come apart." "Come, come," he saith, "O soul oppressed and weary,  
Come to the shadows of My desert rest;

Come, walk with Me, far from life's babbling discords,  
And peace shall breathe like music in thy breast.

"Art thou bewildered by contesting  
voices,  
Sick to thy soul of party, noise, and  
strife?  
Come, leave it all, and seek that soil-  
tude  
Where thou shalt learn of Me a  
purer life."

## NO. III.

## This Spiritual Life is One of Love and Service.

"Lovest thou Me?" asked the risen Christ that morning at Galilee, when the sun was tipping the crystal hills with the glory of a new day, and the Master came to the help of the weary, discouraged fishermen who had toiled fruitlessly through the darkness of the night.

After the Master had thus identified Himself with all who toil, and shown His sympathy with, and interest in, the great question—now so often a problem, human labor—He listened to the assurance of His repentant disciples, the vacillating, warm-hearted, impulsive Peter, and made reply to the three-fold testimony, "Feed My sheep," "Feed My lambs," a command which embraces all His needy ones; the little children as well as those of maturer years.

## Love Will Make Us Serve.

"What is love, darling?" was asked a bright little girl.

"Love? Why, mamma, love is feeling with a must in it."

Love toward Jesus has a must in it. Christian experience brings obligation; this is inevitable. We cannot get away from our responsibility to serve God. We do not wish to do so, we love to serve.

When Miss Willard was still Dean of Evanston University two ways met in her way—one appeared bright with the promise of a career of exceptional brilliancy in the educational world, the other pointed to a more uncertain path—a path that might have many rough places.

"Strange to say," said Miss Willard, "for the first time it occurred to me that I ought to work for the cause just where I was."

That is it; just where we are our Lord wants our service, and He will open wider doors of usefulness if we serve Him faithfully there.

May we carry a lamp of hope into the earth's dark places, casting its beam upon those who falter, and in His name lift them up to the Saviour of the world.

"Cause, then, who by Christ are freed,  
Heed oh, heed the world's great need;

To save the lost like Him who saved  
you,  
Forward speed."

## ASHAMED OF JESUS.

By Ame Vennema, D.D.

Can it be that there are those who are ashamed of Jesus and on that account will not be found in His company, or counted among His followers, or connected with His cause? What is there in Jesus to be ashamed of?

His life? Who besides could say as did He, without fear of well grounded dissent, "Who of you convinceth me of sin?" Christ's enemies sought diligently for faults and flaws in His character and life, and found none. Pilate, before whom He was tried, said, "I find no fault in this man," and thus branded as false the charges brought against Him by His accusers. Ashamed of Him who was confessedly the cleanest and best that ever trod the face of the earth? Such may well feel ashamed of themselves.

Ashamed of His mysterious nature? Not the least mysterious part of it was its quality. But if the Scriptures be accepted as true, we can not evade the conclusion that He was both God and man. And, considering His singular mission to earth, is it not to be expected that He would be unique, and stand upon a higher plane than those whom He came to save? If He were a mere man, would it not be a heavier tax on faith to believe that He is a Saviour, than to accept the teaching that, in order to qualify Him for His work, Deity and humanity were united in Him,

that thus man may be brought back to God?

Ashamed of His death? That he died on the cross is a historical fact. That He died, not as an evil doer but as an innocent being, is equally well established. He died a martyr to a worthy cause, indeed. But more, He died to bear the sin and shame of those whom He would save. He was a man's substitute. Is that any reason for being ashamed of Him? Does not the principle of suffering and sacrifice for the life and well-being of others run through all human experience? We know it in every other instance. The mother gives her life for the child; the life-saver plunges into the deep to rescue the drowning man; the fireman leaps into danger to carry out those imperilled by the flames; the soldier gives his life for his country. And when, as a result of such heroic action, one bears the scars, he points to them with pride. When he becomes disabled he is pensioned. Why not glory in the cross of Christ, the symbol of His sacrifice and love?

Ashamed of His teachings? Never man spake as this man. Words of matchless wisdom, of incomparable love, of sweetest sympathy of affection, and fairness to people in every position of life! His words have been the seed-thoughts from which have evolved the highest philosophy; the purest morality, the best legislation and the holiest religion. This Sermon on the Mount stands without an equal in the loftiness of its conception, its practical adaptation to the needs of men, and in simplicity of expression. As a teacher He is without a peer. He has proved Himself to be appointed of God, a prophet of keener insight and higher authority than any before or since. Is there reason to be ashamed of His teachings?

Ashamed of His influence and friendship? A man's friends may be the making or undoing of him. He can not be too careful in their selection. He can make no mistake by accepting the proffer of Christ's friendship. His influence is for good, only, always. He is with those who will receive Him, in sorrow and in joy, in prosperity and adversity, in sickness and health, in life and in death—"the friend that sticketh closer than a brother." He is no respecter of persons. The gold ring on the finger, the diamond stud in the shirt front, the palatial residence on the avenue, the whinnying horses in the stables are no more to Him, who had not on earth where to lay His head, than the plainest, unadorned poverty. He befriends the rich, but the poor less; the good, but the bad also; in every case to do them good, to make them happy, to give them a hope for both worlds.

What is there in Jesus to be ashamed of? Christ commends Himself to the thoughtful as worthy of their most implicit confidence and their most enthusiastic affection. Join hands with Him!

"Ashamed of Jesus, that dear friend  
On whom my hopes of heaven depend!  
No, when I blush, be this my shame,  
That I no more revere His name."

The pessimist who goes about wishing he had never been born is not the only one who wishes it.—Nixon Waterman.

The sore and aching heart of humanity is drawn to the bruised and broken heart of Jesus. Of all the beings with whom men have worshipped, Jesus alone satisfied the craving for the sympathetic comprehension. "In that he himself hath suffered, being tempted, he is able to succor them that are tempted."

## DAILY READING FOR PRECEDING WEEK.

Mon.—The King's sceptre (Psa. 45: 3-7).  
Tues.—The King's names (Isa. 8: 6-7).  
Wed.—The Kingdom (Luke 17: 20, 21).  
Thurs.—The King's glory (John 17: 1, 5; 19: 19).  
Fri.—The King enthroned (Acts 5: 21).  
Sat.—The King victorious (Rev. 19: 11-16).

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### "THE VATICAN RULE."

The late incident concerning the abortive visit of ex-President Roosevelt to the "Holy Father" Pope Plus X, has received great publicity. The unfortunate thing is that considerable bitterness and foolish comment have developed. A visit is usually actuated by feelings of mutual respect and friendship. It is not very creditable to the parties or their followers if such should give place so quickly to suspicion or resentment.

It is difficult to understand the Roman Catholic may heartily approve of the Pope's decision. He belongs to a system worked by age and authority. He is familiar with rules, and obeys them. Surely no one there could either be surprised that an audience with the "successor of Peter," should be hedged about with stipulations or find fault with anybody if they were finding. From that point of view there is no cause for any further discussion.

On the other hand Protestants will declare that under all the circumstances Mr. Roosevelt could hardly have done otherwise. He has no official position it is true, but has a distinct place as a man among men. He has never put his light under a bushel, for upon the platform, in the press, and as ruler of a great nation, he has tried to preserve his own Christian integrity and that of others. To be, at this late day of his "strenuous" career, firmly, though politely told—thou mayest not, is to touch a dignity and a right which are not lightly assailed. So he has stated and urged that his friends forgot about it all. Many there are who will sympathize with both sides and deeply regret the occurrence. To be in Rome is to walk amid living history. St. Peter's and the Vatican are to a Christian the most unique of its ancient glories, and many of every creed have bowed with the faithful, stipulations included, and kissed the Holy Father's hand.

The formalities were not burdensome, and on neither side were they pressed into undue significance.

But how about the future? Will there be a falling off in the number who apply for an audience? Are there others, Methodists and non-Methodists, who will avoid the possibility of an inquisition into their previous visits? The late incident has proved to be too critical to be easily forgotten. And Protestants ought to know that it is but a link in a long chain of impossible alliances. Rome is often consistent, and at the core intolerant. Why then should a Protestant be found like Damocles where the sword of papal authority ever "hangs but by a single hair?"

### THE SYNODS.

For some years there has been a tendency, especially in this province, to regard the Synod as a fifth wheel on the Presbyterian chariot. Coming shortly before the meetings of Assembly, the Synod was generally looked upon as a transmitter of reports, and hence it was hardly considered worthy of attendance. In some of the other provinces where the synods meet in the autumn, each one of them was an Assembly on a small scale, and attracted much attention and interest. But there are signs which indicate that the Synods in Ontario and Quebec are coming into larger and more important place in the work of the Church. It is recognized that the Assembly, being annually more crowded with business, is not the best forum for discussion. Scores of men never get the chance to speak in the Assembly, even if they desired it; and the speeches of those who do reach the platform must be brief and condensed. In the Synods more men have the opportunity to take part, and there is less diffidence in the less august surroundings. Hence there is in Synod an excellent place for the full discussion of the real problems in the lives of congregations, and these are, after all, the most vital questions in the life of the whole Church. In addition to this there are conferences arranged which are of universal value and interest, and which would be impossible in the larger court. For these and other reasons the Synod bids fair to be a larger factor than ever in the history and work of the Church.

### PRESBYTERIAN EVANGELISM.

It is announced that Dr. William Patterson, formerly of Cook's Church, Toronto, and for the past ten years pastor of the celebrated Bethany Presbyterian church, Philadelphia, will resign shortly and return to Canada to engage in evangelistic work under the General Assembly's Committee on Evangelism. This will be good news to all Canadian Presbyterians interested in evangelistic effort. The wisdom of the General Assembly in making Evangelism a distinct department of the work of the church, has already been more than justified. No sooner was the committee organized than there came cries from all parts of the Dominion for help. Under God, marvellous things have been accomplished in various parts of the church by the committee since its appointment. But the good work is only begun. Dr. Patterson with his power and zeal as a preacher of the Gospel and his sanity of judgment, will be a splendid new force in the work.

What Dr. Chapman has been to the American Presbyterian Church, Dr. Patterson will no doubt be to ours. Meanwhile, the committee with Drs. Gordon (Ralph Connor) and Shearer, two of the sanest and most trusted men of the church, at its head, should have the earnest support and prayers of all our people.

### CARING FOR LEPERS IN INDIA.

Dr. J. M. Waters, of our Canadian Presbyterian Mission at Ujjain, India, in a recent address, gave an illuminating glimpse of the daily life and surroundings of the unfortunate stricken with the dread disease of leprosy. There are on an average forty to fifty-five patients in the leper asylums at Ujjain, and their condition is happier than that of the great mass of the ninety-seven thousand lepers which the latest government statistics give as the estimated number in the whole country. So many, however, will not acknowledge it, as it is considered a disgrace, that these numbers are only approximate. The custom in India is to place very little restriction upon the lepers, and as a result they are met with everywhere, not only begging, but selling cloth, fruit, and even flour which they save out of their rations. The work among these people is very trying, but all the difficulties and hardships of the workers are more than compensated by the satisfaction and joys that come to them. Dr. Waters hopes to return to India as the superintendent of a leper asylum.

### THE WHITE SLAVE TRAFFIC.

The campaign of the Moral and Social Reform forces against the vile white slave traffic in Canada is beginning to bear fruit. Already there have been a number of men and women in various parts of the country convicted of leading young girls astray and procuring them for immoral purposes. And we are glad to learn that measures are being adopted by Col. Sherwood, Dominion Commissioner of Police at Ottawa, to stamp out the traffic in Canada, following an agreement entered into by a conference of European and American nations. It is hoped by making the department at Ottawa a clearing-house of information from all the chiefs of police throughout Canada to be able to reach parties who hitherto have eluded the police.

### LOOKING FOR MEN.

The Western superintendents of missions are looking for men to occupy the fields that will be vacant next fall when the students return to the colleges. Twenty-five new fields have been opened during the past year, and judging by the proportion in the past it looks as if one hundred and fifty fields might have to be vacant next winter unless new men will be forthcoming at that time. We do not expect that these fields will go without supply. Such an occurrence would be almost a calamity. The work of the summer would in such a case be well nigh fruitless, as people who have been stirred to some life and effort by the labors of the missionary are apt to lapse into indifference when a half-year vacancy occurs. We all know what happens through such a vacancy even in all old settled charges,

## THE DOMINION PRESBYTERIAN

and we would not like to see it tried in mission fields. Hence we believe there will be a ready response to the appeal of our superintendents for men. We believe there are elders and others in all our congregations who could do splendid work on these fields in holding services and visiting the people in their homes. We believe there are young men in our guilds, Christian Endeavor Societies and adult Bible classes who could conduct services to edification, and with the enthusiasm of youth guide the young people of these mission fields in the way of true life. We would suggest that pastors in the older provinces bring this important matter before their sessions and congregations with a view to having the prospective vacancies well manned. Any one requiring information on the subject should write to the General Secretary of Home Missions in Toronto or notify the clerk of the local Presbytery as to possible men.

### THE GAMBLING BILL.

After weathering the storm in the House of Commons the Miller Bill against gambling has passed through the House in a considerably dismantled shape, and we are quite sure that it will not be accepted by the moral forces of Canada as a finality. We are certain that the compromise measure now on the statute books was not agreed to as satisfactory by the gentlemen who represented the social and Moral Reform Council of Canada. In fact Mr. Miller has distinctly stated that he alone was responsible for the concessions which were made to the enemy to prevent the measure suffering total wreckage this session. There will be varying opinions as to the wisdom of Mr. Miller's course in this regard, but unless we have evidence to make us believe otherwise we ought to give him credit for having done what he conscientiously thought best under the circumstances. It has always been a difficult matter to pilot such a bill through our Houses of Parliament. Since a great many men who are church members at home seem unwilling to stand up for righteousness when they are in other surroundings. Hence we think it is but fair that Mr. Miller should be given credit for the attempt he made even though it failed partially to reach success. Considerable ground has been gained. The shortening of the racing meets to seven days is a decided check to the gambling mania and the abolition of the tips and the telegraphic information is an important advance in the direction of better things. The worst feature is that by the bill the business of gambling on race courses which was formerly only tolerated, is now practically authorized by law. This is intolerable, and we are satisfied that the people of Canada will not only decline emphatically to be made sponsors for gambling, but will within a year surprise the House of Commons by the vehemence of their protest against it. The matter must be kept prominently before the attention of all our communities. There can be no possible defence of such a generally admitted and flagrant evil as gambling, and the people of this country will not lie down to be ridden over by the hoodlums who frequent the race-course and thrive on the gullibility of the weak.

### "THE NEXT MODERATOR."

Several names have already been presented by the presbyteries as likely candidates to fill the chair of the next General Assembly, which meets in Halifax. Some are of learned doctors who have been voted on before. To have such an experience is sufficiently trying that these worthy fathers draw back, or pray for some better system of election.

The Dominion Presbyterian has no candidate, yet regrets that the plea is growing in effect from year to year, when it is made not altogether for the man but his locality. If it meets in Winnipeg, the West should be honored, if in Hamilton the city and pastor of the Assembly Church ought to be appointed; and now it is stated in the press that "Halifax and the East are solid for a Maritime Province Moderator."

No better choice could have been made at Winnipeg than that of its pulpit Nestor, Dr. DuVal, and Dr. Lyle, the present Moderator, came rapidly to his own in Hamilton. But we think that every good thing in each case would have been secured had there been an interchange, and a few points to the advantage. Did old St. Andrew's Church, Toronto, suffer one iota of recognition when Dr. Milligan, its beloved minister, was elected in the far-off city of St. John, N.B.? Did it affect either Ontario or the East for better or worse? We think the people rejoiced that their pastor was loved and trusted so much abroad, just as at home. And we know that a man worthy of the gift belongs to the whole Church and makes no distinctions.

We hope therefore that the Fathers and Brethren from the East will have a little patience. They have justly taken pride in one who has every claim and gift for the high office. But as the Assembly will probably meet next year in Ontario, we want to have President Forrest, with all his brilliancy, to be more of our own than ever before.

### EDITORIAL NOTES.

This year promises to be a record one in the history of immigration to our great West. A statement was recently sent out from Ottawa placing the figures for 1910 at 400,000. This is surely an exaggeration. It is certain, however, that the number of immigrants coming to our shores this year will far exceed that of any previous year. How to follow up these people with the gospel, in view of the decreasing number of young men offering for the ministry, is the biggest problem the Churches have to face to-day. It is a problem that must be faced and solved.

Almost every day press despatches tell the story of children poisoned to death by eating pills in mistake for candies. Surely there have been warnings enough to stop such criminal carelessness on the part of parents. Pills containing poison should never be left in any home within the reach of little children. Attention to this oft repeated

warning would save many a useful life, as well as prevent many a broken heart and life-long sorrow.

The Miller bill against race-track gambling, which was defeated on the first vote, has at last been passed by the House of Commons in an amended form. The compromise agreed to by Mr. Miller is certainly a great gain over the former condition of things. What we profoundly regret is that book-making, or betting as a business, is still permitted on the grounds of incorporated associations during a racing meet. Public opinion will not be satisfied till this too is made illegal. Mr. Miller accepted the measure in its amended form on the principle that half a loaf is better than no bread.

Outrageous attacks on the Bench by irresponsible and hot-headed partisans, under the privileges of parliament, are becoming altogether too common in Canada. It seems most unfortunate that such extreme utterances are privileged. The judges of our land are not above criticism, but no man should be allowed in the heat of party discussion to hurl the most serious charges against a judge unless he is prepared to move for his impeachment.

### NEWS ITEMS.

Rev. A. W. Shepherd, Markdale, has been translated to Leamington. Rev. J. H. Lemon, B.A., Walter's Falls, is interim moderator of Markdale, which is a good charge and an opportunity for some one ambitious of work.

Rev. D. M. Matheson, of Hornell, N. Y., has been called to Allenford, Presbytery of Owen Sound, and will be inducted April 26th. This is a case of a minister preferring a much smaller salary in a Canadian charge. Allenford gives \$1,000 a year and manse, with three weeks' holidays.

### THE MEAN THING!

"I see," remarked Mrs. Beemis, who was reading the evening paper aloud because her husband's eyes were tired, "that boots and shoes are going up in price."

"I wonder," said Mr. Beemis, thoughtfully, "if all shoes will be affected. Do you suppose, for instance, that low shoes will be higher?"

Retaliation is an expensive business.

Sin is more serious than the average man thinks. It has so affected the soul that the whole posture of the heart toward God is enmity and rebellion.

Most men prefer to make any other confession than that of bad judgment.

She's an awful gossip. She tells everything she hears.

Belle—Oh, she tells more than that.

STORIES  
POETRY

## The Inglebrook

SKETCHES  
TRAVEL

### MARGIE'S SACRIFICE.

By J. T. Hunter.

High up on a mesa, in the Sierra Madre Mountains, in Southern California, stood a little adobe dwelling, overlooking the wide San Gabriel Valley. A young girl stood under the shining leaves of an orange tree, one bright morning, when the air was sweet with the scent of flowers, and vocal with song of bird and hum of bee. The scene before her was very familiar.

Nearly all her life had been spent in the little house, for when she was a wee toddler, her father, a disappointed artist, brought his family from the far East, to nurse his wounded pride in these lonely wilds. Margie's chief companions had been her pony, her pets, and her flowers, and her mother was her only teacher. During the hot months of summer, Mr. Grey pitched a tent on the beach fifteen miles away, and there they spent many happy weeks. Margie loved the ocean. She was a daring swimmer, and her little red-and-black clad figure darted fearlessly through the breakers that, foaming and roaring, dashed far above her head.

As years went by, Margie began to grow a little tired of her monotonous days, and fell to wondering what was on the other side of the great mountains that hemmed in her life. Deliverance came when she least expected it. An uncle, whose home was in an Eastern city, came to renew his youth with the brother whom he had not seen for so many years. Margie was their constant companion while they explored mountains and canyons. Her uncle observed her closely, and became greatly interested in her.

"A year at a good school is what she needs," he thought, "and will make her a noble woman. She gets too much petting."

He proposed taking her back with him to the school where his daughter had been educated, but the fond parents would not listen, believing their one daughter beyond improvement. Margie was determined to go, however, and, as usual, her will overpowered all others. A hasty wardrobe of ready-made, ill-fitting garments was prepared. The dreaded parting over, and Margie was whirled away, for the first time since she could remember, in a railway car. The long journey finally came to an end, and they reached St. Ursula's. The school stood in a large park bordering on a small river, and the trees were all a blaze of yellow, looking so strange to Margie's eyes, accustomed only to the green leaves which nature always wears in her Southern home.

The girls were out for their "constititutional" as they drove slowly up the carriage-way, and Margie's heart sank as she noted their dainty costumes, and thought of the contents of the big trunk rattling along in the express wagon behind her. Her uncle only stayed over one train, and went on to his home in B—. Everything was new and strange, and the pillow of the homesick girl was wet with tears as she missed her mother's good-night kiss. The ordeal of her first entrance into the school-room was hard to bear. A hundred pairs of eyes, blue, brown, black, and grey, scanned her with schoolgirl sharpness, and a suppressed giggle, which the teacher's warning frown failed to check, fell upon her ear as she sank awkwardly into her seat. A feeling of relief came over her as she examined her books, for her mother's careful training gave her a place in the foremost ranks.

The days passed slowly. Margie did not get on well with her schoolmates, and although her homesick heart longed for love and companionship, her reserve and timidity repelled where she most wished to please.

Her fiery temper blazed up under provocation, and those who had been worsted in a battle of words did not soon forget it, and stood in respectful awe of her sharp tongue.

The winter seemed so long, for Margie had never before seen the earth covered with the white pall of snow, and shed many tears over her mother's letters and their allusions to the flowers and fruit that flourished all the year round in her summer home.

In all the school she had but one staunch friend. Fearless Harriet Lee broke through her armor of pride and reserve, and found her heart sweet and true. She constituted herself her champion and defender. She fought her battles in her absence, cheered and encouraged her when she was downhearted, and instructed her in many little matters of etiquette with so much tact and delicacy that her sensitive pupil never suspected her design.

One bright Sunday morning, when spring was on her way, and the new green of the trees was just beginning to show in the woods, Margie dressed early for church, and started for Harriet's room, to assist that untidy young lady in a search for missing ribbons, gloves, and cuff-buttons. The sunny morning had insensibly raised her spirits, and she was more nearly happy than she had been before at St. Ursula's. As she went down the hall, singing softly, she met two young ladies whose toilets were her daily admiration and despair. The song died on her lips as she heard their light laughter and the allusion to "Grandmother Grey," and she knew she was the butt of their ridicule. Half an hour later, with her spirits considerably damped, she and Harriet entered the large parlors where the girls were assembled.

"Here comes Miss Grey," cried Ella Poole to a clique of her worst tormenters. "She is surely Noah's literal descendant, for her clothes must have come out of the ark."

"The pattern of that pannel might have come from Madame Schem," giggled a malicious companion.

"And Mrs. Ham might have worn that hat," said another.

"I'd like to examine, and see if Japhet's trademark is on her shoes," Margie's eyes blazed.

"I'm sure all the meanness since the flood—" she began, when she was unceremoniously dragged into the hall by the watchful Harriet. Her sharp eyes had seen Miss Ledyard standing in an opposite doorway, whom poor Margie was too blinded by wrath to observe. Harriet knew the principal was greatly interested in Margie, and the wily little conspirator did not propose to let her injure her cause by angry words. A dreadful stillness fell upon the chattering girls as they became aware of the teacher's presence and saw the sternness on her face.

"I am greatly surprised, young ladies," she said, "at the insulting remarks I have just heard, and to one who is fully your equal in personal appearance and superior to many of you in mental attainments. Any repetition of such remarks will be attended with severe punishment. Form ranks, if you please."

The girls marched on, two by two, indignant and contradictory.

"Superior in intellect! and she don't know French, and hasn't read a word of Haggard!"

"And she turns up her words at the end!"

"And says 'bits' for 'shillings,' and 'pack' for 'carry'!"

"And her eyes are too big!"

"And her mouth is too wide!"

So the excited hive buzzed on, the hum growing louder and louder, till the command, "Less noise, young ladies!" came down the line, and they marched more decorously churchward. Poor Margie! the brightness had all faded out of the morning, and her

mind was in a tumult. She tried honestly to follow the service, but the cruel words she had heard mingled with the minister's tones, and she finally buried her face in her hands and poured forth her whole soul in prayer. The burden of pain slipped away; a holy peace came in its place, and her voice rang out in the offertory solo so clear and strong that surprised and interested glances were exchanged by the congregation.

One day, not long after, Harriet Lee rushed into her room in her usual headlong manner.

"What, Margie Gray! actually reading a letter without any tears trickling down your nose and blotting the paper? What is going to happen?"

"It isn't from home, Harriet," Margie answered, as if this were sufficient explanation. "It is from Uncle George. Just listen!" And Margie read:

"My Dear Niece:

"Your cousin Jennie and Mr. Mason will be married next Wednesday, and will go to California on their wedding trip. They will stop for one day with Mr. Mason's cousin, Mrs. Prescott, whose home is just across the river from St. Ursula's. I want you to ask Miss Ledyard to let you go over and dine with them, as they will visit your parents, and you will probably have messages to send home. Mrs. Prescott will call and see the Principal, and you also, but I write beforehand so you may have some time to prepare to meet the cousin you have never seen.

"Affectionately, your uncle,  
"G. M. GREY."

"A bride! Oh, Harriet, just think! a bride, and she is going to my own dear home! Do you think Miss Ledyard will let me go? I must, for I shall die of disappointment if I cannot."

"Of course you'll go!" answered Harriet, confidently, "and it will be perfectly lovely. When Cousin Alma was married we had no end of a good time. They'll have the most delicious things for dinner—lees and fruits and non-bens," and Harriet's eyes shone with schoolgirl raptacity. "Every one always does everything for a bride, and she will have the loveliest dresses and—"

"Oh, Harriet, I can't go!" interrupted Margie, in a doleful voice. "I haven't anything fit to wear."

"Nonsense!" exclaimed Harriet, decidedly. "We can arrange that. Your material is good, but your dresses are really hideously made. The dress-maker can rip that white flannel and make you a lovely dress. Come on, I'll help you see about it."

"Oh, Harriet, you're so good to me!" sighed Margie, her cheek against her friend's. "How can I ever repay you?"

"Mind you have a good time and do yours-if credit," cautioned good-natured Harriet.

The eventful day came at last. With much trepidation, and under Harriet's immediate supervision, Margie's toilet was completed. Her mirror reflected a clean, white-clad figure, and her cheeks flushed at the pretty story the reflection told her.

The girls were out for their daily walk when Margie started, and in her heart she was secretly glad to be seen in her finery. "Aha!" said her old enemy, Ella Poole, as she drew near. "Our chrysalis has burst into a fine butterfly. Take care, Miss Vanity!" A step too far backward, and she disappeared over the bank and into the rushing river. The helpless girls shrieked wildly when they saw their struggling companion in the foaming water and realized that she could not swim.

"Let her drown, I hate her!" thought Margie, at the memory of her persecutions; then, like a flash of light, a revulsion of feeling came over her, and, with a wordless prayer for help, she threw aside her heavy wrap, ran

swiftly down the path, and plunged into the muddy river. A chill like an icy hand seemed to clutch her as she struck the cold water, so different from the exhilarating touch of the salt sea, where she had learned to swim. The narrow stream was swollen by spring rains and melted snow, and rushed rapidly along; but Margie put forth all her strength and skill, and reached her drowning foe just as she became unconscious. She kept Ella's head above the water with difficulty as they were swept along away from the house which held the cousin she was so anxious to see. The engine house that furnished the steam for the various buildings stood on a slight bend in the river, a little below the school buildings; Margie knew the bank sloped more gently at that point, and the water was shallower. If she could keep her strength and guide her senseless charge to that spot! A hoarse shout attracted her attention, and she saw ahead of her the tall form of Ben, the engineer, who had waded out as far as he could keep his footing, and stretched out a broom (the first thing at hand) for her to grasp. Ben's face was very black with coal dust, and his hands rough and coarse, but he was altogether lovely in Margie's eyes as he dragged the two girls up the muddy bank, where Margie fell exhausted and knew no more.

The pretty bride came to see her in the evening, and found the two girls side by side in their beds in the school hospital. They became close friends, and during the few days of their interesting convalescence, flowers, fruit, and books were showered upon them till Margie's head was in danger of being turned by the adulation she received; but she remembered the plain truths the girls had not been backward in telling her before they decided that she was "perfectly lovely" and "an adorable heroine," so she bore her triumphs meekly.

She passed her examinations with credit at the end of the year, and took back to her mother home many good qualities she had not learned from books. She found a great change in that quiet home. A great tide of immigration had set in. Little villages sprang up in the valley; church steeples rose out of the sage brush and cactus, and great hotels had been built, which were filled with tourist guests; so Margie never went back to the monotonous life she had left. The school still flourishes, and every new girl at St. Ursula's is told the story of Margie Grey's bravery.

#### WHAT KEITH FOUND OUT.

"Kieth, don't forget to fill the wood-box," Mrs. Lawson reminded her son the morning after his return from a visit to his aunts and Uncle Jack.

"What'll you pay me?" Kieth was searching for his gloves, and he asked the question without looking up. In a moment he turned and met his mother's astonished gaze. "Aunt Kate, Aunt Harriett, and Uncle Jack always paid me in some way when I worked for them," he explained hastily, "and I think you folks could, too."

"Well!" Kieth knew by the tone that his mother was displeased. "All right," she added in a moment, but with a hurt look. "I'll give you five cents if you will fill it heaping full."

When the wood-box was filled, Kieth's grandmother called: "Where is the boy who hunts my glasses? I'm glad he is home again."

"I'll find them if you will pay me, grandmother," was the reply.

"Let me see, I haven't any change. How would a bag of candy do?"

Kieth decided it would do, and he hunted the glasses. That night he was paid for getting his father's slippers. He wouldn't take his little sister to bed until he was promised a new knife. So things went on day after day. His parents had thought, at first, that it was only a notion that would soon be forgotten, but it was not. One day Mr. and Mrs. Lawson and Grandmother Lawson had a talk, but Kieth didn't hear the talk.

That very same day he hurried home from school, and rushed into the house.

"Mother, where are you?" he called. "Won't you sew my football? It's ripped."

"What will you pay me?" his mother asked.

"Why! why!" Kieth was so surprised that this was all he could say for a minute. "I could give you the big red apple that Carl Horton brought me," he finished.

"I will fix it for that," was the reply. When Kieth went out again the ball was mended, but the red apple was on the table by his mother's side.

"Won't you help me with my example, father?" he asked after supper that same evening.

"I will for ten cents," Mr. Lawson replied.

Kieth shut his lips tight to keep him from saying anything. Father had always been so willing to help. The help was given this time, but the elephant bank was ten cents lighter when the work was finished. For five days Kieth paid each member of the family who did anything for him; he was paid, too, for anything he did for others. The fifth evening he said to Baby Lillian: "Won't you hand me my pencil off the table, Lillian?"

"What 'oo pay?" she lisped.

"That was too much for Kieth, and when his father looked at him a big tear was rolling down his cheek. "What's the matter?" he inquired.

"I haven't hardly a thing left," he sobbed. "I've given away my knife, my big marble, my top, my paints, and lots of my money to have things done for me. I don't like this way. Let's just do things because we like each other."

"All right," father, mother, and grandmother agreed, "we don't like this way either."

"I have found out how mean I've been, though," and Kieth smiled through his tears. "I'll fill that wood-box up high in the morning, mother. I'll do what I'm asked to do, after this, and I won't ask to be paid for doing it, either."—The Advance.

#### THE WISE MICE.

Harold and Edith and May were trying to play a game, but they all wanted to play in different ways. Two or three times they had it beautifully started, but each time they fell to quarrelling about it, and it looked as if supper time would come without their having had any game at all. At last fat, jolly Nurse Belle, who had been watching them, called them to see a picture she had found in a book. It was a picture of three mice carrying a stick across a bridge.

"Right across the bridge from where those mice lived," said Nurse Belle, "was a beautiful bunch of sticks. At least the mice thought they were beautiful, for their nest was made of little straws, and they wanted one big stick to put in to give it style. So they put their heads together. If one carried the big stick, he might step too near the edge of the bridge, and fall over. If two carried it, one might pull too hard on one end, and take them both over. But if three carried it, the big one in the middle would hold the little ones on the stick, and all could lift together."

"Scamper, scamper, scamper, went the three mice over the bridge, and creep, creep, creep, they came back again with the stick. Then they had the nicest nest in all Moustown, and all because they worked together."—Sunbeam.

#### TRUST YOUR BOY.

It takes a good deal of wisdom and insight to know when to let those whom we love alone, and in the case of an immature boy it calls for a large amount of faith. Phillips Brooks' mother understood this and wrote these words of counsel out of her own experience:

"There is an age when it is not well to follow or question your boy too closely. Up to that time you may carefully instruct and direct him; you are his best friend; he is never happy unless the story of the day has been told;

you must hear about his friends, his school; all that interests him must be your interest. Suddenly these confidences cease; the affectionate son becomes reserved and silent, he seeks the intimate friendship of other lads, he goes out, he is averse to telling where he is going or how long he will be gone. He comes in and goes silently to his room.

"All this is a startling change to the mother, but it is also her opportunity to practice wisdom by loving and praying for and absolutely trusting her son. The faithful instruction and careful training during his early years the son can never forget; that is impossible. Therefore trust not only your heavenly Father, but your son. The period of which I speak appears to me to be the one in which the boy dies and the man is born; his individuality rises up before him, and he is dazed and almost overwhelmed by his first consciousness of himself. I have always believed that it was then that the Creator was speaking with my sons, and that it was good for their souls to be left alone with Him, while I, their mother, stood trembling, praying and waiting, knowing that when the man was developed from the boy I should have my sons again, and there would be deeper sympathy than ever between us."—Cumberland Presbyterian.

#### BABY'S OWN TABLETS

##### KEEP CHILDREN WELL.

In thousands of homes throughout Canada there are bright thriving children who have been made well and are kept well by the use of Baby's Own Tablets. This medicine cures all stomach and bowel troubles, makes teething easy, and destroys worms. It is guaranteed absolutely safe and free from poisonous opiates. Mrs. John Laplante, Bon-Counsel, Que., says:—"I consider Baby's Own Tablets worth their weight in gold and advise all mothers of young children to keep them always on hand." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

#### OUR THEOLOGICAL GRADUATES.

Our Theological colleges have closed another session and are sending forth a body of well-equipped young men for the ministry, and the need of young ministers being life long students has again been emphasized. They must give days and nights to study if they are to be successful in their great work. There should be no drivell in Presbyterian pulpits. The age demands that ministers have something to say and that they say it with tremendous earnestness, and in the power of the spirit of God. Students, and hard students these young ministers must be, to the end, if they are to be truly efficient in what is to be their main business—the faithful preaching of the everlasting Gospel. We once heard a learned and venerable principal of one of our colleges say: "Intelligent and God-fearing congregations will not grow weary of the services of aged or young ministers, unless, indeed, they cease to be students and thus lose their freshness and richness gained by constant communing with the word in the language used by 'Holy men who spake from God as they were moved by the Holy Ghost.' But are there any congregations that are neither intelligent nor God-fearing? Some congregations, we know, grow weary of the services of aged ministers, who neither cease to be students nor lose their freshness, but simply get gray hairs upon them. Wouldn't it be fair to conclude that such congregations are neither intelligent nor God-fearing?"

The happiest workmen are those who can absolutely lose themselves in their work.—Carl Hilty.

It is a good thing to sacrifice; but it is a greater to consent not to sacrifice in one's own way.—Charlotte M. Yonge.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## EASTERN ONTARIO.

On Sunday evening Rev. I. N. Beckstedt, B.A., preached his farewell sermon in the Presbyterian church, Athens, and the evening service in the Baptist and Methodist churches were withdrawn in consequence.

The Rev. Mr. Nickel, Moderator of the Presbytery, conducted services in St. Andrew's church, Picton, on Sunday.

The Presbytery of Glengarry held a special meeting in McLaren Hall, Alexandria, on Tuesday, to deal with the call from Dalhousie Mills and Cote St. George of Rev. William MacMillan, B.A., B.D., late of Prince Edward Island. The call was sustained and the ordination and induction will take place at Dalhousie Mills on Tuesday, May 3. The Moderator of Presbytery, Rev. N. H. McGillivray, of Cornwall, to preside and induct; Rev. Mr. Plate, of Lancaster, to address the minister, and Rev. Mr. McCallum, of Glen Sandfield, to address the people.

The corner stone of Knox Church, Peterboro, was laid Saturday afternoon by Lt.-Col. Gibson. The new church will seat 900 and is to cost \$23,000.

The Synod of Montreal and Ottawa will meet in St. John's church, Cornwall, on May 10 and 11. It is expected that over 100 delegates will be in attendance.

## WESTERN ONTARIO.

Mr. Edward Earchman, who has just graduated in theology from Knox College, conducted the services at Cedarville and Esplin on Sunday.

The fourth anniversary of the pastorate of Rev. Thomas Mitchell was celebrated in the New St. James' Church, London, on Sunday.

Large congregations were present both morning and evening, and Professor Law, of Knox College, delivered two fine sermons. Rev. Thomas Mitchell, the pastor, of New St. James' conducted a special service in the West London Presbyterian Church in connection with the re-opening of the building, which has been undergoing repairs. Rev. Thomas Nixon preached at night.

The Hamilton Presbytery has sustained the following calls: W. L. Willman, Elora, who has been offered \$950 a year by the Westminster church, Hamilton; Rev. W. T. Cockburn, Southampton, who has been offered \$1,000 by the Calvin Church, Hamilton; Rev. D. H. Marshall, St. George, who has been offered \$1,000 a year by the Thoroid church, and Rev. James Barber, Embro, formerly of Arthur, who has been offered \$1,200 a year by St. Andrew's Church, Niagara Falls.

Rev. Dr. D. S. Dix, minister of the Presbyterian Church in Dartmouth, informed his congregation that he had decided to accept the call to Chalmers Church, Guelph. Dr. Dix is an Ontario man and has been in Dartmouth about two years. The reasons given were his health and the larger field in Guelph.

Rev. F. C. Harper has commenced his pastoral duties in St. Andrew's Church, Hillsdale.

A social meeting of Melville Church, Fergus Bible class was held on Friday when Rev. W. R. McIntosh, of Knox Church, Elora, gave an address. A congregational meeting of Melville Church was held on Friday evening to hear a report from the committee appointed to canvass the congregation for funds with which to install a

pipe organ. Over \$2,000 has already been subscribed.

A new pipe organ has been installed in the church at Blenheim.

A pleasing "At Home" was tendered to Rev. Mr. Paterson and Mrs. Paterson by the congregation of St. Andrew's Church, Sarnia, in the Sunday school room on Monday evening.

Rev. W. G. Wallace, D.D., pastor of the Bloor street church, Toronto, is to have an assistant for the ensuing year who will share with him the pulpit, pastoral and other congregational duties.

The position has been offered to Rev. W. A. Cameron, B.A., a graduate of the University of Toronto and Knox College, who completed his theological course a few weeks ago. Mr. Cameron has signified his acceptance of the position, and will enter upon his new duties in the course of a few weeks.

On Friday evening last one of those pleasant little surprises that bring gladness to a pastor's heart took place at the manse, London Junction, the closing meeting of the Boys' Missionary Brigade of St. George's Church, being held there. Mr. and Mrs. MacKay were at the same time presented with a beautiful group photograph of the boys, with an address expressing at once their appreciation and goodwill. The brigade is one of but two or three in the Presbytery of London. Its chief interest has hitherto been in the Mission Hospital at Vegreville, to which it has once and again contributed.

Rev. J. Gibson Inkster, of London, was in Toronto on Sunday conducting anniversary services for Rev. G. Faskin.

There were many old friends in the congregation which greeted Rev. Geo. R. Faskin, of Toronto, at the First Church, London, on Sunday. Mr. Faskin was formerly a member of the Collegiate Institute staff. Mr. Faskin and Dr. McCrae on Monday evening spoke at the young men's banquet at the First Church.

On Saturday afternoon, after a brief illness, Mrs. A. F. Cranston, died at the residence of her son-in-law, Rev. R. J. M. Glasford. She is survived by her husband, one daughter, Mrs. R. J. M. Glasford, and six sons — Mr. C. J. Cranston, Caledon East; Rev. J. A. Cranston, Collingwood; Mr. R. J. Cranston, Delaware; Rev. W. T. Cranston, of Port Arthur. She was a woman of the highest personality, and will be mourned by a wide circle of friends.

From 1844 to 1910—sixty-six years as one of the leading Presbyterian churches in Hamilton. That is the enviable record of Knox church congregation which celebrated their anniversary, also the second of the induction of their pastor, Rev. A. E. Mitchell, on Sunday. Rev. James Ross, D.D., of St. Andrew's Church, London, preached at both services, which were well attended.

Congregations which filled the church on Sunday greeted Rev. R. Knowles, of Galt, on Sunday at St. John Church, Hamilton, on the occasion of the pastor's twentieth anniversary in St. Andrew's Church. Rev. Mr. Dix, of Colborne, preached at both services.

## TORONTO.

Anniversary services were held in the Eglington Church on Sunday, when large congregations were present. Rev. John Stephens, of the Avenue Road Church, preached in the morning and Rev. J. M. Murray, of Erskine Church, in the evening. A congregational social was held in the church on Monday evening.

A party of people composed largely of delegates to the World's Missionary Congress in Edinburgh, left the city last Thursday for Montreal and Portland, whence they will sail for Liverpool to take a tour of the Continent before returning to the conference in Edinburgh in June. Among those in the party were Rev. Jonathan Goforth and family, who will go from Edinburgh to the mission fields in China; Rev. Principal King and Mrs. King, who will also return to India by way of Scotland; Mrs. John McDonald, of Tilsonburg; Rev. W. A. J. Martin, of Brantford; Rev. J. M. Duncan and Mrs. Duncan; Rev. A. E. Armstrong and Mrs. Armstrong, and Prof. J. D. Robertson and Mrs. Robertson, and a number of others, who will swell the party to a total of twenty, at Montreal.

## QUEBEC NOTES.

Lake Megantic, which was erected into a congregation on the first day of March last, has lost no time, but shown unusual promptitude, in securing a minister to shepherd them in the ways and pastures of truth. Few days after the organization was completed, a call would have gone forward to Rev. Allan Morrison, Kirkhill, Ont., had he encouraged it. Failing there, they without delay extended a unanimous call to Rev. H. N. MacLean, Ph.D., lately of Avonmore. Dr. MacLean is no stranger to the congregation, nor to the Presbytery, having been few years ago in charge of Hampden congregation, close to Lake Megantic. Induction takes place 5th May next.

The congregation of Hampden, vacant since the death of the late Mr. Rdk. MacLean, more than two years ago, has extended an unanimous call to Mr. Duncan Fraser, late of Dunrea, Manitoba, which has been accepted. Induction to take place on the 2nd May next.

The Presbytery of Quebec, though perhaps fully up to the average Presbytery in intelligence and learning, has been wanting for a few years in the prestige which a few D.D.'s would give, is now to have that dignity in common with others—and the wearer of the dignity is to be Mr. A. T. Love, for a quarter of a century minister of St. Andrew's, Quebec.

## MONTREAL.

"Indolence is the crying sin of the ministry to-day," said Rev. Dr. Johnston, of the American Presbyterian Church, Montreal, in the course of a strong and eloquent address on "The minister's life and character," delivered last week at the annual convocation of the Montreal Congregational College.

As a result of the Tag Day campaign on Saturday the local hospitals in Ottawa will receive about \$12,000.

## WHITBY PRESBYTERY.

At the April meeting of Whitby Presbytery all the ministers were present and one-fourth of the elders. Reports from the various committees were received and dealt with. The Home Mission committee reported the appointment of Mr. Gomm, a theological student, as supply at Kendal and Oakhill for one year.

The report on statistics showed that in point of numbers we are not losing ground, and that there is an increase in contributions.

The Sunday School report was encouraging.

The report on Moral and Social Reform expressed regret at the mutilation of the original Miller bill.

The deputation appointed to visit Blackstock reported that the congregation wished to move their church at Cadmus to Nestleton. As this will be a very much better arrangement

than the present, Presbytery readily gave their sanction, and granted the congregation leave to build a church at Nestleton, where a site has already been presented by a gentleman belonging to the Church of England.

The Synod of Toronto and Kingston is making an effort to collect material for the future historian of our church. This matter came before Presbytery, and drew forth a general expression of interest. The oversight of this work for the Presbytery was placed in the hands of Rev. W. R. Wood, of Claremont, our local historian.

Melville Church, Scarborough, asked for leave to moderate in a call.

Rev. Dr. Abraham and Rev. W. R. Wood, ministers; and Messrs. John McIntosh and James Wannan, elders, were appointed commissioners to the General Assembly.

The next meeting of Presbytery will be held at Whitby in July, and Rev. J. C. Forster will give the opening address.

#### MONTREAL PRESBYTERY.

At a meeting of the Montreal Presbytery held in Knox church last week, the calls of the Rev. M. A. Campbell to the pastorate of the First Presbyterian church, and of the Rev. H. McGillivray, of Cornwall, to Taylor church, were sustained. The former will receive an annual salary of \$1,800, and the latter of \$2,200. The Rev. Principal Scrimger presided at the meeting.

The induction of the Rev. M. A. Campbell to the First Presbyterian church will take place on Thursday evening. The Rev. Mr. Cruikshank will preside. The Rev. Mr. Montgomery will preach the sermon. The Rev. Dr. Barclay will address the minister, and the Rev. R. W. Dickie the congregation.

In neither of these calls have dissentient voices been heard. The Rev. W. R. Cruikshank described the unanimity that had prevailed in extending the call to the First Presbyterian church on the meeting on March 27 last, and the subsequent steps taken in the matter. The call had been signed by 649 members and 39 adherents of the congregation.

On behalf of the congregation of the First Presbyterian church speeches were made by Messrs. Wm. Darling, D. S. Hislop, A. E. Taylor and H. M. Watson, who paid tribute to the work of the Rev. Mr. Campbell, who had been in charge of the congregation since January 1 last. The new minister had endeared himself to the congregation, and in having him placed over them they felt confident of the future.

The Rev. M. A. Campbell, the minister elect, then thanked the speakers for the kind words that had been said of him and his work. He was glad, he said, to see so many of the congregation present.

The former minister of St. Gabriel's, the Rev. Dr. Robert Campbell, ex-moderator of the General Assembly, expressed his pleasure at the unanimity that had prevailed in regard to the call to the Rev. Mr. Campbell, and paid tribute to the minister-elect's pulpit ability. The Rev. Mr. Campbell had been his assistant at St. Gabriel's.

The Rev. Dr. Scott then presented the call of Taylor church to the Rev. H. McGillivray, of Cornwall. It was on the first Saturday in March that Taylor church was declared vacant. There had been five nominees, but the choice fell upon the Rev. Mr. McGillivray. The call had been signed by 589 members and 88 adherents but papers with additional signatures were yet to come in. On behalf of Taylor church speeches were made by Messrs. Jas. Ross, A. L. Wilson, and Colin Patterson, who were agreed that the Rev. Mr. McGillivray was the right man to succeed their former pastor, the Rev. Mr. Reid.

Mr. Arthur Walsh was appointed an assessor of sessions in charge of Italian work in place of the late Mr. Ross.

#### SYNOD OF MONTREAL AND OTTAWA.

The next meeting of the Synod is appointed to be held in St. John's Church, Cornwall, Ont., on Tuesday, 10th, May, next at 8 p.m.

Members (whose single fare is not less than 50 cents) are directed to secure at the starting point—and over each line used—a standard certificate. This, when vised by R. R. agent and signed by the clerk, will entitle bearer to return at one third fare, provided that 50 certificates are returned.

Conference—Phases of Church Life and Work.

1. Effect of material prosperity on spiritual life of the church. What is it? Leader, Rev. J. W. H. Milne.

2. Need of evangelism, among professing Christians. Leader Rev. Allan Morrison.

3. Effect of Laymen's Movement on spiritual life of the people. Leader, Rev. Wylie C. Clark.

Members who expect to be in attendance, and desire accommodation, are requested to intimate their purpose, to Miss Helen Harkness, Cornwall, by 2nd. May. State time of arrival.

All papers intended for the Synod should be in the clerk's hands at least eight days before the meeting.

Members are directed to take street cars, at station, direct to St. John's church.

The business committee (moderator, clerk and clerks of Presbyteries) will meet, on day of opening, in the church, at 7.30 p.m., sharp.

J. R. MacLEOD,

Synod Clerk.

#### VACANT CHARGES.

The Rev. Dr. Marsh of Springville is interim moderator of the vacant charge of Pontypool, Ballyduff, etc., and would be pleased to hear from ministers who would like to preach at these places for a call. This field is conveniently situated to railways and schools. Here is a good opportunity for a willing man to do good work.

Vernon, in the Presbytery of Ottawa, is still vacant, and the Rev. R. MacNabb, interim moderator, Kenmore, would be pleased to hear from anyone desiring to preach with a view to a call.

The congregation of St. Andrew's, Fort William, have decided not to hear candidates, and a committee has been appointed to recommend a suitable man to the congregation. All communications should be sent to the moderator, Rev. D. A. Macdonald, Fort William.

#### W. F. M. S.

The thirty-fourth annual meeting of the W.F.M.S. convenes next week in Knox Church, Toronto. It is hoped that this meeting will be a very representative one.

There will be a special conference of members of the Board on Tuesday evening to consider the findings of the Presbyterials on the Tentative Constitution and recommendations based on them as prepared by the Board and Foreign Mission Committee.

The missionaries to speak are, Miss McIntosh, Honan; Misses Campbell, Herdman, India; Mrs. Slimmon, Rev. Mr. Clark, Honan; Rev. Mr. Cook, India. On Tuesday evening there will be

a public session at which Rev. Mr. Rohold will give his illustrated lecture on Palestine and the Jewish customs of to-day. On Wednesday evening the public meeting will be addressed by Rev. H. Clark, of Honan; and Rev. Mr. Cook, of India. The session will be held in Knox Church, Spadina avenue, Tuesday, Wednesday and Thursday. The public meeting on Wednesday will be held in Cook's Church.

#### THE BIBLE IN HOTELS.

Often in American as well as Canadian hotels one finds a Bible in parlors and bedrooms. That these are a means of doing good is certain, and it is well worth while promoting circulation in these quarters. The following story deserves to be read; it is authentic: It is told of an estimable Christian woman, that two or three years after her conversion and union with the church, troubles came upon her and her family. She lost faith in the goodness of God, in his ever-watchful care, doubted the genuineness of her conversion, ceased to pray, to read her Bible, or to even think of seeking divine guidance.

While in this pitiable state, circumstances made it imperative for her to visit the city of New York on a very painful matter of business. She was of a retiring disposition, unused to travelling, and had never been in a large city.

While on her journey, in the cars, a slight act of courtesy led her to make the acquaintance of a gentleman and his wife, who took her under their protection, and after their arrival in the city, went out of their way to leave her at the entrance of a respectable hotel.

She ascended the stairs oppressed with an almost overwhelming sense of loneliness mingled with the consciousness of an utter inability to perform the errand she had in hand. On being ushered into the capacious and elegantly-furnished parlors, she walked mechanically to a center-table, and opening the single Book, which lay on the marble top, her eye fell upon these words: "I will never leave thee nor forsake thee."

An emotion of tenderness born of her old-time love of God and trust in his promises suddenly stole into her heart. Still bending over the precious Book, the gathering tears beginning to dim her eyes, she read on: "Jesus Christ, the same yesterday, to-day and forever." The comfort which these passages of Scripture brought to her it was impossible to describe. The black clouds of unbelief and doubt sullenly, but quickly, rolled away. The glorious sunlight of divine love and protection shone in upon her soul, and the bow of promise seemed to span the arch through which she looked toward the beneficent days that were near at hand. She was no longer alone; and this assurance came to her heart like a balm and blessing. Her perturbed and distracted mind was at rest now; the bygone joy, peace and trust sat again upon the throne of her heart and held more potent, loving sway than ever. "Jesus Christ, the same yesterday, to-day and forever!" she kept saying to herself, over and over.

Quietly and perfectly self-poised now, she gave her orders with the assurance of an experienced traveller. She ate a hearty supper, went to her room, and in time to her bed, with as great a sense of security as if she had been in her own house. She slept peacefully, and awoke at her usual time in the morning, thoroughly refreshed.

Unexpected facilities for transacting her trying business opened up on all sides. She was uniformly treated with respect. Her questions were promptly answered. She was marvelously aided in her quest, and her mission proved successful.

## HEALTH AND HOME HINTS.

## HOUSEHOLD SUGGESTIONS.

## Recipes.

**Horseradish Meat Relish**—Grate or put through meat chopper several times green or dried horseradish roots. Add the same amount of ground mustard and mix to a thick paste with good vinegar. Keep closely covered in glass or earthen dish.—Another Okanaganite.

**Almond Cake**—The following recipe for almond cake is a good one. It makes a very nice cake for the basket. Take one cup of butter, one cup and a half of sugar, three eggs, half a cup of milk, two teaspoonfuls of baking powder, three and a half cups of flour, flavor it with a little almond extract, blanch one pound of almonds, lay aside enough to cover the top of the cake when they are cut in halves; chop the rest and put into the cake. After the cake is in the tin, lay the split ones over the top of the cake; they will rise and brown as the cake bakes. This is delicious; try it.—Margaret.

**Molasses Tarts**—Two eggs, half cup sugar, one cup table syrup, one teaspoon vanilla, beat all together same as a custard. Fill your tart shell half full and bake till the filling; thicken.—Mother Goose.

**Wheat Pancakes**—To one pint sour milk add one level teaspoonful of soda, a little salt and a tablespoonful of cornmeal. Add flour to make a batter and one teaspoonful of baking powder. No eggs are needed. Buckwheat cakes are made the same way, using two-thirds buckwheat to one-third wheat flour.—Aunt Mac.

**Baked Onions**—Parboil six large onions, slice off the tops and remove the centres and chop fine with breadcrumbs and bits of cold meat. Add one egg, salt, pepper and tomato juice. Fill onion shells and cover with breadcrumbs dotted with bits of butter and grated cheese and bake.

**Meat Roll**—Take two pounds of rump steak and two pounds of veal cutlet, and finely mince together. Add one-half a pound of breadcrumbs with a seasoning of parsley, sage, pepper and salt. Three eggs, with a dash of mustard, are put into the basin, and the whole is then formed into a roll. Dried breadcrumbs thickly sprinkled over it, two sheets of buttered paper placed round it, and bake for about two hours. When cold cut into thin slices with a sharp knife.

**Sweet Rice**—Wash a quarter of a pound of rice and put it in a double saucepan with a pint and a half of milk; let it cook till the milk is absorbed. Stir in two ounces of butter, sugar, and ground cinnamon to taste. Serve heaped on a dish with stewed fruit if liked.

**Blackberry Tarts**—Roll out some paste, and cut in rounds about six inches across. Heap some blackberries on half the pastry, put some brown sugar over, and a half a teaspoonful of cornflour to each to absorb the juice. Wet the edges of the paste, stick together, and bake.

**Ham Scramble**—Use cold boiled ham, minced. To half a cupful, add a teaspoonful of grated onion and a little chopped parsley. Beat five eggs till very light, add a tablespoonful of cold water and the ham. Cook a skillet, like scrambled eggs, stirring constantly. Remove from the fire before the egg gets hard. Serve on toast. A delicious breakfast dish.

## Practical Uses for Sour Milk.

Remove freshly-spilled ink stains by soaking in sour milk.

Sour milk is good for the liver. Drink a glassful of buttermilk now and then. Sweeten if desired.

Give your face and neck an occasional bath in sour-milk. It is a complexion beautifier.

An excellent way to clean silver is to take all the small pieces, put in a pan and cover with sour milk—sourer the better—and let stand for two or three hours. Then remove and wash in hot water. Rinse and dry.—Aunt Mac.

## SPARKLES.

A man hurried into a quick-lunch restaurant recently and called to the waiter: "Give me a ham sandwich."

"Yes, sir," said the waiter, reaching for the sandwich; "will you eat it or take it with you?"

"Both," was the unexpected but obvious reply.

"Are your poems widely read?"

"Well, the last one I wrote was read by over fifty editors."—April Lippincott's.

Mr. Cityman—What do you find the hardest thing to raise on a farm?

Farmer Clovertop—The interest on the mortgage.—Philadelphia Record.

## HOW MANY CAN GUESS?

What candy is a spice and a money-making establishment?

Peppermint.

What sweets are wild-flowers of the springtime?

Buttercups.

What goodies result when a sour fruit rolls off the table?

Lemon drops.

What candy is a lively goat and a near neighbor of the English?

Butterscotch.

What candy is rubber and "to fall"?

Gumdrop.

And which consists of a famous river in the East and a variety of nuts?

Jordan almonds.

What candy good for the throat is gray with age and a hunting dog?

Hoarhound.

What American dainty is to "explode" and an important food product?

Pop-corn.

What species of caramels are an uncomplimentary exclamation?

Fudge.

What popular flavor is like holly and mistletoe?

Wintergreen.

What bonbons should show which way the wind blows?

Straws.

## NOT A PARALLEL CASE.

Jokes on the doctor are tempting if the doctor suffers no injustice from them. He is usually a good, as well as a good-natured target for assorted witticisms. A writer in the Argonaut has recently related a variation of an old jest, the victim of which is the medical man. Among the patients in a certain hospital there was one disposed to take a dark view of his chances for recovery.

"Cheer up, old man!" admonished the youthful intern attached to the ward wherein the patient lay. "Your symptoms are identical with those of my own case four years ago. I was just as sick as you are. Look at me now!"

The patient ran his eye over the physician's stalwart frame.

"What doctor did you have?" he finally asked, feebly.

"Let the GOLD DUST Twins do Your work!"



## GOLD DUST

WASHING POWDER "CLEANS EVERYTHING."

The N. K. FAIRBANK COMPANY

MONTREAL

NERVOUS DISEASES  
IN THE SPRINGCan Only Be Removed By Toning Up  
the Blood and Strengthening the  
Nerves.

Nervous diseases become more common and more serious in the spring than at any other time of the year. This is the opinion of the best medical authorities after long observation. Vital changes in the system after long winter months may cause much more than "spring weakness," and the familiar weariness and aching. Official records prove that in April and May neuralgia, St. Vitus dance, epilepsy, and various forms of nervous disturbances are at their worst, especially among those who have not reached middle age.

The antiquated custom of taking purgatives in the spring is useless, for the system really needs strengthening—purgatives make you weaker. Dr. Williams' Pink Pills have a special action on the blood and nerves, for they give strength and have cured not only many forms of nervous disorders, but also other spring troubles such as headaches, weakness in the limbs, loss of appetite, trembling of the hands, melancholy and mental and bodily weariness as well as unsightly pimples and skin troubles.

Dr. Williams' Pink Pills cure these nervous disorders and spring ailments because they actually make new, rich, red blood. Sold by all medicine dealers or by mail at 50 cents a box, or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

## IT IS A BAD FORM.

To make remarks about the food at dinner.

To talk about things which only interest yourself.

To contradict your friends when they are speaking.

To grumble about your home and relations to outsiders.

To say smart things which may hurt someone's feelings.

To dress shabbily in the morning because no one will see.

To be rude to those who serve you either in shops or at home.

To think first of your own pleasure when you are giving a party.

To refuse ungraciously when somebody wishes to do you a favor.

To behave in an omnibus or train as if no one else had a right to be there.

To speak disrespectfully to anyone older than yourself.

Pine River charge, in the Presbytery of Maitland, is vacant, through the retirement of the Rev. John McFarlane. The charge was on the Augmentation list, but has now decided to become self-sustaining. There is but one station, very compact, and situated in one of the best farming sections in Ontario. Candidates will please communicate with Rev. W. A. Bremner, Ripley.

The congregation of Glammis, Ont., is vacant, and anyone who wishes to preach in the church should apply to Rev. K. MacLennan, Tiverton, for a hearing.

Markdale and Berkeley, in the Presbytery of Owen Sound, will be vacant after May 1st, owing to the translation of Rev. A. W. Shepherd to Leamington. The interim moderator is Rev. Jas. H. Lemon, of Walter's Falls.

There are three or four vacant charges in the Rock Lake Presbytery along the C. P. R., Deloraine branch. They are all good openings for enthusiastic workers. If any minister who desires a hearing will correspond with Rev. R. A. Clarkson, Cartwright, an effort will be made to give him several Sunday's successive supply. Presbyterial

## Grand Trunk Railway System

### MONTREAL

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

4.40 p.m. (daily)

**New York and Boston**  
Through Sleeping Cars.

8.35 a.m., 11.55 a.m., 5.00 p.m.  
(Week days)

**Pembroke, Renfrew, Arnprior**

and Intermediate Points.

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Through Cafe Sleeping Cars to  
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PERCY M. BUTTLER,  
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## CANADIAN PACIFIC

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

b 8.15 a.m.; b 6.20 p.m.

VIA SHORT LINE FROM CENTRAL  
STATION.

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

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

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

a Daily; b Daily except Sunday  
Sunday only.

GEO. DUNCAN,

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## New York and Ottawa Line

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

And arrive at the following St  
Daily except Sunday:—

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

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

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Compare our prices with the prices elsewhere  
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Fine quality. Tailor Made Shirts \$1.00.

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In other words, it is a part of Beacon Hill. Of course  
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Therefore, when in Town, "TRY THE REXFORD"  
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**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 any Agency on certain conditions by the father, mother, son, daughter, brother, or sister of an intending homesteader.

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

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

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

W. W. CORY,

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

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SEALED TENDERS addressed to the Postmaster General will be received at Ottawa until noon on Friday, the 6th of May, 1910, for the conveyance of His Majesty's Mails, on proposed contracts for four years, six and six times per week each way, between Hillier and Rosehall, Rosehall and Wellington, from the Postmaster General's pleasure.

Printed notices containing further information as to conditions of proposed contracts may be seen and blank forms of tender may be obtained at the Post Offices of Hillier, Rosehall and Wellington, and at the Office of the Post Office Inspector at Kingston.

Post Office Department, Mail Service Branch, Ottawa, March 19th, 1910.

G. C. ANDERSON, Superintendent.

30-M-3.

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Money Deposited with us earns Four Per Cent. on your balances and is subject to cheque.		
<b>THE INTEREST IS COMPOUNDED QUARTERLY</b>		
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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Supply of Ice, Ottawa, 1910," will be received at this office until 5.00 p.m., on Monday, May 2, 1910, for the supply of ice for the Public Buildings, Ottawa.

Specification and form of tender can be obtained at this Department.

Each tender must be accompanied by an accepted cheque on a chartered bank for One hundred dollars (\$100.00), payable to the order of the Honorable the Minister of Public Works.

By order,

NAPOLEON TESSIER,

Secretary.

Department of Public Works,  
Ottawa, April 25, 1910.



**MAIL CONTRACT.**

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

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

G. C. ANDERSON,

Superintendent.

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

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In every home where Baby's Own Tablets are used you will find rosy, sturdy, good-natured children, because the Tablets cleanse the stomach and bowels, aid digestion and thus bring perfect health. And you can give them with equal safety to the new born baby or the well grown child. Mrs. A. F. McLeod, Woodstock, Ont., says: "I have used Baby's Own Tablets since my baby was two weeks old and especially for stomach and bowel troubles and when teething." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.