

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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OTTAWA

WEDNESDAY, APRIL 28, 1909.

Single Copies, 5 cents.

## TRUST IN SHADOW TIME.

The darkness is around me, O my Father;  
But I press on; no light I need,  
For Thou dost lead  
Through all the way by love decreed!  
And if Thou show it not,  
And so I know it not,  
But all my life must walk a path unseen,  
I will keep nearer Thee and harder lean.  
I feel Thy hand enclasp me, O my Father,  
And so I pass, with voice of song,  
My way along;  
My theme Thy love so rich, so strong.  
Since Thou art near to me,  
There comes no fear to me;  
Sweet peace have I, since God, my Father, knows  
And will, to meet each need, His love disclose.  
Full sweet it is to trust Thee thus, my Father,  
And know that through the seeming ill,  
Thou workest still,  
To bring about Thy gracious will.  
Here, Thou dost care for me;  
Yonder, prepare for me  
A mansion blest, in realms of fadeless light,  
Where faith's reward shall be unending sight.

— ROBERT M. OFFORD, in *New York Observer*.

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## BIRTHS.

At Aultsville, on April 7, 1909, to Mr. and Mrs. Alex. Allison, a son.

At Summerstown, on April 9, 1909, to Mr. and Mrs. Stephen Brown, a daughter.

At the manse, Wallaceburg, on April 7, 1909, to Rev. and Mrs. Murray C. Tait, a daughter.

On Good Friday, April 9, 1909, at 317 Metcalfe avenue, Westmount, a daughter to Mr. and Mrs. R. B. Ross, jr.

## MARRIAGES.

On April 12, 1909, at the residence of the bride's mother, Mrs. William Douglas, by the Rev. R. J. M. Glassford, assisted by Dr. Louis Barber, Herbert Sanders, F.R.C.O. of Ottawa, to Marion Douglas, of Guelph.

On the 11th inst., by Rev. P. W. Anderson, J. D. Campbell to Mrs. Alice Mayne, both of Ottawa.

At the residence of Mr. John Carr, Parry Sound, on April 10, by the Rev. F. W. Mahaffy, Mr. Donald McGillivray to Miss Sarah J. Morrison.

## DEATHS.

At Cornwall, on April 15, 1909, William Cameron, aged 73 years.

At Chatham, on April 7, Robert Gillan Cameron, a native of Lanarkshire, Scotland, in the 31st year of his age.

At Banksdale, Coteau St. Pierre, on April 18, 1909, Hugh Horace Brodie, in the 26th year of his age, second son of the late Robert Brodie.

On April 18, at her late residence, 841 Church street, Jane Drummond Anderson, widow of the late Thomas Winslow Anderson, in her 81st year.

On April 2, at the house of Mrs. McIntosh, W. Zorra, "Peggy" McLeod, aged 110 years.

At Rossland, B.C., on April 2, 1909, Marshall Douglas Archibald, infant son of J. S. C. Fraser, Bank of Montreal, aged four months.

At Maitland, Elma, on April 11, Elizabeth Petrie, relict of the late Donald McGregor, of South Easthope, aged 80 years.

At Berlin, Ont., on April 15, 1909, Mrs. Robert McKay, sister of Mrs. D. J. Scott, of Cornwall.

At North Lancaster, on March 28, 1909, Miss Margaret McArthur, aged 84 years.

In Hillsburg, on April 8, 1909, Donald McMurphy, in his 81st year.

At Unionville, on April 18, 1909, Andrew Nicholson, in his 84th year.

At her late residence, 174 Carlaw avenue, on April 19, Blanche Eleanor, wife of Lieut.-Col. J. Knox Leslie.

At Toronto, suddenly, on April 19, 1909, John, beloved husband of Janet S. Tod, aged 12 years.

At Gamebridge, on April 19, Alexander McNeil, aged 87 years.

At Lucknow, on April 11, 1909, Mary McNaughton, beloved wife of John P. Archibald, in her 82nd year.

On April 17, 1909, at 90½ James street, Ottawa, John Blyth, jr., aged 63 years.

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## NOTE AND COMMENT

The government of the British East African protectorate has prohibited any person experimenting with wireless telegraphy without a license from the government.

The August meteors, according to a leading astronomer, form a stream so fast that the earth, though it travels faster than 18 miles a second, takes seven weeks to cross it.

A conservative estimate places the water power of the Dominion at 25,632,907 horsepower. Converted into coal on a basis of five pounds of coal per hour per horsepower, this means 551,137,540 tons of coal per annum.

Asked what would happen if England should withdraw from India, a highly educated Indian announced, "Go into a Zoological Garden, open the gates and let out all the lions, tigers and hyenas and you would see what would happen."

After more than fifty years in Manchester, Dr. Alexander MacLaren is returning to his native Scotland. He will make his home in Edinburgh. For a year or two he has found the Manchester climate rather trying to his health.

The bakers of Montreal and Quebec are seeking provincial legislation to permit a certain amount of work in bakeries on the Lord's Day. This is a result of the recent cases in Quebec, when several bakers were found guilty under the Sunday Observance Act.

Certain persons were trying to foment trouble because Mazzoni and Rossoni, two consulting physicians of the Pope, are atheists. The Pope disposed of the difficulty by saying, "Science does not demand at what altar you worship." That is an aphorism not to be forgotten. For all that, other things being equal, says the N. Y. Christian Advocate, a Christian physician has some decided advantage in treating Christian patients.

Under the settlement reached between the Governments of Holland and Venezuela in the matter of the disputes between the two countries, the latter agrees to give the same fiscal treatment to the islands of the Dutch Antilles as is accorded the West Indian Islands, and to pay the sum of \$4,000 damages on account of Dutch vessels captured in the spring of 1908. The Netherlands engage to prohibit the importation of arms into Venezuela and to return the captured Venezuelan coastguard vessels.

Says the Lutheran Observer: We read not long ago a newspaper report of a revival in a southern city at which prayer was offered that God would send a tornado or earthquake, or some other physical calamity to the city which should waken the people to a sense of sin and need. It happened that during the progress of the meeting such a storm did occur, in which six persons were killed, twenty-three injured, and three hundred made homeless. The evangelist in charge of the meetings, on hearing of the calamity, was reported as giving thanks that God had answered his prayer! It sounds almost inconceivable, and yet it came in the regular course of news. There is less mercy with men than with God! Judgment and punishment may safely be left with the Lord.

With regard to an assertion that revival services do not accomplish permanent good, Gypsy Smith is reported as saying: "Since I have been in the United States this time I have met twenty men, converted at my meetings, who are now ministers. I have met many other persons who are active church members. It is true there are some who will stray away after the first effort. But those who remain true are more than worth the effort."

Prohibition does prohibit, says the Herald and Presbyterian. The United States Government is looking about for some source of revenue to replace the decreasing tax on liquors. From June, 1907, to June, 1908, internal revenue collections fell off about \$18,000,000. Since June, 1908, the decrease has doubled. There will be by next June a deficit of probably \$30,000,000 in the internal revenue receipts. But this will be counterbalanced in time by decreased cost of punishing criminals.

"Changes in China are affecting every department of life. Within eleven years, 3,500 miles of railway have been built, 1,600 miles in course of construction, and 4,000 miles are projected. Within the same period telegraph lines have been extended to all the provinces. A few years ago there were no modern post offices, now there are over 2,500 and the number is rapidly increasing. Ten years ago there was only one daily paper in Peking, and that an official one; now there ten dailies in the same city, one of which is a woman's paper. Printing presses are numerous but they are not able to supply the demand for translations of Western works."

Father Tyrrell, a liberal Roman Catholic priest of England, by issuing a clear-cut, emphatic protest against the recent encyclical of the Pope against "modernism," has stamped himself a Christian hero of the Reformation type. Nor is he going to recant. Being warned of the danger of his being excommunicated, he replies: "If my fault consists in having protested publicly in the name of Catholicism against a document which which destroys the only possible defense of Catholicism, I am absolutely and definitely unrepentant. The English papers say that, in all probability, excommunication will be the windup of the affair; and the editors say that they do not believe that there is any room for individual formulation of doctrine within the Roman Catholic Church."

Scotch fishermen do not go to sea on Sunday to fish, but the English fisherman goes regularly, excepting about fifteen per cent. of them, and a remarkable thing is that the Scotchmen nearly all own their boats, nets, and in many cases their homes. Many homes are mortgaged more or less, but they hold these in their own names, just as a farmer in Canada holds his farm, although it may not be entirely free from encumbrance. Every Scotch fisherman owns a part of the outfit on each craft. The English fisherman, with a rare exception, though he goes to sea every day in the week, never has boat, net or home to his name. These are owned by capitalists. Not ten in one hundred have anything beyond a few household goods. It is a standing object lesson, looking from the financial side alone, says Church Life, as to whether it pays an industry, country, or individual, to obey the divine command to rest one day in seven.

While at Biarritz, King Edward received a telegram from Lieutenant Shackleton informing him of the work accomplished in the Southern Seas and of the great dash for the Pole. The King immediately telegraphed in reply:—"I congratulate you and your comrades most warmly on the splendid result accomplished by your expedition, and on having succeeded in hoisting the Union Jack at the South Magnetic Pole. I gladly consent to the newly-discovered range of mountains in the far south bearing the name of Queen Alexandra."

Montreal Witness: It is well worth noting that our Sunday law in Canada does not in the least interfere with pleasure or recreation on the Day of Rest. It only endeavors to keep one day of the seven clear of the mad scramble for money, and if—as some wish—its bars were once let down the workman would find himself in a sorry position. The labor unions are aware of this and even some of their spokesmen who care nothing for the religious aspect of the Sabbath are strong upholders of the institution from the humanitarian and economic standpoint.

The deplorable folly of the French Government in the great island of Madagascar, remarks the Presbyterian Witness, is anew illustrated in an order issued forbidding free religious services at funerals. Christians may offer prayer at the grave, but on the part of the public there must be no singing and no repetition of prayer. There must be no address at the grave unless the words of the address are submitted to the authorities, and approved by them. Christian education is crushed out. There is no recognition of liberty anywhere in the great island where prior to the coming in of the French there was a peaceful, free and progressive Christianity. When France can learn the laws of liberty who can tell.

The following interesting item is from the Chicago Interior: That eminent archaeologist, Sir Rendel Harris, announces the discovery of a Christian psalm book, dating perhaps from some part of the first Christian century. It is a Syrian manuscript which had lain for some years on his shelf awaiting decipherment. January 4, 1909, Dr. Harris took the manuscript in hand supposing it to be a Syrian version of the psalms of David, but discovered it to be a volume of Judaeo-Christian psalms or odes of praise to God for His grace in salvation. The compositions are sixty in number. The last eighteen of them are wholly Jewish and have been known to Oriental scholars, but the rest are of a different nature and origin. While molded upon the form of the psalms of David, they contain many plainly Christian references to salvation through Christ. While the manuscript itself is of comparatively recent date, the psalms contain the original of lines quoted by the earliest Christian writers, and Dr. Harris places the date of composition close to the fall of Jerusalem—say A.D. 70. Their original home appears to have been some Palestinian church. There is no literary connection between the Christian and the Jewish psalms which are brought together in the book, the collection being made by some unknown collector who evidently admired both. While we have as yet no translation of these psalms, the discoverer, who stands in the front rank of Orientalists, says that they "are warm with the fires of spiritual life."

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## AN OLD SCOTCH WORTHY.

By Rev. J. A. R. Dickson, D.D.

Among the many great men of the Scotch Church John Welch, of Ayr, stands pre-eminent, both on account of his spirit and his work. He was a nobleman by birth, a nobleman in soul, a nobleman in service. His father was the Laird of Collieston in Nithsdale. He was born in 1570. In his early boyish days he was self-willed and unmanageable. He left school and joined himself to a band of thieves on the English border, and abode with them till his fine clothes were reduced to rags and he himself to repentance. Then he turned his face homeward, but having grievously offended his father, and nearly broken his heart, he did not dare to come into his presence; hence he sought the intervention of his aunt in Dumfries, a Mrs. Agnes Forsyth, who was fortunate in securing a favorable opportunity to effect a reconciliation, which was done, not without difficulty.

Many a day has dawned dimly that has brightened into sweet, clear light e'er noon, so was it with John Welch. He repented sincerely of his early indiscretion, and besought his father to send him to college. His father's entire reconciliation was shown by his yielding to his request, which meant much, as it involved him in a large outlay for his education and maintenance while pursuing his studies. We have no information touching his college course, only this faintest of all glimmering lights, "he became a diligent student, of great expectation, showing himself a sincere convert; and so he proceeded to the ministry." His first charge was Selkirk. And his life was so exemplary that few were pleased with him, indeed we are told that he "was always attended by the Prophet's shadow, the hatred of the wicked." Here his prayerfulness became manifest. He was wont to lay his Scotch plaid above his bed-clothes when he retired, so that it might be ready to wrap about him when he prayed during the night, which he did often, for from the beginning of his ministry to his death, he reckoned the day ill-spent if he stayed not seven or eight hours in prayer. As a man of prayer, he was full of activity. He preached once every day, and spent his whole time in spiritual exercises. His ministry here was not without fruit. But he was driven from Selkirk by a man named Scott, who maliciously killed two good horses that he kept for his own use. When he was preparing to leave, he could find no one to remove his furniture except a man named Ewart, who said of him, "He was a type of Christ," by which he meant that he imitated Christ. He had at least won his heart. He was called to Kirkcudbright, where he was used to the conversion of many. Before long he was invited to Ayr in 1590, which then was a town so wicked and so set against godliness that no one would let him a house to dwell in, so that he had to abide for a time with John Stuart, an eminent Christian merchant there, who assisted him much in his work. The town was divided into factions, which led to fighting in the streets, resulting in blood, and his first work was that of peace-maker. He would rush among the combatants and separate them, his head protected by a helmet, but no weapon in his hand. His custom on such occasions was, when he had ended the fray and reconciled those who had been engaged in it, to spread a table

in the street and gather the brawlers about it, and beginning with prayer make them profess themselves friends, and then eat and drink together concluding with a psalm. Here was the fatherly love of the prayerful spirit, and it was of such weight with the riotous people that they gradually came to imitate him in his peaceable, holy life. Here he preached every day, and prayed one-third of the time. Sometimes, before he preached, he would send for his elders and tell them he was afraid to go to the pulpit because he found himself sore deserted, he, therefore, desired one or more of them to pray, and then he would venture to preach. He would often retire to the church, which stood at some distance from the town, and spend the whole night in prayer. He married Elizabeth Knox, the daughter of John Knox, the Reformer. She was a worthy wife of a worthy man, a woman who had much of her father's spirit in her. He was accustomed to rise often during the night to pray, and was wont to say that he wondered how a Christian could lie in bed all night and not rise to pray. One night he rose and went into the next room, where he stayed so long at secret prayer that his wife, fearing he might catch cold, was constrained to rise and follow him, and as she listened she heard him speak as by interrupted sentences: "Lord, wilt Thou grant me Scotland?" And after a pause, "Enough, Lord, enough." She asked him afterwards what he meant by saying, "Enough, Lord, enough." He was not pleased with her curiosity, but told her he had been wrestling with the Lord for Scotland, and found there was a sad time at hand, but that the Lord would be gracious to a remnant. This was when prelay invaded Scotland and corrupted the Church. In 1602 the General Assembly meeting at Holyrood House, with the king's consent, appointed their next meeting, of themselves, to be held at Aberdeen in July, 1604. The meeting was prorogued by the king till 1605, and then by another letter from the king absolutely discharged and prohibited, without naming any day for another assembly, his intention being to do away with them altogether if he could. Therefore a number of ministers convened at Aberdeen on the first Tuesday of July, 1605, the last day distinctly appointed by authority, and constituted themselves and dissolved. They did no business, but the act was accounted an act of treason, of which all who were there, John Welch among them, were declared guilty, and many of them put in prison. John Welch was sent to Edinburgh Tolbooth, and then to Blackness, and was afterwards banished to France, never again to see Scotland. Many wonderful things are told of John Welch, and not the least of these is that the plague was stayed in Ayr through his prevailing intercession; and that the heir of Lord Ochiltree, when apparently dead for forty-eight hours, was restored to life by his prayers. While he lived in France he preached diligently and prayed incessantly. One night a friar lodged with him, who, next day being asked what entertainment he got, answered, "Very bad, for," said he, "I always held that devils haunted these ministers' houses, and I am persuaded there was one with me this night, for I heard a continued whisper all the night over, which I believe was no other thing than the devil and the minister conversing together." The man to whom the friar told this, said he was much mistaken, and that it was nothing else than the minister at his night prayer. "O!" said the friar,

"does the minister pray?" "Yes, more than any man in France, and if you please to stay another night with him you will be satisfied." The friar stayed, saw and heard for himself, and was convinced. Next morning he confessed his ignorance of true religion, asked to be instructed, and became a Protestant. How mighty is the power of prayer! It lifted Welch above the fear of man when he preached before the University of Saumur in France, and it made him bold to speak the truth to King Louis XIII., and his servant, Duke D'Esperon. Do we ask how? This is our own answer, "He was so filled with the dread of God, that he had no apprehensions for man at all." His knees were horny through constant kneeling, but his spirit was sweet and gracious, through answers to his prayers. The custom of communion with God revealed itself in his last sickness, when he was overheard to utter these words: "O, Lord, hold thy hand, it is enough; thy servant is a clay vessel and can hold no more." David Dickson, minister of Irvine, and greatly owned of God in his work, was frequently heard to say, where people talked to him of the success of his ministry, that "the grape gleanings in Ayr in Mr. Welch's time were far above the vintage of Irvine in his own."

Would that John Welch's spirit were breathed into the ministers of our day! This is urgently needed. More prayer! More prayer! Many a sermon, many a visit, many a word spoken by the wayside, many a kindness, are lost for want of earnest, believing prayer accompanying them. In our work we are too much alone. Listen to these words of Welch's exposition of Ephes. vi. 18: "The seventh and last part of the armour is prayer, and it is put in the last room, because without prayer all the rest will do no good; prayer teacheth thee how to wear all the rest of thy armour; prayer teacheth thee how to put it on, and how to keep it on when thou hast it; so prayer is the most effective grace of them all. Moses' prayer did more than Joshua and all the chosen men of Israel could do against the Amalchites, for when Moses held up his hands, Israel prevailed, but when he let his hands down, Amalek prevailed. Exodus vii. 9. Even so in the hour when thou faintest in prayer, then the devil prevails, but as thou growest in prayer so grace groweth for thee and increaseth in thee. The very sparks of fire of the seal and love of God, which the Holy Ghost puts in thy heart, He puts them in especially when thou art praying, so great is the force of prayer. . . . Do this, and thou shalt do all the rest. Therefore he puts this last as the most needful, and without which the rest can do no good; because it is not thy former graces, that is, it is not thy truth, it is not thy righteousness, it is not the promises, it is not thy faith, it is not thy hope, nor is it the word, that will sustain thee in the day of thy temptation, if thou wantest prayer. Why? Because new temptations must have new graces, and by prayer only the graces of God are renewed." Call upon me, saith the Lord, "in the day of trouble and I will hear thee." . . . Suppose thou hast truth in the inner man, yet there is always a law in thy members rebelling against the law of thy mind. Suppose thou hast righteousness in one part of thy heart, yet there is unrighteousness in another part of it. Suppose thou hast faith, yet it is always mixed with doubtings." And so he proceeds, instancing hope, the word in the mouth and their opposites, and

continues, "Then thou runnest to prayer and it brings comfort to thee, and prayer will learn thee to put on all the rest of thy armour." He proceeds to ask what is prayer! This is his answer:—"It is a sweet conference betwixt God and thy soul, when the soul talks homely with God by laying before Him, as a merciful Father, its own wants and necessities as God revealed them to him." He shows that prayer is the gift of God, and urges believers to stir up the gift of God that is in them. 2 Tim. i. 8, saying:—"When thou desirest to pray, thou hast the spirit of prayer within thee; stir him up, then, and blow at the coal, and kindle the little spark that lurks in thy heart, and it shall break out in a great fire at last, which shall melt thy heart that thou mayest pour it out before the Lord thy God."

So speaks John Welch, whose life was emphatically a life of prayer; and we do well to give heed to his words. Prayer places ourselves and our work in God's hands and on God's heart, and he whose sole confidence is there, never fails.

### ARE YOU READY?

By William Mathews, LL.D.

One of the happiest sayings of that half-forgotten humorist, Artemus Ward, is his reply when asked to make an after-dinner speech: "I have the gift of oratory, but I haven't it just now with me." This is not merely a fine sally of humor, a surface jest, but the expression of a very general experience. How often an opportunity occurs to a young lawyer or other professional man to make a reputation by a single speech, or other intellectual effort, if he were only ready! If he could have a little time for preparation, a day or two, or a few hours, even, he would electrify his hearers. But time, except in the rarest cases, never is given; and because he cannot act now, at the very crisis, he loses the golden opportunity for ever.

Of all mental gifts or acquirements, is there one more enviable, one that seems more miraculous in its effects, especially to those that lack it, than readiness? The world's estimate of this quality is seen in its extravagant praise of "impromptu" speeches—so called—not one in a hundred, or even a thousand, of which, if really weighted with ideas or brilliant in language and illustration, is made without preparation. By readiness is meant the power, possessed by so few men, of calling up and concentrating all one's faculties on any matter at a moment's notice. In every calling—in war and in politics, in the ministry, at the bar, in medicine, in journalism, and even in the social circle—it is indispensable to high success. There are two moments, says Browning, in a diver's life:—

"One when, a beggar, he prepares to plunge;  
One when, a prince, he rises with his pearl;"

and, in like manner, there are crises in almost every man's life, the taking advantage of which, or their neglect, may make or mar his fortune. There are hours when the Rubicon must be passed, when the Wellington of the battlefield, the mart, or the forum, must not wait for Blucher to come up, but must himself arise and charge.

It has been said that tomorrow is always the day on which idle men work and fools reform. Chamfort said of the Anti-revolution Alliance in France that it was always behindhand by a year, an army, or an idea. Lord Chesterfield said of the old Duke of Newcastle: "His Grace loses an hour in the morning and is chasing it all the rest of the day." Men who are thus habitually behind time are almost always as habitually behind success. One of the most foolish things a man can do is to put off a hard or disagreeable task, thinking that

it will be easier to perform on a future day; for then the bondage of habit will be added to the present disinclination, making the task more irksome still. In the legislature, a motion to postpone indefinitely is equivalent to a motion to reject a measure or bill; and, in one's daily life, to say of the discharge of a duty, "Not today," is too often tantamount practically to saying, "Never." On the other hand, many a man has made his fortune by his readiness and decision—by promptly determining, at some critical juncture, to expose himself to a considerable risk.

Napoleon used to say that one of the principal requisites of a general is an accurate calculation of time; for, if your adversary can bring a powerful force to attack a certain post ten minutes before you can bring up a sufficient supporting force, you are beaten, although all the rest of your plans be the most perfect that can be devised. "Every moment lost," he added, "is an opportunity for misfortune."

We would urge every young man to cultivate a habit of readiness. It is true, readiness is largely a natural gift, an intuition, a kind of presence of mind, which enables one to meet a crisis, parry a thrust, strike a blow, or say just the right word in the very nick of time. But, though no amount of training may enable a man to possess himself of the faculty in a supreme degree, yet it may be greatly improved by culture, especially if one begins early in life. In the words of the acute and thoughtful Henri Frederic Amiel: "To know how to be ready, we must be able to finish. . . . The things which we leave dragging behind us will start up again, later on, before us, and harass our path. Let each day take thought for what concerns it, liquidate its own affairs, and respect the day which is to follow, and then we shall be ready. To know how to be ready is, at bottom, to know how to die."—Abridged from "Forward."

### USES FOR SPUN GLASS.

That spun glass, long known as a curiosity, and more recently employed in making ornaments or in decorations, will come into wide use for other and more practical purposes is prophesied by E. Lemaire in "La Nature."

In recent years the electrical and chemical industries have made large use of the valuable properties of glass. In the electrical industry its non-conductibility for heat and electricity has been especially useful; in chemical laboratories, its great power of resistance to reagents. Nevertheless, the applications of glass seem not to have been developed to the utmost; and in particular we have scarcely utilized at all its property of being easily spun and of thus entering into the formation of textile fabrics.

Clothing made of such textile would be incombustible, non-conducting, and resistant to acids, and would be perfectly insulating to electricity. Workmen wearing it would be proof against burns in the Metallurgical industries and against injury by acids in chemical works; . . . and finally, in the electrical industries, rubber gloves, when guarded on the outside by spun-glass coverings, would absolutely prevent death from electric shock. The present use of spun-glass fabrics is not wide, but the cause should be sought in the lack of information on the subject in technical literature.—Ex.

He hath a heart as sound as a bell,  
and his tongue is the clapper; for what his heart thinks, his tongue speaks—Shakespeare.

Actions speak more forcibly than words; they are the test of character. Like fruit upon a tree, they show the nature of man; while motives, like sap, are hidden from our view.

### THE TRAINING OF A BOY.

(By C. S. Carr, M.D.)

The boy should be held to the same state of virtue as the girl is held. To admit for a moment that the boy must have a season of sowing wild oats is to unfit any parent to bring up boys. There is no reason in the world why the life of the boy should not be just as free from taint or irregularity as that of the girl. Rude language or vulgar behavior of any sort is just as inexcusable in the boy as in the girl. He should not be allowed for one moment to think that things are decent for the boy to do that are indecent for the girl.

Of course, it is very easy to fall into the habit of establishing a double standard of morals for the boys and girls. We have become so accustomed in this generation to see boys do things every day, and hear boys say things which no self-respecting girl would do or say, that we have unconsciously become reconciled to the idea that purity in the case of a girl should be higher than in boys.

But there is no real foundation for such an idea. There is every reason why the boy should be as neat, as polite, as modest as the girl. Boys should never be allowed to think that they are excusable in doing things or saying things that would be unfit for their sisters to participate in. Boys reared with this idea in their minds are much more apt to make good men, successful business men, healthy men, than the boys that are allowed to indulge in coarse conversation or questionable recreations.

The boy should be on good terms with his mother. He should be a chum with his mother, if possible. Her sensitiveness and feelings concerning questions of morality should be imparted to him as much as possible. Then when the boy comes in contact with rude boys, who have not been so reared, he will be able to see for himself the folly and degradation of immorality.

We are aware that this is ideal, but this is the standard that should constantly be kept before the parent. Make the boys as clean, and modest, and respectable, and obedient as the girls are. There is no reason in the world why they should not be. There is every reason in the world why they should be.

But it is upon the father mainly that the rearing of the boy depends. If the father be a good man, a gentleman, a man who likes life and makes the best use of life, a man who has not forgotten how to be a boy, and how to play with boys, a man that likes fun but takes a serious view of life in general, the boy will scarcely need any other instruction than association with his father. The boy naturally emulates the father. The masculine qualities of the boy begin to develop early, and even during infancy he sees in the masculine portion of the family traits that attract him more than feminine traits.

There are some things the boy can tell his mother easier than he can tell his father. There are other things that the boy can tell his father better than he can tell his mother. Blessed is the boy who has both father and mother who are approachable, who are sympathetic with his phases of growth, who are ready to forgive, and patient to begin over again. If the boy has not found these things in his father and mother it will be very doubtful indeed if the Sunday-School or church, the day-school or teacher, will be able to supply his loss.

It is the old truths and the old fire we need for the new times and all times.

There is in man a higher than love of happiness; he can do without happiness, and instead thereof find blessedness.—Thomas Carlyle.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## PAUL'S FIRST MISSIONARY JOURNEY—CYPRUS.\*

(By Rev. J. W. Macmillan, B.A.)

Manaan. Herod, v. 1.—These two had been brought up as boys in the same home, had studied under the same teacher, and played together the same games. Both, too, had the opportunity of hearing the gospel that offers salvation to all men alike. But one is known in history as a teacher of others about Jesus Christ; the other as the cruel murderer of the Messiah's forerunner. A greater contrast there could scarcely be. The cause of the difference is clear. Manaan gave his heart to the Saviour and spent his life in the service of that Saviour. Herod yielded himself a slave to his own evil passions. One day you shall be looking back, as these two are now doing, on the great choice for life that we have made. Beside which of them do we wish to have our place—Manaan or Herod? Let our choice now run in the line of what we wish them to be.

Separate me, v. 2. Civilization depends upon division of labor. In a barbarian horde, every man is his own hunter, butcher, soldier, farmer, builder, tailor, and everything else. In a highly civilized society, every man is separated to his own task, and thus one labors for many, while the many support the one who labors for them. This is the pattern of a properly organized church. Each one has something to do by which he serves all, and is in turn supported by all. The minister at home, and the missionary abroad, the choir singer, the Sabbath School teacher, the lady who visits the sick, and the man who greets the stranger, are each, in these separate ways, co-operating to a splendid result,—the extending and building up of Christ's kingdom.

Sent them away, v. 3.—Saul and Barnabas were the very best workers in the church at Antioch. When Moses Stuart was minister in New Haven, he was nominated for the professorship of Sacred Literature in Hanover Seminary. One of the Seminary Board visited New Haven to find out about the candidate. He called upon President Dwight of Yale College, who said, "He is the very man for the place, but we cannot spare him." "Sir," was the reply, "we do not want a man who can be spared." The very best are just the kind to be sent to the missionary fields.

Man of understanding (Rev. Ver.), v. 7. A jeweler once wrapped up a valuable diamond in a piece of paper, and laid it carefully away. When he went to seek for it, it could not be found. He searched everywhere for it, doing nothing else for several days. At last he discovered a bit of the paper in which the jewel had been wrapped, among the ashes of a fireplace. He then sifted all the ashes made after the reception of the jewel, and was overjoyed to discover the lost treasure perfectly uninjured. It was well worth his while to give up his time, and sacrifice other opportunities of gain, that he might find this one precious stone. Salvation is the "one pearl of great price." We never show our prudence and good sense more clearly than when we make this the first great object of our choice and effort.

Thou shalt be blind, v. 11. Why not dumb, or deaf, or lame? Because his affliction was to be educative. In Old Nuremberg, in Germany, when a fishmonger sold fish that was decayed, they

\*S. S. Lesson, May 2, 1909—Acts 13: 1-12. Commit to memory vs. 2, 3. Golden Text—Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

hung it round his neck and stood him in a pillory. If a man slandered or lied, they put a bridle on him which held his tongue fast. The sorcerer of Paphos had led others astray by his lying prophecies and his fraudulent magic. Now he was himself to wander about in darkness, ever seeking some one to guide his stumbling footsteps. In this way he would be brought to see with the inward eye the sin of his deceitful life, and we may hope that, like Saul himself, he turned to the Saviour. Losses, however great and sufferings be they never so severe, we shall see to be proofs of mercy, if they lead us to the Saviour from sin, the most to be dreaded thing in the whole universe.

Believed, v. 12. An Indian and a white man were powerfully impressed by the same sermon. The Indian was soon rejoicing in the love of God. The white man was for a long time in distress, but finally found peace. Some time after, meeting his red brother, he asked him, "How is it that you found comfort so soon?" "Oh, brother!" replied the Indian, "me tell you. There come along a rich prince. He offer to give you a new coat. You look at your coat and say, 'I don't know. My coat pretty good. I think it will do a while longer.' He then offer me the new coat. I look on my old blanket. I say, 'This good for nothing.' I fling it right away, and take the beautiful garment."

## PRAISE.

(By Algernon Charles Swinburne.)

His years and hours,  
His world's blind powers,  
His stars and flowers,  
His nights and days,  
Sea-tide and river  
And waves that shiver  
Praise God, the giver  
Of tongues to praise.

Winds in their blowing  
And fruits in growing,  
Time in its going  
While time shall be,  
In death and living  
With one thanksgiving.  
Praise Him whose hand is  
The strength of the sea.

## WHAT ONE BIBLE DID.

Stanley tells this story of what one Bible accomplished: "In 1875 Miss Livingstone, the sister of David Livingstone, presented me a beautiful Bible. On a subsequent visit to Mtesa I read to him some chapters, and as I finished it flashed through my mind that Uganda was destined to be won for Christ. I was not permitted to carry that Bible away. Mtesa never forget the wonderful words, nor the thrilling effect it had upon me; and just as I was turning away from his country to continue my explorations farther into the Dark Continent, a messenger came to me, after traveling 600 miles, crying out that Mtesa wanted that book; and he got it. Today the Christians in Uganda number many thousands; they have proved their faith at the stake and under torture unto death."—Missionary Helper.

## DAILY BIBLE READINGS.

Mon.—The Service (Isa. 42:1-7).  
Tues.—The sacrifice of the servant (Isa. 53).  
Wed.—My hope (Isa. 2:1-5).  
Thurs.—My King and his reign (Isa. 11: 1-9).  
Fri.—My song of salvation (Isa. 12: 1-6).  
Sat.—My desert place (Isa. 35: 1-10).

## LIGHT FROM THE EAST.

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

Sorcerer.—At this time almost every house of any social distinction had a magician or wizard, who not only claimed to foretell the future, but also to influence it by the control which he exercised over the inferior gods or demons. All kinds of Oriental fakirs flocked to Rome in multitudes, and reaped a rich harvest, for the people, who had lost all faith in the national religion, were eager to obtain some connection with the unseen. Even the emperor was surrounded by a herd of soothsayers. The fact that Cyprus was then suffering much from earthquakes, may have given these imposters greater influence.

Deputy.—Or proconsul, was the lieutenant-governor of a senatorial province. He was appointed by lot, and carried with him the victors and fasces, the insignia of a consul, but was destitute of military power, and his office had to be resigned at the end of a year. The governor of an imperial province was called a pro-praetor or legate. He was appointed by the emperor, and went forth with all the pomp of a military commander, and did not return until the monarch recalled him. In A.D. 25, Cyprus, which had been an imperial province, was transferred to the senate along with southeastern Gaul, in exchange for Dalmatia.

## SPARKS FROM OTHER ANVILS.

Philadelphia Westminster: Faithfulness is more than genius. One may know a great deal, but if he is never there when wanted, a much more ordinary man could easily take his place.

Maritime Baptist: Not the rich man only is in danger of avariciousness, a poor man may be quite as greedy of his little as a wealthy man of his much. A beggar may grasp his five cents with as tight a clutch as the millionaire grasps his bunch of bonds. Greed is a thing of the soul, a quantity of the inner man. It is not measured by the size of his possessions, but by the spirit of the life.

Presbyterian Witness: There are strong Presbyteries in the United States Church that are advocating triennial assemblies instead of annual Assemblies. We in Canada would be very apt to follow the example of our brethren. But without doubt a strong case can be made for the Annual Assembly. Our ministers and elders are led to take a deeper and still deeper interest in the whole Church by these annual meetings. We learn more about the Church. We become better acquainted with the varied necessities of the Church. The gravest objection to the yearly meeting is its costliness.

Cumberland Presbyterian: It is said that at an old mine near St. Ives, Cornwall, England, there has been found forty thousand tons of ore which had been rejected as worthless by Cornish smelters. Yet this same ore contains about ten per cent. of pitchblend, and pitchblend is worth over two dollars a pound. What the mass of men reject as rubbish, the few of keener vision discover to be of inestimable value. There are many who despise the richest of life's blessings. Their judgment does not prove the worthlessness of the things condemned, but only reveals their own lack of discernment. Some things are "spiritually discerned."

## SOURCE OF THE CHRISTIAN LIFE.

(Lutheran Observer.)

The Christian life is not self-originated. It does not spring into being by an act of merely human will, resolve or power. It is a divine product alike in its beginning and progress. It is of God. There is a memorable passage of St. Paul's wherein he touches upon this problem of Christian psychology, speaking with the firm conviction of one who draws his knowledge from the depths of an indubitable personal experience. So far as the life I once lived is concerned, he says, "I am crucified." But he immediately adds, "Nevertheless I live;" then, as if to correct a possible misapprehension, he explains, "Yet not I, but Christ liveth in me." That is to say, the real author of the change he has experienced is his divine Redeemer. The source of his new views and feelings, of all the new activities of his mind and heart, of the new direction of his choices, making a new life within and without, is Christ—the mind of Christ becoming Paul's mind, the will of Christ becoming Paul's will, the truth of Christ becoming the governing and directing truth and light for Paul, Christ himself, with all his mighty powers and inspirations, being thus taken into the very love and life of the soul.

Some hint of this mystery of Christ's life in the believer may be found in the human fact of one man entering, through the means of word and action, into the mind and heart of his friend, and there controlling his thinking and shaping his life. But this is only a hint. The living Christ in the Christian, making and directing his life, is a much deeper, more intimate real and vital thing than any merely human relationship can illustrate. For Christ, by his divine power, by his Holy Spirit, can enter more directly and positively into our minds and hearts—can supernaturally place himself in his truth and quickening energy in the very citadel of our personality. So completely does the reality transcend the analogies of human relationships, and yet go deep and vital is it, that it is sometimes called the "mystical" or mysterious union. Christ himself illustrated it by the way in which the branches live in and by the vine. It is a connection mysterious in itself, but one which makes the fruits of righteousness in the Christian's life as truly the products of Christ's power and energy as the fruits on the branches are the products of the life of the vine. St. Paul illustrates it in another place by the relation of the head to the members of the body—the members showing the thought and will of the head and acting by its direction.

Nor is the fact that the course of the Christian life is explained by the phrase, "Christ liveth in me" inconsistent with the truth asserted in that other declaration of Paul's, "Nevertheless I live." Rather, it was only because he could affirm "Christ liveth in me" that he could also say, "I live." In other words Christ in him was the only adequate reason and explanation of his new life—the efficient cause of his resurrection from the death in trespasses and sins. It is not until Christ lives in us that we can live our own true life. But whatever Christ is within us and does within us, whatever suggestion and quickening and help he may bring us, he cannot and does not live our lives for us, or instead of us, but enables us to truly live. He gives us the freedom, light, strength, but we do and must do the living—impossible without him, real and holy by him. If he works in us to will and do we must actually ourselves both will and do if we are to work out into real life our salvation from sin. Whatever life-power Christ may be in us must flow into effect in the progress of our own thinking, feeling, acting, day by day. St. Paul might have inverted the order of his statement and

said, "Christ liveth in me; therefore I live the new life."

We see in St. Paul's case also how this new life operates. He was still in the flesh, limited and held under physical laws like the unrenewed men about him, moving under like circumstances, using the same bodily organs as before and before. He still ate and drank and labored and slept and handled earthly things, but in a different spirit, with a different outlook, and from different motives. They were held in their true relation as servants of his higher, spiritual life—used as means whereby to serve God. The Christian is a spiritual man, one in whom the spiritual, immortal part, purified and quickened by Christ, has been delivered from the bondage of evil and is growing up into the holy character for which he was created and redeemed. Only in walking after God's Spirit do we strike into the path which our spirits were meant by their Maker to follow. Through Christ's life our human lives are recovered from their misdirection and started toward their own proper goal. Christ's life in us means our own true life restored.

## TROUBLED WITH DOUBTS.

By C. H. Wetherle.

There are thousands of Christians who frequently doubt that they are real Christians. They are often saddened by the thought that, notwithstanding the fact that there was a time when they believed that they were changed in heart and life by the grace of God, they may have been mistaken. A darkening doubt troubles them. They do not presently feel either happy or hopeful. The former spirit of rejoicing is now absent. The pall of uncertainty clouds their vision.

I may have some readers of this class. If so, I would like to help them. A few questions may serve the purpose. Do you presently have any yearning to please God? Have you any special interest in reading the Bible? Have you any appetite for purely spiritual things? Are you inclined to have seasons of quiet communion with God? Are you desirous of being on a much higher plane of spiritual life than you now occupy? Do you know whether or not you love God, His Word, and His people?

These test questions ought to aid a doubting Christian in deciding what his relation to God now is. I advise such a person not to be governed by his or her doubts. If one be a real Christian he may have doubts in respect to certain things, but the doubts are not likely to long be his master. Certainly they will not be so if the Christian will set himself resolutely against them. Much depends upon one's power of will. Let him firmly say that he will not be the slave of doubts, and the good result will surprise and gladden him. The harrowing doubts will soon flee away from him.

But I would not encourage anyone to take it for granted that he is a true Christian simply because, years ago, he made a profession of religion. There are those who, at a certain time, changed their course of living. It proved to be only a temporary reformation. For a while they seemed to be zealous for the Lord's cause. While everything went smoothly with them they maintained a sort of religious activity. But there was no radical change of nature or character, and therefore they were formalists. Such ones are not apt to be troubled with doubts, though they ought to be alarmed about themselves. To the true Christian I say, cultivate your best faith in God, and thus destroy bad doubting.

God never called a lazy man to preach the gospel, nor a man that would not strive to prepare himself to preach.

## LESSONS FROM ISAIAH.\*

By Robert E. Spear.

"I saw the Lord." Isaiah looked out over his life in the light that fell upon it before the presence of God. His vision of the Lord was a vision of his own life as it appeared to the Lord. That vision banished pride and selfishness. The trouble with most of us is that we think of life as belonging to ourselves, and we do with it just what we would do with whatever was our own. And also we forget eternity. We take it for granted that our life has no range beyond death, and no wider sweep than its human relationships. We will know better if we will look upon the Lord and reconsider our lives in the light of his countenance.

The sight of God destroys pride. When Isaiah had his great experience in the temple, his first effort was to humble himself. When man measures himself against his fellow men he may be proud, but not when he measures himself against God. God is our true standard, and when we stand before him we are unclean. This was Peter's experience. Before the power of Christ he could only fall down and say: "Depart from me; for I am a sinful man, O Lord." But it is just when we have discovered before God our own unworthiness and impatience that we are where we can be made strong and omnipotent. Those who humble themselves before God and so know their own true place and character are where God can uplift them and cause them to stand in the solid strength of God.

The sight of God destroys selfishness. We see that the end of life is not our own pleasure but the will of God. The contact with the fundamental realities which a great disaster gives men, brings to them this revelation. When the Republic was struck by the Florida and the passengers ill clad and in peril of their lives stood shivering on the deck, petty selfishness appeared in its true shame and wickedness, and each one thought of the need of others. The sight of God is the vision of the ultimate reality of all things, and when we see him and life before him, we realize that life is not to be used for pleasure but to be spent in work, and that the work is to seek not our gain, but the world's good and the glory of God.

The man who thus sees his life in the presence of God rejoicingly realizes that it is his life in order that he may freely give it to God. "Whom shall I send and who will go for us?" asks God. The man does not want to be a conscript. He instantly volunteers. There are many Christians who say, "Yes, I would go as a missionary if God called me," or "Yes, I would help in that needy work at home if God would assign me definitely to it." God wants not conscripts but volunteers. At the time of the Ashantee expedition the Scots Guards were drawn up at Windsor and their colonel explained the call to them, and asked any men who would offer themselves to step one step forward from the line. Then he turned away for a moment, and when he turned back saw the whole line just as it had been before. "What," he cried in shame, "the Scots Guards and no volunteers?" "Sir," said an officer, "the whole line stepped forward."

Paul did not stop preaching because all of his converts did not hold out. Many of the converts even of Jesus went back "and went no more with Him." If a man tumbles into the river, are we to refuse to rescue him because he may fall in again?

\*Y.P. Topic, May 2, 1909: Life Lessons for me from the Book of Isaiah, Isa. 6: 1-8.

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OTTAWA, WEDNESDAY, APR. 28, 1909

The resignation of Profs. Bryce and Hart, of the staff of Manitoba College, is announced. Dr. Bryce may be said to be the founder of the vigorous Presbyterian College in the Capital of the Prairie Province; and Dr. Hart has been honorably connected with its growth for many years. Both have taken a prominent and influential part in social, public and educational affairs in the West, and the college, especially, will miss their services.

In the case of Dr. Watts against the Moose Creek session, to which reference is made elsewhere, the appellant offered one very foolish plea, viz: that the settlement of the village of another meditation in the village of another meditation to his detriment, as members of the session as well as members of the congregation patronized the new comer. Quite likely. But who is to blame? At any rate such a plea could not be considered by the church court.

The report of the proceedings of the National Congress of the Laymen's Missionary Movement may be ordered now for one dollar. As the edition must necessarily be limited the committee urges all intending subscribers to order it immediately so that the size of the addition may be determined upon. Verbatim reports of all addresses will be given. As this marvellous gathering of 4,000 Canadian men was "the first National Missionary Congress of modern times" the volume will become of great historical value. It will be a thesaurus of missionary information and therefore a great aid in the preparation of missionary addresses and sermons. Order from H. K. Caskey, 429 Confederation Life Bldg., Toronto.

## A WORLD'S MISSIONARY CONFERENCE.

Following up the Laymen's Missionary Conference recently held in Toronto, it is proposed to have a world's conference on foreign missions in Edinburgh in June, 1910, and committees are already at work. It is said that there are in the world 500,000,000 adherents of Christianity, and twice that number of heathen. The unity of effort in the foreign field will be emphasized at the convention, and 1,000 men are expected to attend.

Commissions of twenty members each have been appointed to study in the field eight phases of the missionary problem. They will present their data, with recommendations, which will form the basis of the deliberations of the conference, and so avoid random discussion. It is possible the Roman Catholic Church will send representatives. As the recent conference in Toronto was the most important ever held—at least in Canada—so the Edinburgh one will be the greatest ever held in the world. Two conventions have been held, one in London and one in New York, but this will eclipse them all.

An important gathering is to be held at Quebec in September, when a plenary council of the Roman Catholic Church will assemble. Already the bishops of Quebec province have been in conference to make the necessary arrangements. This council will consider questions affecting the Roman Catholic Church, along the same lines as the recent Protestant conference in Toronto. The Laymen's Missionary Movement has had a wide influence.

The Salvation Army is about to establish a "world university of humanity," the object being the training of workers for the Army's social operations. The headquarters will be in London, and the first branches on this continent will be opened in New York and Chicago, but local branches will be established in all the 54 countries occupied by the Army's workers. This scheme is launched in honor of Gen. Booth's eightieth birthday, recently celebrated. Money does not appear to stand in the way of the Army, as it is expected to raise \$5,000,000 for the project. We cordially extend our good wishes.

The Unitarians and the Congregationalists in the United States appear to be drawing together. The Unitarian Church of Hackensack has been received into the Northern New Jersey Congregational Association without surrendering any of the beliefs held. Under the Congregational form of church government individual congregations are allowed great liberty, but such tendency towards a larger Christianity is going a little too far.

The fact that one printing office in Winnipeg publishes six Catholic papers—a weekly in German, a weekly in Polish, two monthlies in French, and a weekly and monthly in English—goes to show the polyglot character of the population. And this represents only a tithe of the languages spoken in western Canada. What a field there is for work by the churches.

## PARSONAL VISITING.

Occasionally we hear it said, "our minister is a great visitor; he calls to see us very often; is a friendly, social man," but for my part, "I would prefer that he would come less frequently, and devote himself more to the preparation of his sermons." This however is by no means a common complaint; by far a more frequent one is that "he hardly ever comes to see us." We would be very far from attaching little importance to good faithful and systematic visitation, but we are convinced that most ministers are painfully conscious that in this particular they have been least successful in their work. Doubtless if we were to enquire in their various congregations, as to the probable reason of this, many would be found to attribute it to indifference or actual indolence, while the minister, deeply sensible of the importance of this part of his work, can honestly testify that no such reasons can explain his partial failure in reference to it. He may speak to you of pulpit preparation, of the visitation of the sick, of the many demands made upon his time in public duties, but in relation to his own church and general Christian work, and urge these as reasonable explanations for limited visitation in his congregation. But are these the only reasons which if he was sufficiently candid he could advance? There may be others of which he is naturally slow to speak, but which are nevertheless real difficulties in the way.

What have congregations themselves to do with it? Can they not assist largely in this work? Assuredly they can; they can make visitation pleasant and profitable to their pastor. What will be the natural effect upon the mind and habits of a minister, to spend an hour in walking a long distance to visit a family, and to find upon reaching it that the lady is engaged, and wishes to be excused today! How depressing too it will be to him, who naturally wishes to meet with and benefit the children of his charge, and when calling at their homes he is asked to excuse them as they are out playing and have not been dressed yet.

How difficult it will be for him to make up his mind to call soon again, distinctly remembering that the last time he was reminded that he was "such a stranger," that "they had seen him pass so often, and that having been ill, too, they thought he would have called." Escaping from such an ordeal can it be wondered at that he resolves that he will not undergo it again for some time to come? In such cases as these, nothing but a mere sense of duty could induce repeated visitations. And if, to add to the complications of the case, he finds himself while visiting a family utterly unable to enlist them in anything other than frivolous conversation; if while anxious to speak about the shortcomings of their neighbors, and to inform him as to all the trifling events that are transpiring around them, they are unwilling to be led into close relation to those things that pertain to their own spiritual necessities, the conscientious minister cannot help feeling humiliated as he leaves that house, believing that the hour spent has been worse than wasted. Make his visit pleasant to him, assist him in making it profitable to you, and he will not be long in calling again. The sensitive man cannot call without this; the honest man will not.



**A BAD SYSTEM ABOLISHED.**

Canada has had a system under which convict labor has been sold to contractors who carried on work in the prisons. The State of Georgia went further and leased the convicts. Instead of keeping the convicts in prison and providing work by which the cost of maintaining them was saved to the State or reduced to a minimum, they were employed outside, under such conditions as prevented effective oversight. Charges of graft and gross cruelty were frequently made, but no effective measure of reform was instituted until an investigation prompted by Governor Hoke Smith, was made. The result is that the system has been abolished and in future able bodied convicts will be employed on the public roads. It is intended to develop a great system of highways throughout the State. When the system came to an end the convicts at some mines where it had been shown that great cruelty had been practised, marched out singing "Praise God from whom all blessings flow," and at a brick company's work 300 convicts fell on their knees and thanked God. Similar scenes transpired when the men left the turpentine camps. Some 2,500 convicts have been transferred from prison stockades at the various works to the custody of the State, under which work on the roads will be done under conditions fixed by statute, under the superintendence of men who have no object in driving the convicts beyond their capacity. Might not prison labor in Canada be employed in a similar way? The good roads movement would receive great help, and free labor would not be seriously interfered with.

The commander of the Turkish navy is said to be a Canadian, from Nova Scotia. On two occasions he saved the life of the Sultan. In view of the atrocities perpetrated by the latter, which are horrifying the world, it seems a pity he should have intervened.

Rev. Dr. Jordan's new book, *Biblical Criticism and Modern Interpretation*, which is attracting no little attention in many quarters, may be ordered by our subscribers from Messrs. Uglow and Co., Kingston; The Upper Canada Tract Society, Toronto; and James Hope & Son, Ottawa. The price is \$1.50.

The doctors of Paris have been discussing the propriety of ending people's sufferings when there is no hope of their recovery. Certain savage tribes settled that in the affirmation long ago. If doctors were allowed to practise it would there not be a temptation to resort to it to cover up their mistakes? Besides if we believe that all suffering is sent for some good purpose, it would be an unwarrantable interference with the decrees of the Almighty. Painful as it may be to see one's friends suffer, we believe no consideration would warrant such extreme measures as the Paris physicians suggest. The use of anesthetics is as far as it is justifiable to go. Anything more would be a violation of the spirit of the sixth commandment.

**THE LESSON OF DOING WITHOUT.**

The crying sin of the day is dishonesty. One hears so much of it in public life; but it is sad to say there is too much of it altogether in private life. And its cause is to be found in the want of self-control in the indulgence of tastes and appetites. Reckless, extravagant living is at the bottom of it all. If this living had any true foundation in any hearty desire for any desirable things, there would be more hope of amendment. But when one comes to see what things ill-gotten gains are spent upon, the outlook is a sad one. Dress, display, amusement, costly things bought just because they are costly; wealth won evilly, merely that it may be wasted foolishly; these are the signs of a time which is not a pleasant time to contemplate. If a man loves any one thing, say rare books, or pictures, or objects of art of any kind, or music or science so well, that for the sake of the one thing in which he would be rich, he is willing to be poor in every thing else, no matter though his choice be an unwise one according to the best standards of choice, he will yet have a motive which will help to keep him upright. But for those who love none of these things, but simply desire them because it is the habit of the time; because like pampered children must needs cry for whatsoever they see just out of their reach, for them is needed the wholesome self-discipline which shall teach them to let alone whatever is not theirs.

And the beginning of self-discipline is in the home. Parents must teach their boys and girls the great lesson of doing without whatever cannot be fitly theirs. There need be no niggardly restraint, but in some way the first lesson for childhood should be that of earning its pleasure. To get whatever it craves as soon as it asks for it, is the worst training a child can have.

They are more liberal in the Far West, and perhaps naturally so. We observe a marriage notice in which a Presbyterian minister was married at Dawson, Yukon territory, in his own church, by a Church of England minister. It is not very long since a Church of England archbishop in older Canada absolutely refused to allow a Presbyterian minister to assist at the marriage of a member of his congregation in one of the churches of his diocese; and we could point to a bishop, not far from the Capital, who will not allow his clergy to attend a Sunday service in a church of another denomination. We are glad to know that all the bishops are not so narrow.

Mr. Asquith, the British Premier, approves of the proposal of Canada to confer with the Mother Country respecting the navy. Two members of the Government will go to England shortly to discuss the matter with the home authorities. They will probably be the Ministers of Militia and of Marine. Better to come to an agreement in this way than to be stampeded into giving a Dreadnought.

**NOTE AND COMMENT.**

We find this paragraph in the *Cumberland Presbyterian*:—No church in San Francisco which was in existence at the time of the earthquake is now receiving aid from home mission funds. There are twenty churches in the presbytery and all except two grew directly out of home mission aid and effort. Of the two, one was indirectly inspired by home mission effort and the other is an outgrowth of the former. Five new Presbyterian churches have been organized since the earthquake. Our Presbyterian forces are doing much to redeem San Francisco from the bad reputation of being "the most godless and churchless city in Anglo-Saxon Christendom."

It was a happy thought which inspired the Canadian Club of Ottawa to bring together the surviving members of the first Parliament of Canada after Confederation at a banquet, where old memories could be recalled and congratulations exchanged over the success which has been achieved by the movement which brought together the different provinces. So far as known, there are 24 Senators and members of the House of Commons of that period still alive, and of these eight were present, all necessarily men well advanced in years. The speaking was largely reminiscent, and it was satisfactory to hear some of those who opposed Confederation with all their might, and who would do so again under similar circumstances, acknowledge that it had worked out well and had been to the advantage of the provinces. The occasion was an historical one, and those who were present will not soon forget it.

There is to be a great cosmopolitan gathering in Germany during the early part of July, 1909, in honor of the quarter-century of Calvin and the three hundred and fiftieth anniversary of the foundation of the university and the public schools, of both of which he was the originator. On July 6 the foundation stone of the International Monument of the Reformation will be laid, and the ecclesiastical, university and municipal celebrations will extend over a period of about eight days. The Protestant churches in every country, and especially Reformed churches, are sending official delegates, and the series of brilliant functions will focus the attention of the whole world upon the figure of the great reformer, whose memory we thus delight to honor. The present generation realizes too little its debt to John Calvin in relation particularly to civil and religious freedom, social reform and progressive thought. Calvin has not yet come into his kingdom.

**MINNICOGANASHENE.**

A hard name to pronounce, called locally "Minnicog." This is a picturesque summer resort on one of the largest islands of the Georgian Bay, only 3 1/2 hours run by the Grand Trunk Railway System from the City of Toronto, Canada, and beautifully situated among the 30,000 islands of that territory. Splendid hotel accommodation, good fishing, fine boating and no hay fever. Bass, trout, pickerel and pike abound. For illustrated descriptive matter and all information, write to J. Quinlan, Bonaventure Station, Montreal.

STORIES  
POETRY

## The Inglebrook

SKETCHES  
TRAVEL

## BESSIE FORREST.

(By David Lyall.)

Bessie Forrest was a typist employed by a syndicate which had offices in Queen Victoria street. She earned thirty shillings per week, on which she lived with a moderate degree of comfort, in a small lodging in the Bloomsbury district. Bessie had tried various boarding-houses and so-called "homes from home," but the lack of privacy in them was hateful to the reserve of her nature, which was Scotch to the core. She had the reputation, among the few who knew her well, of keeping herself to herself. Thus it happened, when a crisis arose in her life, she had to meet it and fight it alone. Bessie was not pretty in the accepted sense; she had none of the meretricious charms which she saw in hundreds of other working girls she used to meet of a morning hurrying towards their respective places of business. And she did not know how to enhance the few she possessed. She was now about twenty-six years of age, and had been living in London for five. Being an orphan, she had come up to be near her brother, who was also employed in the city, but within the last year he had been advanced by his firm to a post in their foreign house, and she had not seen him since. It was only after he was gone that she fully realized what a great, forlorn, empty place London can be to the solitary unit earning her daily bread. Perhaps Bessie's outstanding characteristics were unfailling cheerfulness and common sense. She had realized quite early in her working life what a mistake it is for the woman worker to trade upon the disabilities of her sex. She had often seen it done, and classed it as both unwise and unfair. She realized that a business man cannot stem the tide of his day's work because his typist has a headache. Bessie had an occasional headache, and a good deal of heartache, but nobody in Queen Victoria street, least of all her immediate employer, ever suspected it. Neither was she intrusive. She never volunteered remarks, and certainly abstained wholly from comment on anything, unless she were asked for it. This characteristic, unusual in her sex, naturally interested her employer, and while causing him the greatest satisfaction, also awakened some wonder in his mind.

In a word, he began to be interested. Bessie was not aware of this. She thought nothing of her looks, and even if they had been twice as alluring as they were, would not have exploited them. She had nothing but contempt for half the girls of her acquaintance, who regarded such looks as they possessed as their chief stock-in-trade, and trusted to them to cover up deficiencies in other directions, lack of capacity, and, what is more prevalent, lack of interest and honest responsibility.

Holding such views, it need not be wondered at that Bessie Forrest had not made many friends in London. By many she was feared for her caustic tongue. She was not unhappy, however. She had purposely chosen her later lodging near the British Museum, in fact, in Museum street itself, because she was an insatiable reader, and liked congenial surroundings in which to spend her leisure. She often said to herself and others, that no person need be lonely nor feel cheated of the good things of life who had the privilege of wandering in that lordly treasure-house, and of taking possession of its incomparable gifts. But in spite of all this, and of her cheerfulness, her optimism, her store of common sense, the years began to look a little grey to Bessie Forrest, and her heart some-

times shrank appalled from the prospect unrolled before her mental vision. She saw herself working at precisely the same desk, under the same conditions, perhaps for another ten years, and then awaking one morning, to find the fate of the middle-aged woman hers, to know herself supplanted by another and a younger woman. And in the interval she would not have been able to make any provision for the latter stage of the journey, and as Walter was contemplating matrimony at the earliest possible moment, on a not very elastic salary, she could not expect any help from him. The days of their comradeship indeed were over.

It was at this juncture that a crisis arose, with which she found herself unable to grapple.

She ought to have been able, by reason of her stern upbringing, and the long line of integrity behind her; the fact that she hesitated a moment proved that she had suffered something from her London experience, and that her moral fibre was weakened. We shall see how she fared in the forefront of the battle. It was a Saturday afternoon, and she left the office at the usual hour, about three o'clock. The month was only February, but it was very dry and fine, and out in the country you would find everywhere a hint of spring. Bessie had a bicycle stored in a lumber-room of an obliging landlady's house; she made some haste to get it out that afternoon, gave it a hasty clean-up, and sallied forth, wheeling it into the traffic of New Oxford street. She was a good cyclist, and had a cool nerve and a steady hand; the traffic, therefore, did not trouble her. She quickly left it behind, and by way of Regent's Park came in a very short space within measurable distance of the green fields and spreading uplands stretching northwards. Perhaps the idea as she turned north was to get a little nearer Scotland; anyhow, the thought comforted her. She rode hard, and scarcely slackened speed until she had passed through Finchley, and turned down the lane towards Elstree. She got off at a little inn she knew well there, and asked for a cup of tea. The woman of the inn knew her, and gave her a pleasant greeting. Of all the hundreds and thousands of cyclists who entered her house for rest and refreshment in the course of the year, it was astonishing that she remembered this one. It pleased Bessie, and she showed it in her face.

"I can't think how you've remembered me, Mrs. Greensleeves. You must see thousands in a year."

"So I does, Miss, but some one remembers, and some one doesn't. It all depends on the person."

This was obvious.

"Why did you remember me, then?"  
"Well, because you was always so clean, an quick, and whole some, Miss, never in a hurry nor worried, and always a pleasant word. Some of 'em comin' in 'ere ain't got no time for nuthin' but to see to their bangs."

Bessie laughed.

"Bangs are very important, Mrs. Greensleeves. I sometimes wish I had cultivated them myself."

"No, no, Miss, your 'air is lovely. It's got the gold on it this minnit, like—like the sun."

"No!" said Bessie, in surprise, and walking across to the somewhat damaged glass above the mantelpiece gazed critically at herself. She saw a pleasant face, a little flushed with the long ride, a pair of keen straight, clear eyes, and a strong yet very sweet

mouth. For the first time in her life Bessie Forrest appraised herself.

"I'm getting old, Mrs. Greensleeves. There are some grey hairs, and—and other things," she said quietly. "And what's worse, I'm getting grey inside, heartsick."

"Deary, deary, no, Miss; trouble at home, perhaps?"

"I haven't got any home, that's what's the matter with me," answered Bessie soberly. "But—but I've had a chance."

"He do mean it, then?" said Mrs. Greensleeves, with a little smile; "I was sure it would come. I mean I don't where the men's eyes are 'arf the time. I often says that to Greensleeves, seein' the mixins wet come in 'ere, wiv their devoted slaves."

"The slaves don't amount to much half the time, Mrs. Greensleeves," said Bessie rather trenchantly; "I've seen them. Hardly men at all; wouldn't make a good all-round human being among them."

Mrs. Greensleeves laughed.

"And why isn't he wiv yer this arternoon, Miss?"

"Oh, I don't know. I'm considering things, that's why; but he doesn't belong to the devoted slave brigade, Mrs. Greensleeves. He's—he's different!"

Something in the girl's voice arrested the landlady of the capacious heart, and she looked at the girl rather keenly; then she saw that her sweet mouth trembled.

"Ain't all goin' smooth, deary! but it will, oh yes, it will," she said.

"No, Mrs. Greensleeves, it'll never come right. It would be wrong from the very beginning; but—but I got a little tired of the treadmill, and it offered a way out, don't you know, that was all. Now get me my tea, there's a good soul, and don't let's talk any more about it. You've got your own troubles, I don't doubt. A nice thing if your chance customers are going to add to them."

Mrs. Greensleeves quietly retired. There was something compelling about Bessie, and when her clear eyes covered you somehow, it was impossible to say another word.

When they came to say good-bye at the porch, Bessie offered her hand.

"I don't suppose you know what a perspective is, Mrs. Greensleeves, but I've got it here. I see clearly, of course, because I'm out of the London smoke. Good-bye!"

"And it won't ever come right, Miss! I'd like it to," said the good soul as she pressed the girl's hand between her kindly palms.

"It won't ever come right—it's—it's altogether outside the pale."

She rode away, looking back only once, to wave her hand. The landlady of the "Cap and Bells" never saw her again.

Next morning Bessie Forrest rose a little earlier than usual and went to church.

This of late years had become rather unusual, and all the efforts of those at the little Scotch church in Covent Garden, that had been interested in her, had proved unavailing to keep Bessie in the fold. She had drifted out, and while no fault could be found with her daily life, she had become indifferent regarding the things that matter. She was now one to be remembered unceasingly in their prayers. She arrived early, but was not the first. It would have been impossible for any but the initiated to find that historic building, tightly wedged in among the labyrinth of mean streets lying like a network about old Drury lane, but Bessie was very familiar with the

way. As she reached the narrow court, she saw in front of her a figure which immediately touched the pathetic chord in her heart. It was a very old woman, dressed in mourning, walking heavily on a stick, very neat, and clean, and decent, but obviously poor. She seemed tired, as if she had come a long way; she carried her Bible, a large shabby book with a clean handkerchief folded above it, and a sprig of dried southernwood peeping out from between the leaves. On the broken pavement the little old lady stumbled, and Bessie was immediately at her side, helping her with her strong young arm, and smiling, though with eyes a little wet, down into her small, sweet, withered old face.

"Eh, thank ye, my lamb," she said, in the broadest Scotch. "My een are failin'. I'm sair failed a' thegither, but ye thanku' that the Lord gives me strength to get as far as Crown Court."

"Yes," said Bessie, a little unsteadily, "that's a good thing for Crown Court." "It's my meat and drink for the hale week when I'm able to come. Eh, lass, you're young and I'm auld, but nane o' us can live without the means o' grace."

The sweet old world bell began to tinkle, and they entered the church. Bessie sat by the little old lady's side throughout the service, and more than one pair of eyes recognized her, and more than one heart was glad to see her back in the house of God. But she did not give any of them a chance to express their joy; she slipped out during the singing of the last hymn, and it was a long time before the little old lady missed her sprig of southernwood. It lay on the table by Bessie Forrest's side that night, when she essayed to write the most difficult letter of her life. It was finished at last, and posted, and the next morning Bessie was out of work.

But her heart was serene. She was right with the God of her fathers, and the Psalmist's words had been her song in the night.

"I have never seen the righteous forsaken, nor his seed begging for bread."

#### MARRIED LIFE.

Julius Moser gives the following counsel from a wife and mother:

"I try to make myself and all around me agreeable. It will not do to leave a man to himself till he comes to you; to take no pains to attract him, or to appear before him with a long face. It is not so difficult as you think, dear child, to behave to a husband so that he shall remain forever in some measure a husband. I am an old woman, but you can still do what you like; a word from you at the right time will not fail of its effect; what need have you to play the suffering virtue! The tear of a loving girl, said an old book, is like a dew drop to a rose; but that on the cheek of the wife is a drop of poison to the husband. Try to appear cheerful and contented, and your husband will be so; and when you have made him happy you will become so—not in appearance, but in reality.

"The skill required is not so great. Nothing flatters a man so much as the happiness of his wife; he is always proud of himself as the source of it. As soon as you are cheerful you will be lively and alert, and every moment will afford you an opportunity to let fall an agreeable word. Your education, which gives you an immense advantage, will greatly assist you, and your sensibility will become the noblest gift that nature has bestowed upon you, when it shows itself in affectionate assiduity, and stamps on every action a soft, kind and tender character, instead of wasting itself in secret repinings."

This is most excellent advice, and worthy of being treasured up.

#### LIGHT FROM THE STARS.

It has been found by photometric experiments on the light emitted by the stars of different orders of magnitude that the light of a star of the sixth magnitude amounts to only one-hundredth part of the light of a star of the first magnitude. Hence we conclude (always supposing the stars to be of equal magnitude and splendor) that a star of the sixth magnitude is ten times more remote than a star of the first magnitude. Now the bright star Alpha Centauri may be considered as typical of a star of the first magnitude. Combining our knowledge of the relative distances of Alpha Centauri and the stars of the sixth magnitude with the conclusions above arrived at, it follows that if Alpha Centauri were transported to 750 times its actual distance, it would still be visible in Herschel's twenty-foot reflector, and consequently there might be perceptible in such an instrument a star the distance of which is 750 times greater than the actual distance of Alpha Centauri. Now the absolute distance of Alpha Centauri from the earth, as ascertained by the researches of various astronomers, may be stated in round numbers to be 20,000,000,000 miles. Hence we arrive at the astonishing conclusion that the distance of the stars which are faintly visible in a twenty-foot reflecting telescope, such as Herschel employed in his observations, is not less than 15,000,000,000 miles. Light, which traverses space with a velocity equal to 186,000 miles in a second, would therefore occupy more than 2,000 years in passing from such a star to the earth. Well might Herschel remark that the visibility of a star in the present day is proof—not of its actual existence, but rather of its having existed for hundreds, it may be thousands of years.—Good Words.

#### HOW SELF WAS BLOWN AWAY.

"I'm tired of everything, mamma. Do tell me what to do!" said Beth Lincoln, coming into the room where her mother was sitting. "I am tired of everything and everybody. Please tell me what I can do."

"Is my daughter tired of herself?" asked Mrs. Lincoln, with a slight emphasis on "herself."

"Why, yes. Didn't I say so, mamma?" "How would it do to stop trying to please self, of which you are so very tired?"

"Mamma, what do you mean?" "Just then dear little Madge came toddling into the room and wistfully said: 'I haven't any one to play with.'"

Mrs. Lincoln gave Beth a meaning look, and said: "How would it do for my big girl to get away from self and amuse my little girl?"

Mrs. Lincoln was called from the room, and she found two happy children when she returned half an hour later. What were they doing? Beth was blowing soap bubbles, and Madge was trying to catch them. Mrs. Lincoln stood for a moment in silence, thinking: "What a beautiful picture!"

Beth looked up and saw her mother, and said: "Aren't the bubbles beautiful, mamma, and isn't Madge a dear?"

"I have two dears now. But what has become of that tired self?"

"Blown away, mamma, with the bubbles," laughed Beth.—Exchange.

Hold yourself well in check. The weakness and inefficiency of the men and women who cannot hold a tight rein over themselves in the emergencies of life are most pitiful.

If the spring puts forth no blossoms, in summer there will be no beauty, and in the autumn no fruit. So, if youth be trifled away without improvement, riper years will be contemptible, and old age miserable.

#### DELICATE LITTLE CHILDREN MADE WELL AND STRONG.

The little ones are frail. Their hold on life is slight. A slight disorder may become serious if not promptly attended to. At the very first symptom of trouble Baby's Own Tablets should be given. This medicine promptly cures indigestion and all stomach troubles, constipation, diarrhoea, and brings the little teeth through painlessly. You can give the Tablets with equally good results to the new born baby or well grown child. Mrs. R. G. Flexell, Usbridge, Ont., says: "I have used Baby's Own Tablets and find them a perfect medicine for stomach and bowel troubles." Sold by medicine dealers or by mail at 25 cents a box from the Dr. Williams' Medicine Co., Brockville, Ont.

#### WHY SUSIE WAITED.

"Let's say our prayers out loud, Susie," said Mabel, as the two little sisters were getting ready for bed one night.

"All right," answered Susie. So the two said their "Now I lay me," and their "God bless papa and mamma" together. Then Mabel jumped right up on her bare feet, but Susie still kneeled a quiet little while by the white bed.

"What are you waiting for, sister?" asked Mabel.

"Why, I was listening for God to answer," said sister; "don't you 'member Miss Joseph said we musn't hurry over our prayers? She said that was like the little boy that knocked at her door once, and then ran away before she could open it. So now I always wait to see if God wants to say anything to me."

"Did He say anything to you tonight, sister?" asked Mabel, looking startled. Susie nodded.

"Oh, sister! What?"

Susie didn't answer just at first because it is not easy to talk about what that little inside voice says. But in a few minutes she said in a low tone, "You know we said, 'God bless all my friends,' and right away I thought of Sadie Burwell, 'cause we had a fuss today; and while I waited, God said, 'Tell her you are sorry.'"

"Will you tell her, Susie?" persisted the eager little questioner.

"Yes, of course I must tell her."

Mabel crept into bed quietly, saying to herself that she would wait for God's answer, too, and wondering if He would tell her to confess about breaking mamma's cut-glass flower vase.

#### JAPANESE RAILWAYS.

Two girls, relating their experiences in Japan in the "Wide World Magazine," give a glimpse of travelling by night by rail in the country of the chrysanthemum. They write—The train was crowded with Japanese, and when night came the long seat was divided up into portions, and the upper berths were pulled down, and we all huddled into our respective bunks, men and women mixed up together. It was distinctly trying to be obliged to hoist oneself up into a high upper berth before a mixed assembly, and more trying still to descend in the morning with the very incomplete toilet which one was enabled to make in a reclining position, but the blissful ignorance of our Japanese neighbour that there was anything unusual in such a proceeding considerably relieved our embarrassment. His attitude and calm matter-of-factness were very reassuring, and the wonderfully cheerful conductor who brushed our clothes and fastened our blouses seemed to consider himself specially suited for the post of lad's maid.

Can the evil wrought by gossip be estimated? We grow not. A wise woman can scarcely say too little in company if the conversation trenches the least upon scandal.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

On his leaving the city for Kenora, Mr. Lewis Acheson was presented by the young people of Stewarton Church with an address, an engraved locket, and a beautiful umbrella. Mr. Acheson will be missed from the choir and other activities of the church.

Echoes from the great missionary conference are heard in many quarters. Delegates are reporting to the associations which they represented on that important occasion. In this connection Messrs. Wm. Stewart and Neil McKinnon on a recent evening gave interesting addresses at a meeting of the Men's Brotherhood of Bethany Church.

Westboro, which was for many years a portion of the Merivale charge—the latter having become a self-supporting congregation—has been lately connected with Stittsville and Bell's Corners, and will now form a strong attractive field of work; and, as the people are hopeful and enterprising, will soon be placed on the augmented list of charges, and should within a few years become an active and vigorous self-supporting charge.

"Earnest in his rebuke of sin, he had the tenderness of a tender woman against the sinner," were words expressed by the Rev. W. I. Herridge, D.D., at the memorial service for the late Rev. F. W. Farries, held in Knox Church a week ago last Sunday. Rev. Mr. Farries occupied the pulpit in Knox Church for 18 years. Dr. Ramsay conducted the devotional services in St. Andrew's, and Dr. Grenfell, of the Labrador Mission, was the preacher.

The social held by the Mission Band of the Glebe Church, owing to the well-directed efforts of Mrs. George Watt and Mrs. A. Grant, was a very successful affair. Pleasing features of the programme were presentations of a gold signet ring to Mrs. George Watt, the president, and an ebony toilet set to Mrs. (Rev.) J. W. H. Milne. The presentations were made by Miss Florence Allen and Miss Emma Johnson, and the addresses of appreciation read by Miss J. MacFarlane and Miss Evelyn Dalglish. The proceeds realized were gratifying, and will go to augment the funds of the band.

## EASTERN ONTARIO.

Rev. J. A. McKeen, of Orono, has been granted three months leave of absence, and will visit the old country.

The recent entertainment of the Ladies' Aid of Melville Church, Eganville, was not as well patronized as it deserved. An excellent programme was presented, and Rev. Mr. Rattray efficiently discharged the duties of chairman. Receipts about \$50.

Dr. Watts appears to be a veritable troubler of the Moose Creek Israel. Two or three years ago his case was before at least two successive Synod meetings, as well as having been previously carefully considered at more than one Presbytery meeting. At Pembroke last week it was up again. The Doctor appealing from the action of the Moose Creek Session in removing the Doctor's name from the roll of membership for alleged non attendance and non support of ordinances, the Synod appointed a strong committee, with Rev. Dr. Ramsay as convener, to consider the case, which, after a patient hearing of all the parties, reported in support of the sessions' decision. It is said Dr. Watts will appeal to the General Assembly.

## EASTERN ONTARIO.

Rev. A. E. Duncan, who resigned the Mattawa charge, has removed to Beaverton, Lindsay Presbytery.

Rev. W. H. McInnes, of Port Perry, has laid the resignation of his charge before Presbytery. It will be dealt with at an adjourned meeting of Presbytery.

The opening address at the last meeting of Whitby Presbytery was given by Rev. Hugh Munroe. "Myth, Allegory, Parable and Plain Prose," was his subject."

Rev. Hugh Crozier, of Ashburn and Utica is retiring. He will complete his pastorate on June 16th. Rev. J. H. Borland, of Columbus, will then be moderator of session.

Mr. W. P. Lane declined the call extended to him by the congregation of Dunbarton, and Rev. A. S. Kerr, of West Hill, has obtained leave to again moderate in a call.

Brockville Presbytery sustains the call from South Mountain to Rev. W. A. Morrison, of Dalhousie Mills. The stipend offered is \$1,000, manse, and four weeks holidays.

Rev. J. H. Borland and Rev. James Hodges, minister, and Mr. John Forgie and Mr. Wm. Taylor, elders, have been appointed as commissioners to the General Assembly by Whitby Presbytery.

Rev. A. V. Brown has resigned his charge of Newcastle and Newtonville. The pulpit will be declared vacant on April 25th. Rev. Hugh Munroe, of Bowmanville, is moderator during the vacancy.

Mr. A. A. Scott, son of Rev. Mr. Scott, Carleton Place, headed his class in Knox College, taking first-class honors in Theology, and carrying off a valuable scholarship. Mr. Scott goes to a mission field in the West for the summer.

An illustrated lecture was given in the Newtoning Presbyterian Church last week, under the auspices of the Sunday school. A large audience listened attentively while Mr. G. F. Jardine described the work of the church in foreign lands. At the close of the lecture an offering was taken up in aid of missions in the North West.

Last week there was brief mention made of the presentation to Rev. David Findlay of an address and a purse of money by the congregation of Stittsville, on his leaving for another field of labor. In this connection two or three items were omitted. During Mr. Findlay's pastorate of nearly ten years he received into church fellowship nearly one hundred members; officiated at 35 marriages; baptized 102 children; and attended 60 burials. The communion roll at Bell's Corners and Stittsville contains 50 names at each place.

About 18 years ago Stittsville was disjoined from Richmond, etc., and remained for eight years a separate mission field, being supplied by students for several summers, and at intervals by the late Mr. McCaulay and others, until it was united with Bell's Corners, some ten years ago. Bell's Corners was for thirty years or more a part of the Merivale charge, to whom for twenty-six years Rev. R. Whillans, M.A., had faithfully and successfully ministered; and a short time after the close of his ministry was united with Stittsville about ten years ago, and for the past nine years and a half has been under the pastoral care of Rev. D. Findlay, who has now left this field to take up a similar work at Casselman and South Indian.

## WESTERN ONTARIO.

Mr. F. S. Dowling, B.A., just graduated from Knox College, has been invited to be assistant minister to Rev. D. C. MacGregor, M.A., Orillia.

The Presbyterian church, Paris (Rev. R. G. MacBeth), held the quarterly communion service Sunday, 11th inst., and 20 new members were added to the church.

At a Congregational meeting of the First Church, Chatham, a strong committee was appointed to look after pulpit supply, with the view of securing a suitable successor to Rev. A. H. McGillivray, who has just resigned.

Woodstock has made arrangements with Rev. John H. Elliott, D.D., one of the Chapman-Alexander evangelists to open a campaign in that city next October. The roller rink has been secured and all the churches are uniting in the effort.

Rev. A. H. McGillivray was given a hearty send off by the members of the First Church, Chatham, on his saying farewell to the congregation. On this occasion the membership was well represented, the large church being completely filled. Mr. D. R. Farquharson presided. Mr. McGillivray was presented with an illuminated address and a purse of gold, Mrs. McGillivray with a certificate of life membership in the W.F.M. Society; also an illuminated address, an appreciatively worded composition, read by Mrs. Thos. Campbell. In responding Mr. McGillivray stated that he fully reciprocated the kindly feelings expressed in the address. His pastorate among them had been a pleasant one, and not without results. The membership had increased from 380 to 550. In addition to this, extensive improvements had also been made to the auditorium of the church, while the revenue for the five years of the pastorate was \$1,700 more than for the five preceding years and \$2,000 more than for the first five years of the occupants of the building. Such figures showed steady increase of a substantial nature, and the pastor's earnest wish was that in outward things as well as in spiritual matters, the congregation would continue to flourish and abound. Mr. and Mrs. McGillivray will sail from New York, May 1st, by steamer Arabic of the White Star line, for a summer's trip in the British Islands and the continent of Europe. Their many friends will wish them a safe return.

## HAMILTON.

Sunday last was anniversary day at St. John's church. Rev. G. H. Smith of St. Catharines preached at both services.

Rev. H. D. Cameron of Knox Mission welcomed thirty-two new members into church fellowship at last Sunday's communion.

Rev. J. A. Wilson of St. Andrew's church preached anniversary sermons at Knox church, Peterborough, on Sunday, the 11th inst.

Missionary addresses are now the order of the day. The Laymen's Movement has caused a stirring among the drybones. How the missionaries' hearts will rejoice!

Rev. W. P. Byers, for 21 years missionary in India, preached in McNab street church on Sunday, and Rev. Jas. Menzies, M.D., from our own mission in Honan, China, spoke at an open missionary meeting in St. Andrew's church on Thursday evening last.

WINNIPEG AND WEST.

Rev. D. M. McIntyre, a graduate of Manitoba College, has resigned from the pastorate of Moorhead, Minn. Presbyterian Church.

Rev. Donald Munroe, of the Point Douglas Church, in this city, has agreed to withdraw his recently tendered resignation at the unanimous request of the congregation.

The resignation of Rev. J. W. McMillan has been accepted and he will leave for Halifax at the end of the month. Rev. Dr. Perry, of Winnipeg, will be interim moderator of the session of St. Andrew's.

At the last meeting of Presbytery Rev. A. W. Maclean suggested a morning sermon so that members might lunch together, giving an opportunity for social intercourse, thus getting better acquainted with each other.

Rev. John Russell, recently of the High School staff, High Bluff, Man., has been inducted as minister at Orbow, Sask. Rev. J. M. Wallace, of Carnduff, presided and preached the sermon; and Rev. Mr. Muir, of Gainsboro, addressed the congregation and gave the charge to the minister. Thereafter those present were entertained by the ladies of the congregation.

BRANDON PRESBYTERY NOTES.

Hartney and Reston have been greatly helped by the services of Evangelist Meikle, Virden and Carberry engaged his services previously and a work of grace resulted that caused joy amongst the angels of God.

The people of Elva are looking forward to having a church. The hall where they now worship is inconvenient and overcrowded. Tenders are advertised for, and the church will likely be ready for occupation in the early autumn.

The Elva and Coatsland congregation had an addition to membership of sixteen persons recently, making twenty-seven new members since the beginning of Rev. J. M. Kellock's pastorate last October. This without special services, in the use of the ordinary means of grace.

The Young Peoples and Sabbath School Committees of the Presbytery are planning to unite in a summer school, which may be held at Souris.

The Evangelistic Committee, under Mr. Kellock, of Elva, convener, has in view a vigorous campaign throughout the bounds, such as was prosecuted so successfully last year in the presbytery of Minnedosa.

MONTREAL AND VICINITY.

Mr. W. K. Thompson, of the Montreal College, has again taken up his duties as assistant to Rev. Thos. A. Mitchell, of Lachute, Que.

The Witness gives particulars of the opening of the new St. Andrew's church, Westmount, (Rev. Dr. W. J. Clark, minister.) Dr. Milligan, of Toronto, was the preacher. The new church is said to be one of the largest and finest in the city, and being in a rapidly growing residential locality, combined with the attractive personality of the minister, it is assured of an increasingly prosperous future.

On the resignation by Mr. C. W. Shelley, of the charge of Fairmount he was presented with a handsome double set of sectional book-cases from the congregation; a case of brushes from the Bible class; and an illuminated address from the Sunday school. Rev. Dr. Johnston, Rev. W. R. Cruikshank, Messrs. Walter Paul, J. McD. Hains, R. C. Holden, Wm. Louttit and C. Patterson took part in the meeting, which was presided over by Mr. John Murphy.

TORONTO.

Toronto Presbytery nominates Rev. Dr. R. P. MacKay for the moderatorship of next Assembly.

West Church Presbyterians have acquired another site at the corner of College and Montrose Avenue, and as soon as the sale of the Denison Avenue property is completed the erection of a new commodious edifice will be commenced.

The Rosedale Church has applied for a permit to erect a new \$30,000 edifice on the corner of South Drive and Huntley street, and the work of building will be pressed forward as quickly as possible. This young and vigorous congregation has a magnificent future before it under the ministry of Rev. D. Strachan, recently of St. John's Church, Brockville.

A report presented at last meeting of Presbytery indicated solid growth. It showed an increase of one congregation over the year 1907, an increase of 734 in number of communicants on the roll, of 29 in the number of elders and of 1,279 in the number enrolled in Sunday school and Bible classes. There was an increase of \$58,672 in payments for all purposes, the increase in mission givings being especially noticeable. The value of church property increased from \$1,730,255 in 1907 to \$2,112,887 in 1908.

The following commissioners to the General Assembly have been appointed by this Presbytery: Rev. Dr. R. P. MacKay, Rev. Dr. J. M. Duncan, Rev. Alex. MacGillivray, Rev. Dr. D. McTavish, Rev. S. T. Martin, Rev. Prof. J. D. Robertson, Rev. J. McP. Scott, Rev. Robert Barbour, Rev. P. M. Macdonald, Rev. R. F. Cameron, Rev. Prof. J. E. McFadyen, Rev. Jas. Murray and Rev. Thos. H. Rogers. Elders: Messrs. Thomas Findley, R. S. Gourlay, J. A. Paterson, K.C., John Lowden, J. K. Macdonald, R. C. Jennings.

OBITUARY.

The death of Mr. G. M. Robertson, of Bell's Corners, which took place after a brief illness of three days, on Monday, the 22nd February, at his son's residence in Ottawa, has removed from our midst one of the early sturdy pioneers of the Ottawa Valley.

Born in 1827, it is commonly reported that he was the first white male child born in Ottawa—then called Bytown—and having reached the patriarchal age of 82 years, died full of hope and assurance.

Possessing the fibre and temper of his Scottish parentage, he owned one of the most fertile farms in the community, and always proved himself a worthy pillar in the Presbyterian church at Bell's Corners, where he resided until a few years ago.

His wife was Jean Bayne, by whom there was a family of one daughter and three sons; one of whom, Ebenezer, was also an elder for a few years, who died greatly regretted by the whole community three years ago.

Rarely was Mr. Robertson, Sr., absent from his pew, and for over forty years officiated as an esteemed elder in a humble and exemplary manner on Sacrament occasions. Being an intelligent Christian and a liberal supporter of his church and all benevolent purposes, his presence and activities are greatly missed by the congregation and community.

There remain to cherish bright memories of his noble Christian character, not only an indebted congregation, but an only daughter and one son, both residing in Ottawa.

That may be right which is not pleasant, and that pleasant which is not right; but Christ's religion is both. There is not only peace in the end of religion, but peace in the way.—M. Henry.

QUEBEC.

At a meeting of the Lingwick congregation, held at Gould on the 31st ult., the pastor, Rev. E. McQueen gave a summary of congregational work during the past twelve years, indicating progress in every department. An address voicing the sympathy and loyalty of the people to their minister was then read by Mr. Wm. McKay, elder, and presented to Mr. McQueen, with an intimation of an increase of \$100 per year to his salary. Mr. McQueen briefly thanked the congregation for this renewed testimony of their loyalty and goodwill. Rev. Mr. Mackenzie of Scotstown closed a pleasant meeting by pronouncing the benediction.

At the annual meeting of the First Presbyterian church, Boston, Mass., the sum of \$11,000 was reported as contributed for all purposes; and an addition of \$500 per year was unanimously voted to the pastor, Rev. A. K. McLennan, formerly of Dalhousie Mills in Glangary Presbytery. Mr. McLennan is doing excellent work in the First church, and this substantial addition to his salary is well deserved.

Rev. Dr. MacVicar, formerly of Fergus, Ont., now minister of the United Church, New Glasgow, N.S., has been presented with a congratulatory address along with a handsome gown, by the members of his congregation on his receiving the degree of D.D. from Montreal College.

Compassion dwells in the heart of Christ, as inexhaustible as the sunlight. Our tears hang heavier on that heart than the planets which His divine hand holds in their orbits; our sighs are more audible to His ear than the blasts of wintry wind are to us. When we pray aright, we are reaching up and taking hold on that compassion. The penitent publican was laying hold of it when he cried out of that broken heart, "Be merciful to me, a sinner!" It is His sublime pity that listens to our prayers and hears our cries and grants us what we want. Therefore let us come boldly to the throne of grace and make our weaknesses, our guiltiness and our griefs to be their own pleas to him.

A CONTENTED LIFE.

It is a common complaint that the farm and farm life are not appreciated by our people. We long for the more elegant pursuits, or the ways and fashions of the town. But the farmer has the most sane and natural occupation, and ought to find life sweeter, if less highly seasoned, than any other. He alone, strictly speaking, has a home. How can a man take root and thrive without land? He writes his history upon his field. How many ties, how many resources he has: his friendships with his cattle, his team, his dog, his trees, the satisfaction in his growing crops, in his improved fields; his intimacy with Nature, with bird and beast, and with the quickening elemental forces; his co-operations with the cloud, the seasons, heat, wind, rain, frost. Nothing will take the various social distempers which the city and artificial life breed, out of a man like farming, like direct and loving contact with the soil. It draws out the poison. It humbles him, teaches him patience and reverence, and restores the proper tone to his system.

Cling to the farm, make much of it, put yourself into it, bestow your heart and your brain upon it, so that it shall savor of you and radiate your virtue after your day's work is done!

God mingles the bitter with the sweet in this life, to set us seeking another life where there shall be sweet alone.

## HEALTH AND HOME HINTS.

One of the best ways to stop a mouse hole is to fill it with common laundry soap. This will prevent mice from gnawing through again in the same place.

Beating the cocoa with an egg beater before removing from the fire is an improvement, and a few drops of vanilla in the cocoa pot will make it still better.

It is said flies will not congregate on the outside of a screen door if the woodwork is rubbed occasionally with kerosene, the odor of which seems to be offensive to them.

A healthful and refreshing mouth wash is made by boiling cinnamon bark in water and mixing it with equal parts of the purest alcohol. This is good both for the gums and teeth, and makes the breath more fragrant.

Fried Twisters.—One egg, one cupful of buttermilk, one cupful of sugar, butter the size of a walnut, one teaspoonful of nutmeg, one teaspoonful of soda, one teaspoonful of baking powder. Mix flour enough to roll. Cut in strips, twist and let lay for two hours. Drop in hot lard and fry, and roll in granulated sugar.

Rice Jelly: This is very nourishing and tasty. Soak a quarter of a pound of best rice, after washing thoroughly, on the stove in a little warm water for two hours. Place in a stew-pan, add three pints of cold water and a pinch of salt, and let it boil till reduced to nearly a pint. Strain this carefully and add caster sugar or any flavouring liked. Wet a mould, place the rice jelly into it, and set to cool. To serve, turn out and garnish with custard and jam.

Sweetbreads Eugene.—Parboil one pair of sweetbreads in salted, scalded water, cool, trim and lard. Fry in butter twelve mushroom caps. Wash one-half cupful butter and place in a mortar with three tablespoonfuls mashed sweet potato, a few sprigs of chives, cut fine, one shallot and one clove, garlic, finely chopped. Rub to a paste and put through a sieve; then season well with salt and paprika. In a baking dish place a round of bread three-quarters inch thick, toasted on one side; spread with the above butter, place a piece of sweetbread on toast, spread with butter, and surround with the mushrooms, covering also each mushroom with butter. Place a glass bell over all, and pour heavy cream in dish around glass. Bake in a moderate oven twenty-five minutes.

## ANTARCTIC EXPLORERS BAR ALL ALCOHOLIC LIQUORS.

The British Antarctic Expedition, to South Polar regions in charge of Lieutenant Shackleton, was a strictly abstinent expedition. "The Temperance Chronicle," commenting upon the supplies for the enterprise, said: "The most interesting point about the whole expedition was Lieutenant Shackleton's firm determination to carry no alcohol, save a very small quantity for strictly medical purposes, and that to be administered by the medical officer alone, and that under most exceptional circumstances only. Lieutenant Shackleton knows well the danger resulting from the use of alcohol where the temperature drops from sixty to seventy degrees below zero, and follows in this wise precaution his great predecessor, Sir John Ross, who, in addition to his northern polar voyages, seventy-five years ago, sailed the same seas on the same quest as that of the 'Nimrod,' and whose emphatic utterance after his Arctic voyage in 1829-33 was crunched in the following terms: 'The most irresistible proof of the value of abstinence was when we abandoned our ship and were obliged to leave behind us all our wine and spirits. It was remarkable to observe how much stronger and more able the men were to do their work when they had nothing but water to drink.'"

## SPARKLES.

A teacher received an excuse for lateness on a recent day, which read as follows: "Dear Miss B—, please excuse Jessie, as she fell in the mud. Hoping you will do the same, Yours truly, Mrs. S."

Honesty is the best policy, although it may have the deferred dividend clause attachment.—Judge.

Bobbie: What are descendants, father?  
Father: Why, the people who come after you.

(Later.) Father: Who is that young man in the hall, son?

Bobbie: That's one of sister's descendants come to take her for a drive.

"I had an interesting talk with Bunsen the other day. I find I haven't understood his real character. Of course you knew he was a utilitarian?"

"That's funny. He told me he didn't belong to any denomination."

During his first visit to a farm little Willie came into the house crying softly. "What is the matter, dear?" asked his mother.

"I went out to see the cows, and they didn't give nothing but milk," sobbed the boy.

"What did you expect?" inquired the mother.

"I'm not sure what I expected," replied Willie, "but, mother, where does beef tea come from?"

"We should all strive to walk in the straight and narrow path," said the sanctimonious looking man. "Yes, and let us hope that it is too narrow for automobiles," added the man who couldn't afford to own one.

Hostess—"And so you really believe the moon is inhabited, professor?"

Professor—"Not necessarily, madam. But there is a moon in which there must be a man and a woman."

Hostess—"I beg pardon?"

Professor—"I refer to the honeymoon."

## A PITCHFORK.

When those aids to singing called musical pitchforks were first introduced the precursor of Carnock parish, a few miles from Dumfermline, thought he might not be the worse for one, and accordingly ordered the Edinburgh carrier to bring it over. The honest carrier, who never heard of any other pitchfork but that used in the barn yard, purchased one at least ten feet long. It was late in the Saturday evening before he came home, and as a message had been left to bring it up when he came to church next day, he marched into the churchyard before the bell rang, where the master of song was standing amid a group of villagers. "Aweel, John, here's the pitchfork you wanted; but I can tell you, I ne'er thought muckle o' your singing before, and I'm sair mista'en if ye'll sing any better noo!"

## HOW TO READ.

In these days of much reading and little thinking, Macaulay's suggestions about reading with a purpose are worth reprinting and remembering. Macaulay says: "When a boy I began to read very earnestly, but at the foot of every page which I read I stopped and obliged myself to give an account of what I had read on that page. At first I had to read it three or four times before I got my mind firmly fixed; but I compelled myself to comply with the plan until now, after I have read it through once, I can almost recite it from beginning to end. It is a very simple habit to form in an early life, and it is valuable as a means of making our reading serve the best purpose."

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Dr. Williams' Pink Pills cured this sickly boy because they went down to the root of the trouble in his blood. That is why they never fail. Bad blood is the cause of all common diseases like anaemia, (bloodlessness) eczema, paleness, headaches, indigestion, kidney trouble, neuralgia, rheumatism and the special ailments that only growing girls and womanfolk know. Dr. Williams' Pink Pills don't bother with mere symptoms, they cure diseases through the blood. They don't cure for a day—they cure to stay cured. Do not take any pills without the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around each box. 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.

## DANGER IN LIGHTING LAMPS.

The lighting of kerosene lamps seems to be a simple thing. Yet nine-tenths of the feminine members of the household, whose chore it is to do it, do not know how. The "hired girl" especially finds it hard to understand that the flame will get much larger after the lamp gets warmed up than when it is first lighted. When I come to the house at dusk, after the girl has just lighted the lamps, I usually go from room to room to examine them, and in most cases I have to turn the wick down a notch. Very frequently I find the lamp chimney all blackened, and flame and smoke issuing from the chimney top. Fortunately we try to burn good oil; otherwise there might be an explosion now and then. As it is, however, there is always danger in the careless lighting of lamps, and a trusty person should be given the job.—Ex.

It costs more to avenge a wrong than it does to let it go by default.

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*Herald and Presbyter.*

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Superior Biscuit

We guarantee every pound.  
A trial will convince.

**ALWAYS ASK FOR  
WESTON'S BISCUITS**

**THE DRINK HABIT**

Thoroughly Cured by the Fittz  
Treatment—nothing better  
in the World.

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

**FITZ CURE CO.,**

P.O. Box 214, Toronto.

**GO TO**

**WALKER'S**

For an Ice Cream Soda or  
A Fresh Box of Bon Bons

**GATES & HODGSON**  
Successors to Walker's

Sparks Street. Ottawa

**MARRIAGE LICENSES**

ISSUED BY

**JOHN M. M. DUFF,**

107 St. James Street and  
49 Crescent Street,

MONTREAL QUE

**"ST. AUGUSTINE"**

(REGISTERED)

The Perfect Communion Wine.

Cases, 12 Quarts, \$4.50

Cases, 24 Pints, - \$5.50

F. O. B. BRANTFORD

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

BRANTFORD, ONT.

Manufacturers and Proprietors.



## MAIL CONTRACT

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

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

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



## MAIL CONTRACT

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

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

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



## MAIL CONTRACT

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

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

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



## MAIL CONTRACT

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

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

G. C. ANDERSON,  
Superintendent.  
Post Office Department, Mail Service Branch, Ottawa, 14th April, 1909.

4% Capital Paid Up, \$2,500,000  
Reserve . . . . . 400,000 4%

Money Deposited with us earns Four Per Cent. on your balances and is subject to cheque.

THE INTEREST IS COMPOUNDED QUARTERLY

The Union Trust Co., Limited.

TEMPLE BLDG., 174-176 BAY ST., TORONTO, ONT.

4% Money to Loan  
Safety Deposit Vaults  
For Rent 4%

## COPLAND &amp; LYE'S

"CALEDONIAN"

## Scotch Tweed Skirts

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

Made to measure, 2/- extra. Handsome Color  
"Rainy Day" SKIRT in Stylish Check  
and Plain TWEEDS.

COPLAND and LYE'S FAMOUS  
SCOTCH TARTAN SKIRTS

In the principal Clan Tartans. Price 42/-  
Carriage paid

SCOTCH WINCEYS from 1/- per yd.

## COPLAND &amp; LYE.

THE LEADING SPECIALISTS IN SCOTCH TEXTILES

Caledonian House, 165 Sauchiehall Street, Glasgow.

Patterns and Illustrated Catalogue post free.

IT IS SO NICE TO DO  
THE NECESSARY  
CLEANING WITH

CALVERT'S  
Carbolic Tooth Powder

That is obvious at once from its pleasant flavour and the feeling of freshness left in the mouth, and, of course, you will soon see how splendidly, how easily, and how thoroughly it cleans.

Of all chemists, in tins, 6d., 1s., and 1s. 6d.  
New glass jar with sprinkler stopper, 1s. net

Synopsis of Canadian North-West.  
HOMESTEAD REGULATIONS

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

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

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



## Tenders for Georgian Bay Islands.

SEALED TENDERS addressed to the undersigned, and marked on the envelope, "Tenders for Islands," will be received until noon of Tuesday, the 1st day of June, 1909, for eighty islands and subdivided portions of islands in the Georgian Bay, situate between Penetanguishene and Moose Deer Point, in front of the townships of Tay, Baxter, Gibson, Freeman and Conger.

Tenders should state the amount they are willing to pay in cash for each island, and an accepted cheque, or cash, for ten per cent. of the amount tendered, should accompany each tender, which the successful tenderer, in the event of failure to complete the purchase within one month of the date of the award, shall forfeit to the Department.

These islands are beautifully situated along the eastern side of the Georgian Bay, and are well adapted for summer resorts, being convenient of access by rail and steamers. The islands are offered for sale subject to an upset price.

Lists giving full particulars of the islands offered for sale, with accompanying plans, will be furnished upon application to the undersigned.

The highest or any tender will not necessarily be accepted, and the unauthorized insertion of this advertisement will not be paid for.

J. D. McLEAN,  
Secretary.

Department of Indian Affairs,  
Ottawa, March 20th, 1909.