

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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OTTAWA

WEDNESDAY, APRIL 20, 1910.

Single Copies, 5 cents.

## The House of Pain.

BY FLORNCÉ EARL DOATES.

Unto the Prison House of Pain none willing repair—  
The bravest who an entrance gain  
Reluctant linger there—  
For pleasure, passing that door, stays not to cheer the  
sight,  
And sympathy but muffles sound and banish the light.

Yet in the Prison House of Pain things full of beauty  
blow—  
Like Christmas roses, which attain  
Perfection 'mid the snow—  
Love, entering, in his mild warmth the darkest shadows  
melt,  
And often, where the hush is deep, the waft of wings  
is felt.

Ah, me! the Prison House of Pain!—  
What lessons there are bought!—  
Lessons of a sublimer strain  
Than any elsewhere taught—  
Amid its loneliness and gloom, grave meanings grow more  
clear,  
For to no earthly dwelling place seems God so strangely  
near!

—In "Lyrics of Life," Houghton, Mifflin & Company.

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## BIRTHS.

At Carlisle, Pa., on Monday, April 11, 1910, to Rev. E. H. and Mrs. Kellogg, a son.

## MARRIAGES.

At Apple Hill, on March 15, 1910, by Rev. H. S. Lee, John A. Sauve, Glen Roy, to Elizabeth M., daughter of John Keir, of Apple Hill.

In Bonar Presbyterian church, March 22, 1910, by the Rev. Alexander Macgillivray, Mr. George Robinson Donovan, eldest son of Mr. and Mrs. H. B. Donovan, to Miss Alice Estelle Zavits Stirrett, eldest daughter of Mr. and Mrs. George Stirrett, all of Toronto.

At the residence of Rev. A. T. Taylor, D.D., of Cooke's church, Toronto, Wm. Arthur Rumble and May Margaret Black, both of Carville, Ont., on March 23, 1910.

In St. Andrew's Presbyterian church, Berlin, Ont., on March 24, 1910, by the Rev. W. A. Bradley, Ida May McGarvey to Norman Buchanan, M.D., of Peterboro'.

At the home of the bride's parents, on March 24, 1910, by the Rev. D. Currie, Mary Isabel, daughter of Mr. and Mrs. P. Hope, of Perth, to R. S. Hamel, B.S.A., of Perth.

At Tannachy Cottage, Orillia, on Thursday, March 31, 1910, by the Rev. John Gray, D.D., William John Cartmill to Miss Olive Elizabeth, daughter of Mr. Alexander Lawson, both of Fesserton.

Mr. Albert L. Foster, of Bay City, Michigan, and Miss Edna F. Cooke, of Vancouver, B.C., formerly of Orillia, Ont., on April 2, 1910, by the Rev. Manley F. Albright, of the Second Presbyterian church, Chicago, Illinois.

On April 5, 1910 at Toronto, by the Rev. T. Crawford Brown, Mr. Donald Christie, of Manchester, to Elizabeth, only daughter of the late James Tocher, Esq., of Sunderland.

At St. Mark's church, Montreal, on April 6, 1910, by the Rev. G. F. Kinneer, E.A., Mary Elgrow to Harry Russell Davis, both of Montreal.

At Pilot Mound, on April 6, 1910, by the Rev. J. A. Caldwell, R. Clifford Bald, agent Bank of Hamilton, Grand Coulee, Sask., to Annie L. Stewart, of Pilot Mound, Man.

At the Manse, Orillia, by the Rev. D. C. MacGregor, B.A., on Wednesday, April 6, 1910, William Nelson Kluey, of Severn Bridge, to Miss Eliza L., daughter of Mr. William Boyd, Kilworth.

On April 9, 1910, by the Rev. Dr. Turnbull, William T. A. Durand, of Brooklyn, N.Y., to Carrie A. McLeod, daughter of Mr. and Mrs. D. W. McLeod, of Grange avenue, Toronto.

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

At Wychwood Park Presbyterian church, Toronto, Monday, April 11, 1910, at 8:30 p.m., by Rev. W. A. MacTaggart, B.A., Miss Mary White, eldest daughter of Mrs. Jas. White, of 164 Davenport road, to Rev. Robt. Heribson, M.A., of St. Giles' Presbyterian church, Toronto.

On Tuesday, April 12, at the home of the bride, by the Rev. D. R. Drummond, Lucy Roseborough, eldest daughter of Mr. and Mrs. Richard Mackay, Aberdeen avenue, to Mr. Harold Fisher Collins, of Walpole, Mass.

At the home of her father, John Wanless, Peterboro', Ont., on Tuesday, April 12, 1910, by the Rev. H. J. Keth, Miss Annie Wanless to Mr. Jason L. Elliott, of Peterboro', Ont.

## DEATHS.

At his late residence, 42 Roxborough street west, on Thursday, April 14, 1910, Thomas M. Higgins, barrister-at-law.

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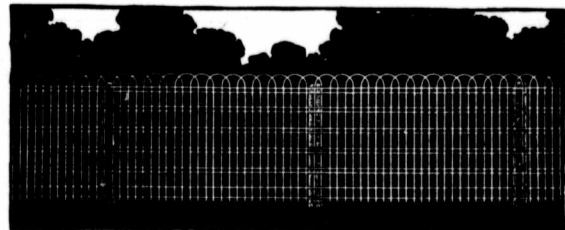
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## NOTE AND COMMENT

The Rev. Dr. Carnegie Simpson's book, the "Fact of Christ," has just been translated into Chinese by the Religious Tract Society of London. An Irish gentleman who provided the means for its publication has, with his wife, now sent an additional \$100 to provide for a gift being made of it to leading officials in China.

"Gipsy" Smith, the famous evangelist, who conducted a series of successful religious meetings in Canada and the United States last winter, has been leading a ten days' mission in Paris. This is the first time since Moody and Sankey visited the city in 1882 that Protestant revival meetings have been held in the French capital.

The eruption of Mt. Etna, Sicily, is decreasing in violence. Twelve new craters have opened on the mountain. The village of Borello is in serious danger, the stream of lava emitted being more than nine miles long. The villagers are terrorized despite the official statement that the worst is now over.

China is fighting the opium traffic apparently in dead earnest. It is stated that more than 1,000,000 opium dens have been already closed; in eleven out of eighteen provinces the growth of the poppy has almost entirely ceased; and all officials are ordered to cease smoking. But 46,000 chests of opium still enter China from India under treaty with Great Britain. When will Britain's governmental conscience awake in this matter?

In the American Board Mission in Mexico are fifteen missionaries and twenty-nine Mexican teachers and preachers. The twenty-four churches of the mission have over 1,500 communicants, with 3,000 additional adherents. Three of these churches are entirely self-supporting. Last year the Mexican people in our missions paid for support of their own work, both educational and evangelistic, \$12,484. There are nearly seven hundred Mexican youths in schools maintained by the Board.

King Menelik II. of Abyssinia is dead at the age of 68. His successor is Prince Lidi Eyassu, his grandson, a lad of 12. King Menelik gained international respect and prestige in 1896 by inflicting overwhelming defeat upon the Italian army at Adowa, and forcing Italy to abandon its claims to a protectorate over Abyssinia. Since that date Abyssinia has made considerable progress in commerce and civilization, and has entered into treaty relations with Great Britain and other powers. A cabinet council has been appointed, a railway has been built, and compulsory education has been decreed.

Rev. Alexander Frazer, of Tain, who has accepted the call from St. Stephen's U. F. Church, Edinburgh, will be a notable addition to the pulpit of the Scottish capital, says the British Weekly. Mr. Frazer is striking both in appearance and personality, and he is possessed of preaching gifts peculiarly his own. During his ministry in Tain he has become a power throughout the Highlands generally, and his fame as an evangelist has also spread to the Lowlands. He is a powerful speaker, with a vivid style and a dramatic delivery.

A gentleman who was formerly the pastor of John D. Rockefeller's a recent sermon is said to have spoken as follows:—"John D. Rockefeller once remarked to me, 'Doctor, do you know what my daily prayer to God is? My prayer is that God will keep me in the same mind, the same thoughts, the same ideals and aspirations.' Mr. Rockefeller, with his fam-

ily, begins each day with prayers. He is the noblest, gentlest and sweetest soul that I ever met." It is at least interesting to get such a glimpse of one who has been so much and so harshly condemned.

There is a public school at Rose Corners, Ont., remarks the Christian Guardian. A rate-payer named McPaul sends his children there, and has lodged the complaint that he cannot get them taught enough English to fit them properly for Canadian citizenship, as the teaching is done mainly in French. Mr. McPaul is a Roman Catholic, but he wants his children taught English. The question is a very pertinent and serious one. "Has a citizen of Ontario the right to demand that in our public schools his children shall be properly taught the English language?" What do our readers think?

The daily newspaper has become a feature on most of the great Atlantic steamship lines. One, the Cunard Daily Bulletin of the Lusitania, has a circulation of two thousand five hundred. In some cases the papers are sold to the passengers, while in others they depend entirely upon advertisements for their support. The news, although brief, must be the latest. The liners being in communication with each other, have access to much that is impossible to papers published on land. By this means the ocean traveller is never out of touch with life. The business man takes his office with him, and the vision of the prophet, "There shall be no sea," is at last fulfilled.

Home influence is a large factor in the direction given to the lives of young men. It is in the home that the boys for the most part are influenced in this or that calling which in maturer years engages their time and attention. That this is largely the case of those who decide to enter the Christian ministry, we have no doubt; and we find ourselves in good company in this thought. The Christian Observer says:—"The home is the place where the largest number of boys and young men decide to become ministers. Of 410 candidates in our churches last year, 287 decided to study for the ministry before they entered college, 85 while they were in college, and 38 after leaving college. Religion in the home is the surest and strongest influence to turn our boys and young men into the ministry."

The metal gold will never lose its fascination for the imagination of men. One of the capital problems of metallurgy has always been to retain the charm while reducing the cost of gold by means of alloys. For many purposes alloyage is necessary in order to impart better wearing qualities to gold. The detection of the precise amount and character of the alloys used with gold tests the skill of assayers to the utmost. Mr. Ernest A. Smith recently explained to the English Institute of Metals some of the difficulties of this work. It appears that alloys of low standard are more or less non-homogeneous, so that the samples from different parts of the same ingot vary considerably from one another. Professor Gowland said nine-carat gold is the lowest that should ever be employed in jewelry. The Japanese nine-carat gold employed at the beginning of the last century contained only gold and silver, thus differing from the British alloy, a mixture of gold, tin, copper, zinc, and other metal.

Annoyance and irritation can never come to the person who declines to be annoyed or irritated, says the Sunday School Times. It will help us to maintain the consistent declaration if we realize that every unexpected and in-

terrupting demand upon our time, our plans, and our good-nature, is simply an opportunity for us to show how we are living. Sometimes the telephone bell rings at a very inopportune time, and, upon answering it, we get the reply that an inspector is just testing, to see whether our instrument and its connection are in condition to give us the kind of service that the company seeks to maintain. That is one mission of the things that break in on our life, with a jangling and an insistence that try us sorely, yet that we must respond to: they are "just testing." The kind of response they get from us reveals the condition of our instrument and its connection; we show at once whether the kind of service that is expected is being maintained. Upon our satisfactory and undisturbed answer to these "test calls" depends our ability to answer the really great demands of life.

The Rev. J. Ross Stevenson, D.D., pastor of the Brown Memorial church, Baltimore, is quoted in the "Herald and Prosbyter" in a most remarkable statement made with reference to the conversion of a young Russian Jew, whom he had received into his congregation. He said: "I was greatly impressed with some of the statements this young Hebrew made while examining him as to how he was led to accept Jesus as his Saviour. Among the things he told me was, that after coming to the mission he asked his father why the Jews did not study the Old Testament, although they believe it, and the answer he gave him was 'that if anyone studies the Old Testament through he is liable to be led astray into Christianity,' and therefore he was impressed with the importance of endeavoring to get the Jews to study the Old Testament in their own language, and as soon as that is done many Jews will be led to study the New Testament and find Jesus as their Saviour." We have never seen it stated before that the Jews do not study the Old Testament. It would be interesting to know whether this young convert's father was expressing only his own view, or whether there is a growing feeling in the direction indicated. It is certainly interesting if true in more than this isolated case.

The "deadly parallel" and its source in forgotten issues of long-ago newspapers are terrible things when they are rightly applied. An amusing recent illustration of what sometimes happens occurred when "The Morning Star," a Roman Catholic paper, published in New Orleans, in response to a charge that it had advised the burning of Bibles, defied proof, and "unqualifiedly and unhesitatingly characterized" as "a wilful, malicious and monstrous lie" the statement that it had done so. The "Presbyterian of the South," having the paper at hand, at once quoted in reply from "The Morning Star" of May 15, 1909—an issue not yet a year old—where, in the third column of the editorial page, it found all that was necessary to establish the charge. The editor of "The Morning Star" was commenting on the activity of Protestant colporteurs in the parishes of Louisiana, and concluded with this sentence: "Our advice to those who may have been innocently trapped into spending their good money for what they thought was an authorized Bible is to place these books into a stove or furnace where they can be used for kindling material." We do not see "The Morning Star" and do not know what reply it has made, if any. There does not seem to be much to be said. One thing we may be sure of, the editor wishes he had had a little better memory for what he had written, and will be a little more careful in the future how he makes so unqualified a challenge.

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## THE PERSON OF CHRIST.

By Rev. W. E. McCulloch, D.D.

Consider a few well-known historical facts that may be crowded into a brief paragraph. A little more than nineteen hundred years ago Jesus was born. His home was the little village of Nazareth. At the age of about thirty years he began to travel about the country, healing the sick and teaching men the truth of God. He organized a little band of disciples who submitted themselves to his instruction and authority. For about three years he continued his work, then was brought to trial by his enemies, condemned to death and crucified. His followers worshipped him as the Son of God, and went everywhere proclaiming his gospel and winning converts to the new faith. With astonishing rapidity Christianity spread throughout the Roman world. In three centuries it virtually conquered the great Empire. Sixteen centuries have passed since Constantine issued his famous decree; centuries of crusade and revolution and reformation and missionary enterprise inspired by the name of the Man of Nazareth. To-day the followers of our Master are numbered by the hundreds of millions, and Christianity is more intensely vital and aggressive than at any other period since the time of the Apostles.

In view of the above facts, is it any wonder that the problem of the Person of Christ has inspired the profoundest metaphysical speculations and the mightiest theological controversies? Instinctively men recognize that Jesus occupies a unique place in human life and history. There is a fine saying of Jean Paul Richter that "the life of Christ concerns him who, being the holiest among the holy, lifted with his pierced hands the gates of empires off their hinges, turned the stream of the centuries out of its channel, and still governs the ages." George William Curtis said of Christ that "the splendour of his devotion so overflows history with glory that men call him God." To an officer at St. Helena Napoleon said, "I think I know somewhat of human nature; and I tell you that Jesus Christ is more than man." William Ellery Channing, leader of Unitarianism in this country, said that "the life of Christ could not be explained on human principles alone."

What then, is the person of Christ? Who is he? What is the eternal mystery that clings about him? What is it that at once marks him as our brother, and yet sets him apart from us? To try to explain him as merely an extraordinary man is to meet with insuperable difficulties. To attempt to class him along with Confucius, Buddha, Plato and other great world teachers is to leave some very profound question unanswered. Why in the common sense estimation of the word, does he tower so immeasurably above all other men? Why do millions bow the knee before him and adore him as Lord and Saviour? Why has this person taken such a marvellous hold on the minds and hearts and lives of the multitudes through all these centuries of time? Fairbairn, in his great work on "The Philosophy of the Christian Religion," lays special emphasis on the fact indicated in the last of the above questions. His argument may be stated as follows: When men undertake to explain Jesus Christ, their task is not completed when they have examined a few ancient manuscripts and have studied critically the Four Gospels; they must tell us why nineteen long centuries have not dimmed the glory of his character; they must tell us why the unnumbered millions have worshipped him as divine, and more than that, have lived soberly, righteously and godly after his example; they must tell why the multitudes have loved him so devotedly and have gone down into the shadowy valley, serenely trusting in him; they must tell us why that force in the world which we call Christianity, with its organizations, its institu-

tions, its civilizing genius, its wondrous moral and spiritual vitality centres round this one person; they must explain Jesus Christ in history.

We Christians profess to give the explanation in a sentence. We say that Jesus Christ is the divine Son of God. That, and that alone, furnishes a satisfactory solution of the problem. We believe that Jesus Christ is what the New Testament represents him to be. We read that "the Word became flesh and dwelt among us and that men beheld his glory"; that in him dwelt all the fullness of the Godhead bodily; that he is "the brightness of the divine glory and the express image of the divine person." These plain declarations can mean nothing else than that Jesus Christ is the incarnate Son of God.

Why should the Incarnation be regarded as contrary to reason? Is it incredible that divinity should appear on earth in the form of humanity? The idea is a very old one, as all are aware who have even the most superficial knowledge of ancient history, philosophy and mythology. It has always held a prominent place in human thought. The reasonableness of the Incarnation is to be found in the fact that God and man are alike in certain respects. The difference is not so much in kind as in degree. God and man possess the essentials of personality, which are intelligence, will and feeling. God thinks, wills and loves. Man thinks, wills and loves. As to personality, there is likeness between God and man. That is a profound saying of the Scripture that "God created man in his own image." However much man has been marred by sin, there is something god-like about him. He bears upon himself the seal divine. It has been said that "when man is most truly himself, he finds himself to be a partaker of the divine nature; and what he is most profoundly conscious of is not himself, but the God in whom he lives." In view, then, of the fact of similarity between the divine and the human, why should it be thought incredible that God should express himself or manifest himself in the form of man? We believe that he has done this very thing in Jesus Christ. To see Christ is to see the Father. Our conception of divinity can rise no higher than that which revealed to us in Christ. As we look upon him he appears the very essence and sum of godliness. Divine Incarnation alone explains Jesus Christ. Nothing else can meet the facts.

The clearest, most convincing revelations come to us in and through personality. No doubt it is possible to "see God in clouds and hear him in the wind." We learn something of his nature and his will through the laws which he has written on our hearts. We have the Sacred Writings, our precious Bible. But Christianity is more than a nature religion and more than a book religion. It is the revelation of God to men through the person Christ Jesus. Herein is the charm and the power of our religion—personal relationship to the Son of God. To be a Christian is to trust a Saviour, to sit at the feet of a Teacher, to imitate an Example, to serve a Master who is Christ the Lord.

Recently I heard a gentleman of scholarly attainments and reverent soul declare himself after this fashion: "I have read a considerable amount of philosophy; I want to say that it is very refreshing to get back to the New Testament; it does not pretend to solve the problems of ultimate being or reality, but it gives us the majestic figure of the Christ." He who acquires a real experimental knowledge of Christ will not lack a philosophy. And it is philosophy that brings satisfaction to the intellect and rest to the heart. No doubt it is a very perplexing world and human life presents some dark problems. But a sweet consolation and a wondrous hope possess our souls when we come to know him who is the Light of the

world. We are blessed with the spirit of good cheer when we look into his face.

What is needed above all else in human lives is unquestioned loyalty to this person who is called Christ. To be truly wise is to surrender the whole heart to him, to acknowledge his supreme Lordship of life. A simple little chorus which Gipsy Smith uses a great deal in his meetings runs as follows:

"Where he leads me I will follow;

"I'll go with him all the way."

In this day of unexampled missionary opportunity at home and abroad, the Master's call is for disciples whose courage shall not fail, whose enthusiasm shall not waver. These are the kind of ambassadors who shall carry the Gospel of righteousness to all the nations.—The United Presbyterian.

ON LIVING THE ETERNAL LIFE  
NOW.

(By W. W. Davis.)

"There is no Death! What seems so is transition;

This life of mortal breath  
Is but a suburb of the life elysian,  
Whose portal we call death."

—Longfellow.

There are thirty millions of people in England, and mostly fools, decided Carlyle seventy years ago. Shakespeare was of the same opinion: What fools these mortals be! Sang the Psalmist: "I said in my haste all men are liars. Ah, David commented the Scotch dominie, you might have said that at your leisure. Poor human nature! It does not stand very high among the critics and philosophers.

One thing is certain. The world for thousands of years has been entertaining many foolish beliefs. The earth was flat until Magellan and the circumnavigators proved it to be round. No writing they said in the time of Moses until the ruins of Nineveh and the tombs of Egypt show an early age of letters and libraries. Our earth was the center of the universe until Copernicus gave our little planet its yearly revolution around the sun.

Changes have taken place, also, in religious belief. The Bible has not changed, but people have found it necessary to change their interpretation of it. "Reconstruction in Theology" is the title of a suggestive treatise by Henry C. King, president of Oberlin College. Some churches have been obliged to revise their creeds and catechisms. While the cardinal doctrines remain, some old-fashioned ideas are giving way to a better philosophy of Christian living.

The world is growing wiser. People once believed in witches, were afraid of comets, defended slavery, thought thirteen an unlucky number, Friday an unlucky day. Now, theologians are asking, Must we wait until we get to Heaven to be really happy? Why not let the blessed condition begin here? Why cannot saints walk about our common streets as in the new Jerusalem? No reason. With this present body and this old earth, we may have William Morris's "Earthly Paradise."

"Through the shadow of the globe,

We sweep into the younger day,

Better fifty years of Europe,

Than a cycle of Cathay."

To the old Greek philosophers, matter was vile, essentially bad, the seat of sin, and strangely enough, the Christian church has for ages cherished the same unhappy belief. Hear Bernard of Cluny:

"The world is very evil.

"The times are waxing late."

And you find the same sad note through most of modern hymn writers. Take that popular hymn of Williams:

"Guide me, O thou great Jehovah,

Pilgrim through this barren land,

Dr. Muhlenberg doubtless had the blues when he wrote:

"I would not live always, I ask not to stay,  
Where storm after storm rises dark  
o'er the way."

Or Montgomery when he asked,  
"O where shall rest be found,  
Rest for the wearied soul?"

Or Rawson Taylor when he sighed:  
"I'm but a stranger,

Heaven in my home,  
Earth is a desert drear."  
As the earth is not a desert, neither is this body vile. It is the crown of creation. It is God's noblest workmanship. Paul calls it a temple of the Holy Ghost. So perfect and durable that Watts wonders that a harp of a thousand strings should keep in tune, so long. When a friend quoted to Dr. Whately that passage from Philippians about the fashioning of our "vile" body unto his glorious body, the dying prelate insisted on the correct translation from the Greek, "the body of our humiliation."

Now this world is not a vale of tears, as the familiar saying is. Much sorrow, of course, but much of it of our making. When God made the world, he pronounced it very good. And it is good. Beauty and goodness everywhere, in earth, sea, and sky, for our enjoyment. Thomson revealed in the Seasons, Wordsworth saw nature appareled in celestial light. Byron hailed the roar of ocean, Lowell felt the rare charm of a day in June. All these for us as well as for the poets.

Let us banish the sickly sentiment that this earth is a desert, and that like Bunyan's pilgrim, we must expect no satisfaction till we reach Beulah's Land. Anyone of sound mind and body who longs to die needs medical treatment. We are placed here by the Almighty, this earth is the first stage of our eternal career, and it is ours to be active in every good word and work. And find happiness in it, too. Luther took a hearty interest in life. So did Gladstone, Henry Drummond, Dwight L. Moody. As the old song ran, Life let us cherish.

We all look forward to Heaven, but where is it? Why not here and now? If we have no heaven here, how can we expect it over there? Our life now is what it shall be forever. Death makes no change in our personality. Death is simply a passage to the other world. He that is filthy, as declared in Revelation, let him be filthy still. If any man, says the apostle, have not the spirit of Christ, he is none of his.

Standing by the coffin of McKinley under the dome of the Capitol, Bishop Andrews declared, character abides. And it is the only thing that will abide through the endless ages. In the words of Robert E. Speer, if we are to live forever we must begin doing it now. Let us form the eternal character here below, so that when we pass over, our individual selves, as Dr. Jowett believes, will simply be preserved and glorified. Paul will be Paul, John will be John, Luther will be Luther, Wesley will be Wesley. Earth will be celestial.—The Lutheran Observer.

#### THE RELIGIOUS WORLD.

The present campaign against the Jews of the city of Quebec continues with unabated vigor on the part of the Romanish clergy of the parish of St. Roch. Sunday after Sunday are these unfortunate people denounced from the pulpit by these so-called Christian(?) priests. Recently a public meeting was held by a French Romanish society, the speakers taking for their subject the "Jew." The Hebrew colony, which is a very small one, has at last become alarmed at the hostile attitude of their Roman Catholic neighbors, and protests have been sent to the Lieutenant-Governor and the mayor of the city. La Verite (?) is also to the fore, having exhausted its repertoire on the evils of Protestantism. Answers to the Irish Catholics (who have come in for their share), Free Masonry, etc., etc., etc., the Jew is now getting it hot and heavy in his turn. Why will not certain members of the Romanish priesthood remember that Canada is a free country and that the Jews, as British sub-

jects, have perfect liberty to worship God according to their conscience? We hope that all such crusades will be put a stop to by the Archbishop of Quebec in the future.

Collections are being taken in dioceses of Montreal, Chicoutimi and Ottawa for the benefit of the poor Ruthenians of the Northwest. Ten thousand francs has also been given by the Pope by a wealthy Romanist for the benefit of these people.

The Rev. Prof. Bartoli, when speaking at Rochester, U.S., before an evangelical audience two weeks ago, said: "There were hundreds and hundreds of intelligent Italian Roman Catholic priests, many in high positions, who were secretly Protestants, but who were obliged to remain in the Church of Rome owing to there being no refuge to where they could go. What a pity there is not a mission in Italy like that of Pastors' Revoyre's of Paris, France."

Something like dismay has befallen the Roman Catholic community in the Cummock district, Scotland, in consequence of the Marquis of Bute having withdrawn his financial support from the chapel of St. John's at Cummock, near which town Dumfries House, the seat of the Marquis, is situated. St. John's is a beautiful edifice, which was built and maintained by the late Marquis as a private chapel. The present Marquis has not seen fit to continue the financial obligation and has handed over the chapel to the Roman authorities, who will require to maintain it in future. The congregation is a very numerous, but not a wealthy one, so the organist has had to be discharged and the splendid organ sealed up. Silence has also fallen upon the chimes, the bellringer having had to find employment elsewhere, while in various other ways the various church expenses have had to be greatly curtailed. Lord Bute's action has created intense interest among the old Protestant retainers of his Scottish estate, who have most pleasant memories of his Lordship's Protestant forebears. Among the old folks there is a pathetic clinging to the hope that the present Lord may some day return to the true fold.

The Protestant Truth Society of England has been left a most handsome legacy from the late Mrs. Morrison, of London. This society, which should have the generous support of all Protestants, is accomplishing much good in proclaiming the gospel of God's sovereign grace.

In reference to the Roman Catholic Shrine of the Holy Donkey, which has been the subject of so much discussion in the English press lately, "The Catholic," of Dublin, publishes the following extract of a letter from the Rev. Alexander Robertson, D.D., the Presbyterian pastor of Venice, Italy, in which he says: "I went to Verona last Saturday and saw it. My wife and I had seen it there in 1902. The donkey, blessed by Christ, wandered about Palestine, then took to the sea, which became solid under its tread, went to Rhodes, Candia, Malta, Naples, Rome, and up to where Venice now stands. The air of the Gulf of Venice being malodorous, it went to Verona. There it lived to an old age, revered and worshipped. After its death a sculptor made its likeness in olive wood, and the donkey was stripped of its skin, etc., and his relics placed within the wooden image. This was placed in the Church of the Madonna dei Organi, above the altar in the Chapel of the Holy Donkey, where it may now be seen. It is exhibited every Palm Sunday. I had it photographed." Could not the Eucharist Congress be held at the shrine next year.

In the New York World, Feb. 17, was a report of a lecture at the Cathedral College, New York, by Prof. W. J. Kerby, of the (Roman) Catholic University, Washington, D.C. Archbishop Farley presided, "and," says the World, "all the Church dignitaries in this city were present." The lecture was on Socialism. The hall was filled and the

World reports: "Those who were forced to remain on the street shouted their disapproval of the proceedings. There were catcalls, and a wild scene was only averted by the activity of Capt. Lantry of the East Fifty-first street station, who backed up against the iron fence in front of the college and from there directed his reserves, plain clothes men, and a number of headquarters detectives in quelling the disturbers as fast as they raised their voices and interpolated remarks, which they did freely at first."

On February 8th last the Rev. Giorgio Bartoli, the ex-Jesuit priest, the Rev. Dr. Arturo Muston, and Prof. Alberto Clot were the guests of the Presbyterian Ministers' Association in No. 156 Fifth avenue, New York city. Dr. Bartoli spoke of his conversion, the religious outlook in Italy, etc., etc. Many of the Italian ministers who were present at the lecture were like Dr. Bartoli, formerly priests of the Church of Rome.

The Rev. Gideon Aubin, pastor of the French-Canadian Baptist Church, Providence, Rhode Island, has recently received six Roman Catholics into church membership. This makes a total of 33 new church members, all of whom have come out of the Roman Church since last November.

ALOYSIUS TOSSETTO.

#### IN THE SECRET CITY.

The true spirit of the explorer is revealed by Sven Hedin in his new book, "Trans-Himalaya," (MacMillan & Co., Toronto). For many years this distinguished traveler had set his heart upon entering the forbidden city of Lhasa. To gain this he had risked his life more than once and endured hardships of which few men would be capable. On his last journey he was almost within striking distance of the long-for goal when his thoughts and desires changed. In his own words:

"In Lhasa I could add nothing to the knowledge acquired by Young-husband's expedition two years before. On the Selala I had conceived a great fancy for the Trans-Himalaya and no geographical problem on earth had greater attractions for me. All my future enterprises should have the object of making as thorough a scientific investigation of the Trans-Himalaya as could possibly be accomplished by one man in a single journey. Yes, this task was so tremendous that my former longing for Lhasa died away like the red of evening in the Tsangpo valley, this gigantic colonnade of granite, this royal highway of Buddha."

Sven Hedin did not go to Lhasa; instead he went to a more sensational achievement. He devoted himself, as he says, to the thorough exploration of the unknown wilderness of Trans-Himalaya, to his discovery of the sources of the mighty Brahmaputra; and, incidentally, to an astonishing visit to the Tashi Lama, Tashi-lunpo. The very name of this place, is almost unknown outside of Tibet, while today the Tashi Lama is, in the eyes of his people, a holier man than the discredited fugitive, the Dalai Lama. In Tashi-lunpo Dr. Hedin was permitted to attend religious ceremonies, on which no other European has ever laid eyes; and in this great fortress of Buddhism he obtained a singular insight into the strange and mysterious religion of the Tibetans.

The tremendous fascination which Dr. Hedin admits the barren land of Tibet and its nomad people had for him, seizes the reader as he follows Dr. Hedin's account of the most remarkable of journeys in the annals of modern exploration.

I have long made up my mind to take for granted the genuine heartedness of my friends, notwithstanding any temporary ambiguities in their behavior or their tongues.—Keats.

Do you know the way to God so well that you can show it to someone else and send him away rejoicing? Philip did. What else in life is so well worth while as showing a wanderer God's road.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## THE SELF-CONSCIOUSNESS OF JESUS.

By Professor James Stalker, D.D.

The new aspect of the life of our Lord—that in which he encountered doubt and oppression—still continues; only, the shadows are deepening. His reply to the messengers of the Baptist led him on to speak of the poor reception from their fellow countrymen accorded to both the Baptist and himself; but now he goes on to make known how ineffective had been his own work even in the places in which most of his mighty works were done, because they repented not.

Privilege and Responsibility. — It has been suggested that, at the time when he uttered these words, Jesus may have been on some point of the landscape from which he could see all the three places addressed, and that as he named each, he may have turned or pointed to it. Capernaum was spoken of in an earlier lesson as "his own city," and it is no surprise that it should be mentioned as the principal scene of his activity. Its exaltation unto heaven is not, as some have thought, its wealth and prosperity, but its position of exceptional privilege in connection with his ministry. To contrast it with Sodom is far more severe than to compare the other two places with Tyre and Sidon. Responsibility is proportionate to privilege. If the gospel does not melt, it hardens; and the most highly privileged are often the most hopelessly careless. We speculate a great deal on what God will do, at the last, with those who have never heard the gospel preached; but it would be well also to consider what he will do with those who have heard it with every advantage, but in vain.

The Secret of Jesus' Peace.—From this discouraging aspect of affairs Jesus turns away first to prayer, then to an inward soliloquy, and then to an address directly to the bystanders. In such circumstances prayer was his natural resort. Indeed, it is not petition into which Jesus breaks, but thanksgiving. Addressing God not only by his favorite name of Father, but also by that of "Lord of heaven and earth," to signify that he is the supreme Disposer of all events, he gives thanks even for the reverses of which he had just been speaking in the bitterness of his spirit. God had hidden the mystery of the preaching of his Son from the wise and prudent,—that is, from the men both of science and of practise—and had revealed it unto babes—that is, to those who, in comparison, were as little children. In the same way did Paul fall among the philosophers of Athens and make but little progress among the conceited inhabitants of Corinth; and many a preacher since has knocked at the hearts of the learned in vain and had to be contented with the weak and base things of this world. But Jesus recognized that what God had done was wise and just and he rejoiced in it. It is quite possible to be grieved or indignant at the conduct of men and yet to be content, or more than contented, with the same things as the providence of God.

The Intimacy of Father and Son. — From prayer Jesus glides into a soliloquy, provoked by the opposition and contradiction of men; because, the more they ignored him, the more conscious did he become of how he deserved to be attended to. None but the Father knew all the heights and depths that were in him; and his knowledge of the Father was equally unique; so that all who desired to know the Father must come to him. This is extremely like the teaching of our Lord in the Gospel of John, and it connects the doctrine of the Synoptists with that of the fourth Gospel. Not that this passage stands alone. We find the same claim, or perhaps a

greater, in Matthew 28:20; for in our

passage the "all things" delivered to the Son probably refer to his knowledge, but the "all power" of the latter passage includes much more. Not a few, however, of the foremost scholars have, in recent times, spoken of this verse as the very greatest saying of Christ in the first three Gospels. Such was Christ's estimate of himself and his teaching about his relation to the Father. This is what is called the self-consciousness of Jesus — a phrase which I have ventured to use in the lesson-title because an opportunity is afforded of explaining it here.

The Saviour for All.—This self-consciousness of Jesus, having thus sprung up in his own secret mind, now pours itself forth, like a sunny stream, in an address to all within reach who were in spiritual need. The relation to God of which he was privately conscious rendered him able to assist others to find the source of blessedness. By the laboring and heavy laden whom he invited he intended probably, in the first place, those who were wearied and dissatisfied with the teaching of the scribes which is called a yoke by both Peter and Paul; but it would not be wise to restrict ourselves to this as the only meaning, the phrase being an elastic one, well-fitted to describe human need in many forms, which may change from generation to generation. The yoke which Jesus proposes to substitute for that of the scribes may, in the same way, signify, in the first place, his method of teaching. He teaches by both word and example; and his great lesson is the meek and lowly heart, which accepts God's will not only with resignation but with the cheerful assurance that he doeth all things well. But the yoke may have many meanings; and it always implies this at least, that Master and disciple are yoked together and have a common burden. No wonder that the yoke is easy and the burden light.

Aberdeen, Scotland.

## CHRIST WINNING THE WORLD.\*

By Robert E. Speer.

To win the world we must study the world's problem and needs and seek to apply the help which the Christian spirit alone enables men to give at the central points.

One of the first things to do is to save boys and girls. If they are won to good and useful lives, to Christ, as boys and girls, they will stay won and will be numbered among the winning forces. If we lose our boys and girls we shall have hard work to win them back again. Better save them at the start.

When they do go away, and with all who are lost to their right place and right work, the Christian spirit must step in to do all that can be done for them. Our prison associations are organized for such service. One of the oldest of them states its objects as follows:

1. The protection of society against crime.
2. The reformation of the criminal.
3. Protection for the unjustly accused.
4. Probation for first offenders.
5. Improvement in prisons and prison discipline.
6. Employment, and when necessary, food, tools, and shelter for discharged prisoners.
7. Necessary aid for prisoners' families.
8. Supervision of those on probation and parole.

9. Needed legislation and the correction of abuses in our penal system.

Christ won men when he was here by caring for them. Love is the great winning power. People say that he loved them and he persuaded them that God loved them. That made them better men. It cleansed their hearts. If a man believes that no one cares for him, he is lost.

But men require justice as well as love. The love that does not give them justice cannot reach them. There are wrongs in society. When the world is won these wrongs will be gone. The process of winning the world is the process of winning its individual hearts, but also of removing all social and economic wrongs. The Kingdom of God is righteousness as well as peace.

Men must be won by trust. Jesus saw men not only as they were but as they might become, and he encouraged them to believe that by his grace they could realize the better selves which his eyes saw in them. In every man there is a better self, capable of being called out and made the real self. Even if we do not believe that the better self is there, though buried and covered over, nevertheless we have to admit that there is a soul where the better self can be rooted. Who is it that is to be won? Is there nothing there to be won? When God says, "My son, give me thine heart," or when Christ says, "If any man will open the door (of his heart) I will come in," is there no heart to be given or to be opened? What God seeks is the man who now is that he may make him a better man, that he may bring out of him the manhood that is God's original purpose for him.

And it is the world that is to be won; not Germany, France, Great Britain or the United States, but the world. It was the world that God loved. And as one has said, "He is still true to his first love"—not a race, not a nation, but the world. And the world is to be won by men and women going to it in love with the Gospel now.

## THE PATIENCE OF GOD.

And they that were ready went in with him to the marriage feast; and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, verily I say unto you, I know you not. —Matt. 25. 10, 11, 12.

Nothing in human thought is more wonderful than God's patience with the disobedient and rebellious. The history of the world is a history of rebellion against God. The Spirit of God knocks at all the doors of the heart, but the time will come when He will depart, and leave men to the terrible fate which they have brought upon themselves. God condemns no soul to eternal death; men bring condemnation upon themselves. They are lost because they wish to be lost; a little reflection will show that this statement is true in its deepest meaning. Every man will go where, in his deepest heart, he wishes to go. God's providence simply registers the judgment which men pass upon themselves. The time will come if men continue to resist the Spirit, when God must say, "Depart from Me." Let us earnestly offer the prayer of the psalmist, "Take not thy Holy Spirit from me."

Then 'tis Thine to stand entreating  
Christ to let thee in;  
At the door of heaven beating,  
Wailing for thy sin.  
Nay, alas! thou foolish virgin,  
Hast thou then forgot  
Jesus waited long to know thee,  
But He knows thee not.

—Robert Stuart MacArthur.

**JESUS, THE HEALER.**

By Alice Van Orden.

They came in throngs to Galilee,  
 With alling ones of old;  
 The healing works that Jesus wrought  
 By many had been told.  
 They thought if they could only place  
 Their sick ones in His sight,  
 A blessing sure would come to them  
 All through His wondrous might.  
 And when the Master saw their faith  
 He healed them one by one,  
 And many homes with gladness rang  
 Before the day was done.  
 The holy Jesus still is near  
 With loving touch to bless  
 The souls that come in faith to Him,  
 Whatever the ill or stress.  
 And for our dear ones still we plead,  
 Not earthly good alone,  
 But that their souls may dwell with ours  
 At last before His throne.  
 —N.Y. Christian Intelligence.

**DRAWING ON EMPTY CRUSES.**

When funds are needed for any of God's children, it is a minor matter if the treasury seems to be empty. God pays little attention to an obstacle as trifling as that, and his children may safely do the same. Last year money was "tight,"—very, very tight,—owing to the depressed business and financial conditions. But the work of the Kingdom in non-Christian lands needed more money, not less, than ever before, for there were opportunities for evangelism that surpassed any the world had yet seen. Every human reckoning would have said that North America's contribution to foreign missions must, of course, be smaller than usual. But notice the fact: the United States and Canada gave \$602,000 more to foreign missions than the year before. The money was needed; it came. The same laws are in operation for the personal needs of Christians at home. Wherever there is a need, omnipotence is not crippled by any earthly lack. Our empty cruses are God's special opportunities.—Sunday School Times.

**ALTRUISM.**

This word, now come to be so frequently in print and so often on the tongue as a virtue of transcendent worth, is responsible for much of the loss of yearning for growth in grace and work for Christ's sake. It is easy to see how people of all ages may become so enveloped in the spirit of doing for others, as ultimately to consume their days in forming plans, machinery making, and organizing, and come to count all a loss that does not get results, and finally to land in relying on their own strength and understanding, rather than upon the power and wisdom of God. That is a phenomenon of church life now all too common. The culture that is needed is of the character that exalts work in obedience to the will of God as he has given it to us in His word. We are to do this promptly, unhesitatingly, and cheerfully. The results are to be felt with the Head of the church. In a word, the call to the church is to service under orders as the chief thing. This is the royal way to success. Increase of pity and the widening of influence awaits it. Our own growth in likeness of God is to be subordinated, and it comes fastest to him who labors for the love he has to the Master as the highest thing. The serving of others at the loss of self-culture by scriptural means is an altruism from which there is a widespread need of deliverance.—Presbyterian Standard.

**CONTINUOUS PROVIDENCE.**

Providence has no Sabbath. No night suspends it; and from its labors God never rests. If I may compare small things with great, it is like the motion of the heart. Beating our march to the grave, since the day we began to live, the heart has never ceased to beat. Our limbs may grow weary; not it. We sleep; it never sleeps. Needing no period of repose to remit its strength, by night and day it throbs in every pulse; and constantly supplying nourishment to the meekest as well as noblest organs

of our frame, with measured, steady, untired stroke it drives the blood along the bounding arteries, without any exercise of will on our part and even when the consciousness of our existence is lost in dreamless slumbers. If this be a just view of Divine Providence, may we not rest securely? Shall we not bid our troubled spirit be quiet? "The steps of a good man are ordered by the Lord," says the Inspired Volume. There is an unslumbering eye upon us—there is a heart of infinite love beating responsive to every need of our earthly life—there are arms of Omnipotence underneath and around us. Let us be still—quiet as an infant in its mother's arms. Let us commit all our interests to the keeping of our heavenly Father.—Guthrie.

**DUTY HIGHER THAN INTERESTS.**

Our interests do not determine our duty. Only God's will for us determines our duty. One man may have a deep interest in the needs of the people of Africa, and another man may have an equal concern for the solution of city-slum and factory problems through settlement work; yet God may call the former of these to be a city missionary, and the latter to be a missionary to the Congo; and God's summons must weigh more with them than their natural "interests." What we ought to do may lie in the direction of that which interests us very much indeed, or of that which interests us not at all; but if we ought to do it, we ought to do it; and in the doing we shall find power, with emancipation from the narrow shackles of personal inclination.—Sunday School Times.

**PRAYER.**

O Lord our Father, we would come "in joy full assurance of faith" and "draw near with true hearts," to Thee, blessing Thee for that new and living way, and praying Thee that Thou wouldst help us all with steadfast feet and unchanging faith o journey by it to Thyself. We thank Thee for Him Who has said that He is the Way, the Truth, and the Life. We bless Thee that Thou has come near to all our hearts, and hast made plain to all eyes Thine inmost love and righteousness in Thy dear Son. We ask that we may not be blind to the blaze of that blessed Light, that in that Light may see light; and learning of Jesus may know God, Amen.

**CARELESS ANXIETY AND UN-ANXIOUS CARE.**

Caretaking and anxiety are mutually exclusive. To be "careful for nothing" is, in effect, to be anxious for everything—the careless husbandman, for his crops; the careless tradesman, for his gains; the careless physician, for his patients; the careless attorney, for his client; the careless pastor for his flock; careless parents, for the future of their children. Most men's ill success in life comes from want of taking care. The careless man is blindly and dangerously optimistic, who thinks to cast his carelessness upon God.

Broadly speaking, the converse of this is also true; that to be careful for everything is to be anxious for nothing. I say "broadly speaking," because, take the very best care we become, take of ourselves and our concerns, there is always in our human shortsightedness an element of uncertainty as to the outcome of our most painstaking endeavors. And this uncertainty brings with it more or less of anxiety.

That this distraction of doubt is natural, and, indeed, is unavoidable, is implied in the very warning of Jesus against it. The comfort he gives us consists in showing us how to rid ourselves of the burden. Any one of us can lift for a minute a much heavier load than he can carry for an hour. No one but can trust God to take him securely through one day's duty or trial. And so Jesus, tenderly mindful how much harder it would be for us to carry two burdens instead of one, would spare us the doubling of the burden of this one day's—to-day's

—anxiety: "Be not anxious for tomorrow, for the tomorrow will be anxious for itself."

In fullest accord with this teaching, St. Paul exhorts his Philippian brethren to be "anxious for nothing," and St. Peter enjoins it upon his "elect" brethren of the "Dispersion" to "cast all their anxiety upon God." This it will be easy for them to do, provided they remember that they are the objects of his constant and loving "care."—Addison Ballard, D.D., in Presbyterian Standard.

**CAN ONE BE A CHRISTIAN WITHOUT THE MISSIONARY SPIRIT IN HIS HEART?**

By Rev. I. P. Zimmerman.

To be a Christian is to be a follower of Jesus Christ. To be a follower of Jesus Christ is to imitate him, and follow his teachings. He left heaven and came to earth to save the lost. He went about doing good when upon earth, and finally laid down his life on Calvary for humanity, that we through him might live. In every act or teaching of his life there is manifest an interest in others. It was this same Jesus who said, "Come, follow me, and I will make you fishers of men."

Is a man a follower of Jesus who has no interest in the salvation of others? Jesus not only labored for the salvation of others, but his teachings during his whole career upon earth emphasized this duty. His very last command before his ascension was relative to witnessing for him. "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Acts 1:8.

Just before this command, he had given another equally plain, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii:19. Elsewhere he said, "Go ye into all the world, and preach the gospel to every creature." Mark xvi:15.

In the face of all this plain teaching there are some who will attempt to be Christians and localize their Lord and Savior Jesus Christ.

I think the question at the head of this article can be answered very easily when we prayerfully consider our relations to the Master who has given these orders to carry the gospel to the uttermost parts of the earth.

Make Christ your most constant companion. Be more under his influence than any other influence. Ten minutes spent in his society every day, aye, two minutes if it be face to face, and heart to heart, will make the whole day different. Every character has an inward spring—let Christ be it. Every action has a keynote—let Christ set it.

Character is a by-product of service. The person who is forever worrying about how to be good is like the woman who is constantly thinking about her looks: both defeat the object of their solicitude. Character comes as a consequence of service and love and ideals. Serve Christ devotedly, and character will take care of itself.

**DAILY BIBLE READINGS.**

Mon.—The broad declaration (John 10: 14-18.)

Tues.—The prophetic announcement. (Isa. 49: 5-13.)

Wed.—Salvation for all. (John 3: 14-18.)

Thur.—Drawn by love (Hos. 11:1-4.)

Fri.—Love uniting humanity (Eph. 2: 11-19.)

Sat.—The end-one family (Eph. 3: 14-21.)

\*Y.P. Topic—Sunday, April 24, 1910. Christ Winning the World. (John 12: 20-22.)

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### DOES THE PULPIT COUNT?

In the debate on the Miller bill re-  
gambling, it was stated in the House  
of Commons by an ex-minister, that  
there was no public demand for such  
a measure. One proof was furnished,  
namely, that in the last political con-  
test, the subject had never once oc-  
cupied the attention of any candidate.

That the speaker was ignorant of  
the fact that protests had come from  
Synods, Conferences and Assemblies,  
and that pulpits all over the land had  
given special attention to the evil,  
few will believe. The newspapers  
used the matter and gave it deserv-  
ing prominence. The case looks like  
a deliberate slur upon the sincerity  
of church congresses and the importance  
that is to be given to the average ser-  
mon. Will any one tell us how much  
it would have altered the public de-  
mand for the bill, had it been dis-  
cussed at every political meeting?  
There are subjects presented upon the  
platform at an election, which are  
neither worthy of petition nor ever  
get the signatures. Such a time is  
one of heat and bitterness. It is not  
the best occasion for getting the de-  
liberate judgment of the people.

We are glad to know that all pub-  
lic men do not treat the resolutions  
of the different churches, as if they  
were like a spring shower—refreshing,  
but soon dried up. It is no knock at  
the ministry to say that their delib-  
erations are the fruit of unrestrained  
talk, prejudice and ignorance. The  
clergy lately received considerable at-  
tention from the fact that a doctor of  
divinity had his hand pretty firmly  
upon the said measure from begin-  
ning to end. The truth is, that when  
lawyers are left alone in framing  
bills, too frequently there is a way of  
escape for the culprit, Was the venom  
against Dr. Shearer due to the fact  
that the nails were all clinched and  
secured? The whole argument is rid-

iculous, because resolutions of As-  
sembly, or Conference or Synod,  
come from the joint approval of lay-  
men and clergy. They may err in  
certain particulars; they may some-  
times stay too far in advance of the  
age, but judged by the intelligence of  
the parties, and the calmness of dis-  
cussion, their findings more nearly re-  
fect the prevailing public opinion,  
than the votes of a general election.

It is not reassuring when promi-  
nent men will unwittingly take sides  
with the cheap and shallow tenden-  
cies of the age. Against the pulpit  
many a poisoned arrow has been shot.  
It is true that there are sermons  
which should not be given much con-  
sideration. They are born of a sen-  
sational spirit, and often lack the vi-  
tal element of truth and reason. But  
again we appeal to the majority, yea  
the great average pulpit, to be found  
in every corner of our land. Our own  
sons fill them. Many of them climbed  
the hard ladder of knowledge and ex-  
perience. Hence they know what  
they are talking about, and use the  
reason which has governed all their  
other affairs. Not only have they a  
message to deliver, but they have  
seen the need of it as none else do.  
They are lined up against evils, but  
because they see the harvest of souls  
ruined thereby. Their voices may suf-  
fer from monotony but it is the weak-  
ly and even daily cry of alarm.

The pulpit does count. The oppo-  
nents of the Miller Bill, brought horse  
breeders, farmers and many other  
witnesses to give reasons why it  
should not become law. Why did they  
not grace this procession with a cler-  
gyman or two? The answer is plain  
and significant. They dared not! He  
would be a discredited shepherd of  
souls who would bear such witness.  
The ruins of the gambler's home may  
be seen everywhere. The feet of the  
tempted youth are found erring from  
many a good old path. The pulpit  
speaks out because it sees and knows.  
It counts, because the people know  
that the woods are often tears and  
sighs and alms. Its demand is the  
plea of right.

### PAPAL SOVEREIGNTY.

According to press reports, says the  
United Presbyterian, Monsignor Fal-  
conio, the papal delegate to the United  
States, gives the key to the trouble  
about the reception of Mr. Fairbanks  
and Mr. Roosevelt. Of course the fault  
all lies with the methodists, but where-  
in that fault lies is intimated; they in-  
vade sovereign papal rights.

"After all that has been said it is  
unnecessary to insist that their in-  
sulting agitation and offensive prosely-  
tism constitute a real warfare against  
the holy father and the Catholic re-  
ligion, and that in the very heart of  
his ancient and venerable seat. It  
must be remembered that the holy  
father still considers himself as sov-  
ereign ruler, and as such is recognized  
by other nations."

That sovereign ruler idea is what  
makes the trouble. His view of Rome  
as his ancient and venerable seat  
makes him regard the Methodist prop-  
agandism as an invasion of his rights.  
His rights are those of a sovereign,  
and must be respected. The Vatican is  
more than episcopal residence, it is a  
"court" in which sovereign power re-  
sides. He receives official representa-

tives from other courts and sends am-  
bassadors to them, asserting the right  
to be recognized as a civil power.

Many have supposed that Rome had  
modified this Middle Ages idea of sov-  
ereignty, that the American spirit had  
found its way into the royal seat, but  
it seems that it is not so. Mons Fal-  
conio says the Pope insists on this sov-  
ereign ruler right, and we suppose he  
knows. The Pope may receive or re-  
fuse to receive according to his own  
judgment, but if such reception im-  
plies, either directly or indirectly, the  
acknowledgment of this right, the door  
of the Vatican must remain closed.

### CRITICISM OF MISSIONS.

In view of the extraordinary revival  
in missionary interest within the last  
few years, it is not strange to find  
efforts made in some directions to dis-  
credit the cause. Satan will not leave  
himself without some champions, and  
men who eke out a livelihood by writ-  
ing desultory articles find it financial-  
ly profitable to deal with a question,  
which is so distinctly in the lime-  
light as the missionary problem.  
Hence we are not surprised to find  
in some of the magazines articles  
levelled against the Laymen's Mis-  
sionary Movement and missions gener-  
ally. But the appearance of these  
articles in popular literature is a  
tribute to the remarkable progress  
being made by those who remember  
our Lord's commission and strive to  
carry it out. If there was not a great  
movement catching the popular imagi-  
nation there would be nothing to  
write about for revenue. These anti-  
mission articles however are singular-  
ly lacking in strength and candor.  
They rehash some of the stereotyped  
objections to missions which have  
been over and over again triumphantly  
answered by the history of coun-  
tries regenerated through missionary  
effort. The doctrine of knowing a  
tree by its fruit can be safely left to  
do its teaching in this case. Individ-  
ual missionaries have made mistakes  
as other human beings have, but the  
work of missions has made many a  
wilderness glad and many a desert re-  
joice. In the meantime as these ar-  
ticles are appearing over in the Uni-  
ted States the Laymen's Missionary  
Movement is rolling forward like a  
tidal wave, as can be judged by the  
fact that even western States like  
Idaho, have manifested wonderful in-  
terest in it and San Francisco had no  
place large enough to accommodate  
the men who flocked to the banquet.  
The Century Magazine senses the situ-  
ation well with its splendid article  
this month on a "Revival of Religion."  
This is the great renaissance  
of our day for God is marching on and  
His people should take courage.

### KNOX COLLEGE GOSPEL TEAM.

The Assembly's Committee on Evan-  
gelism is making detailed arrangements  
for the special work to be undertaken  
by the above "team" during the sum-  
mer months. At present the indications  
are that the field of operations will be  
largely in Bruce and Grey counties. It  
is intended that the missions shall be of  
one week's duration beginning on Sun-  
day, and closing on the following Fri-  
day. During the college term now clos-  
ing these young men have conducted  
several week-end missions, which have



resulted in much blessing. Their work is especially directed towards enlisting young people in Christian service; and as far as possible communities favorable for such effort will be occupied.

The personnel of the team is as follows:—R. N. Matheson, B.A., and J. H. Urie, B.A., 2nd year theologues; and J. E. Mothersill, M. H. Staples and Oscar Irwin being 4th, 3rd and 2nd year Arts men respectively. The three Arts men compose the musical end of the team, and by their solos, duets and trios add much to the attractiveness of the services. The Rev. F. A. Robinson, of the central office will be with the team for some weeks.

#### LITERARY NOTE.

His Majesty the King has been pleased to accept a copy of Mr. Wise's "The Empire Day by Day," as is also the case of His Excellency the Governor General and Lord Roberts.

The Ministers of Education in several of the provinces have already taken editions of the book to be furnished in quantities sufficient to supply to the principals of all the schools. The press throughout the Empire also give it the most unstinted praise, and altogether it would seem to be a very opportune publication.

The small price set upon it should insure its getting into the hands of every man who has the preservation of the Empire at heart.

#### WHEN GOD WILL GUIDE.

God never opened the way to a half-hearted man. If we pray to the Father, "Show me thy will," and withhold any energy from seeking to know and to do his will, we must not expect light. If it has been made plain to us that God wants us to go ahead in a certain direction, while unsurmountable obstacles block the way, it is useless for us to ask God to clear the way for us unless we move on into those obstacles with the purpose of laying down our life, if need be, in the effort to reach the goal. Such a purpose God will honor, by leading on ahead just enough to enable us to take each next step as we come to it. God guides those men who count nothing so dear as his guidance. But it is not costly even at that price.

#### REMEMBER.

Wast thou never in straits before, and did He not deliver thee? Arise and go to the river of thine experience, and pull up a few bulrushes, and plait them into an ark, where in thine infant-faith may float safely on the stream. Forget not what thy God has done for thee; turn over the book of thy remembrance, and consider the ways of old. Canst thou remember the hill Mizar? Did the Lord ever meet with thee at Hermon? Hast thou never climbed the Delectable mountains? Hast thou never been helped in time of need? Nay, I know thou hast. Go back, then, a little way to the choice mercies of yesterday, and though all may be dark now, light up the lamps of the past; they shall glitter through the darkness, and thou shalt trust in the Lord till the day break, and the shadows flee away.—Spurgeon.

#### STILL SEEKING AMONG THE DEAD

Editor Dominion Presbyterian—

Another help to teaching in Sunday schools is announced by our enterprising cousins of the United States. But, like much else emanating from that source, it is not for the study of the Bible. It is a help for teaching the geography of the "Holy Land." I dare not write the thoughts which come into my mind at the mention of such a waste of the one hour weekly afforded Sunday school teachers for instructing children in the things of God. Suffice it to say that neither Paul nor Peter ever visited any spot which we regard as rendered sacred by the footprints of our Lord after His ascension. After the destruction of Jerusalem they could not have done so if they wished. And from that time forth God has hidden those "sacred cities" from the possibility of profanation by the superstition and greed of men as He did the grave of Moses. True, greed and superstition have re-discovered those "footprints," and devoted them to the gratification of their desires. But the only thing now certain about them is their improbability. In the present dispensation, Jerusalem and Palestine are trodden under-foot of unbelievers, and should have no present attraction for the followers of the Saviour. But this very fact, it appears to me, is used of Satan as an opportunity to divert attention from Christ, O, Christian teachers, "why seek ye Him that liveth among the dead?"

The Presbyterian Witness, Halifax, says: "An interesting service was held last Sabbath morning in St. Matthew's church, the occasion being the installation of the newly elected elders. Rev. Dr. J. W. McMillan conducted the induction services. The new elders are Lieut.-Governor Fraser, LL.D., Rev. Principal Mackinnon, D.D., Rev. Thomas Stewart, D.D., and G. A. Redmond."

The movement against the liquor curse goes steadily forward in Sweden. The Good Templars have just celebrated the thirtieth anniversary of their first lodge at Gothenburg. They report an aggregate membership of 145,653 adults and 42,583 juniors.

Those who prefer an early Easter will find the year 1913 even more acceptable than the present year, for when the festival occurs on March 23, the only instance of so early a date in half a century, and being but a day later than the earliest possible date—March 22. The latest date on which Easter can fall is April 25, the most recent instance being the year 1886. In 1906 it fell within two days of that limit, as it will also in 1916.

Ex-President Roosevelt in Rome on his homeward trip, has duplicated the Fairbanks incident. The Pope refused to meet him unless assured that Mr. Roosevelt would not speak before the Methodist church, and Mr. Roosevelt, though not belonging to the Methodist church, and having no present intention of speaking to that particular section of the church in Rome, declined to be bound by any such conditions.

Not the least interesting of the tercentenary celebrations which have marked the past few years have been those which noted the contact of the white race with the North American Indians. Another occasion of this kind will occur on June 24th, when the three hundredth anniversary of the first Canadian baptism of a Micmac Indian will be observed at Restigouche. On St. Johns day, 1610, Chief Membertou, then over one hundred years old, was taken into the Roman Catholic church, soon to be followed by the whole Micmac tribe, of which he was the leader. From that day to this the Micmacs have been sincere and consistent Christians. The occasion of the celebration will call together dignitaries of the Roman Catholic church throughout the whole continent.

#### WHY WE SHOULD GO TO CHURCH.

In the good olden days, says a contemporary, the Sunday sermon was the intellectual treat of the week, the main topic of conversation from one Sabbath to another. That day is forever past. Books, magazines, daily papers, entering every home, are preaching sermons on the moral issues of life every day of the year. Yet the field of the pulpit is not pre-empted. The Christian minister may still speak with authority on the spiritual aspects of truth. The pulpit platform, with all the sacred surroundings of the sanctuary, reinforced, too, by the preacher's personality, can make an appeal to the emotions, the imagination, the will, such as cannot come from the printed page.

But aside from the sermon itself, be it inspiring or otherwise, people ought to go to church to worship God. Should there ever arise a generation that forgets to worship at appointed times and places, moral advance will have received its deathblow. It is instinctive for man to worship a power higher than himself, and it is the Christian church which conserves this instinct. The church has always been too closely identified with the moral and intellectual progress of mankind to allow its influence to languish. Can there be an easier or simpler way for every man "to lend a hand" than to have a revival of the good habit of going to church.

If we strive to help others to bear their troubles and afflictions, we are sure to find that in soothing their cares we are ameliorating our own.

Disobedience destroys beauty and makes unlovely the fairest face or heart. Obedience brings beauty where there was no attractiveness before.

I love little children, and it is not a slight thing, when they, who are fresh from God, love us.—Dickens.

Blessed is the season which engages the whole world in a conspiracy of love.

It is the highest distinction that man can win to be called the "servant of God."

Some people live so near to God that to ask them to think of us is to ask them to pray for us.—Edith C. Richards.

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## REPARATION.

By Evelyn Orchard.

Edgeley had had a busy morning. For three hours Basteed, his man-servant and factotum, had directed the stream of patients from the hall door to the waiting-room, thence to the consulting-room, then doorwards once more. The surgeon's lunch was now on the table, and his motor waiting at the door to take him to the hospital. Edgeley was no longer spoken of as the coming man, he floated now on the crest of the wave: he had arrived.

"Not another soul, Basteed, if you value your life," he said at fifteen minutes past one, when Basteed's discreet grey head once more appeared within the consulting-room door. "Well, and who is it now?"

"Young-young-lady, sir," replied Basteed, with a notable hesitation on the last word.

"Where is she from?"

"Donno, sir."

"Then go and find out. Bring her card or letter, or whatever she possesses, and ask her whether she could make it convenient to call again to-morrow between ten and eleven."

Edgeley delivered this message without a misgiving, because he had never known Basteed to make a mistake. He guessed that the patient who had come without introduction, who refused her name, and whose appearance had caused Basteed to hesitate in his choice of a word, need not be very seriously considered. She could call again. It must not be thought, however, that Edgeley had no time nor skill to spare for those who could not pay. On the contrary, his kindness to the poor, particularly his delicate kindness to those who hated the bitter bread of charity, was conspicuous, even in a profession that is not undistinguished in that direction. While Basteed went to deliver the message he busied himself nothing upon a porcelain tablet the events of the morning. They were more than usually satisfactory, not so much for their immediate monetary worth as for what they would bring to him in the near future. Five operations had been arranged in these hours to swell the sum of his next week's work.

Basteed appeared presently, looking uncomfortable.

"The lady, sir"—and it was noticeable that he did not hesitate this time—"the lady says she has come from the country, and is sorry she can't call to-morrow. This is the card of the doctor who sent her."

Edgeley took the pasteboard from the man's hand, but it conveyed nothing to him. It was merely the name of an obscure country practitioner, in a place of which Edgeley had never even heard.

"Ghastly nuisance, but show her in, Basteed, and behave better in future."

He stepped back from his desk, and was standing before the fireplace in the proper professional attitude, frowning slightly to accentuate the fact that he gave the consultation unwillingly and at great personal inconvenience. The door opened and closed noiselessly behind her. Then a change came over Edgeley's sleek, well-groomed face, his grave professional decorum suffered a shock; he started forward, and exclaimed, in tones that had lost all their modulated smoothness:

"You! you! What, in Heaven's name, brings you here?"

The woman—she was tall and slender—threw back her veil and looked at him steadily. Her face in health must have been beautiful; even now, with the marks of suffering upon it, it had a haunting sweetness. She, too, had received a shock, but, as the woman is the better actor as a rule in such crucial moments, she managed to hide it.

"I was not aware whose house I had come to. I was sent here by my own

doctor," she said quietly. "I will go away."

For the moment Edgeley would have permitted it, then something deterred him, and he put out his hand with that air of pitying tenderness which made him loved by women, and robbed their most dread hours of their sharpest stings. For the moment he forgot all the yawning chasm of the years he had spent his life in trying to bridge, and saw only before him another atom of suffering humanity whom it might be in his power to relieve.

"Sit down," he said gently. "It is strange that you should come here. I supposed that you had heard that I had changed my name, or at least dropped the latter part of it." It was gratuitously ugly, and did no one any harm to drop it.

She wished to flee, but something of the old compelling power held her, and she took the chair he offered.

"Your man said you were not expecting me, and that you would prefer to see me to-morrow. Doctor Grimsall promised to write to you fully concerning my case, and as he has not done so, I will go away; there is no harm done."

Prudence, worldly wisdom, self-interest, all prompted Edgeley to take her at her word and open the door. But there was something deeper, which proved itself the stronger. Once these two had been lovers, and they had parted for what is a common reason, when the man is ambitious and the woman poor. When it is said that Eleanor Royd had been a dressmaker it will be understood. She had been too wise to hold the man she loved to a promise, when she saw him straining to back out of it. True, it had robbed her of the zest of life, of happiness, and might in the long run rob her of life itself, but it had been better for him. She was one of the few in whose heart there is no alloy of self. Yet she posed as no martyr, and even in that supreme moment there was nothing further from her thoughts than to claim from him even the ordinary consideration a patient might expect.

He sat down in front of her, regarding her keenly. His eye, trained to a marvellous perception, told him all he wished to know; the few questions he put were almost superfluous. Yet speak he must.

"Let us put things behind for a moment," he said, in the same quiet tones. "Try to forget that you are anything but a patient talking to an ordinary consultant. Grimsall has not written to me. How long have you been ill?"

His power was so compelling that she answered each question simply as it was put. Perhaps the very simplicity of her replies deepened their pathos; it is certain that each one was driven to the heart of the man who listened like a two-edged sword. It was so easy to read between the lines, to mark the gradual decay of interest, following upon the shock of their separation, the decline of power, the morbid tendencies. Was he not familiar with every stage of that gruesome journey, which but for him she need not have taken? God had created this woman to be a happy wife, to be the glad mother of children, and because he had crossed her path, and taken the treasure of her heart without return, she was before him now, a woman of thirty-five, old before her time, worn out, not with the fullness of life, but with its meagreness, every instinct starved, every joyous and natural impulse slain at the birth. It was his work, and lo, in the very irony of fate, he was called to mend the broken pitcher, so that it might be restored once more to its humble uses.

His face perceptibly hardened, not with anger, or annoyance, or dismay, but with a genuine remorse.

He crushed down his feelings,

brought all his powers of diagnosis to bear on the case in front of him, as if she had been the veriest stranger. She took her cue from him, and the interview was got over without any unnecessary pain for either. Then came the verdict. He stood up and stepped back to the hearthrug, and watched, with an indescribable something in his eyes, while she slowly fastened up her shabby jacket.

"Now listen to me," he began slowly. "Let me speak right to the end without one interruption. This is curable, and easily so. Grimsall has been a wise man and sent you in time. You will have to go into a nursing home, and I will do the operation myself. I will do it on Saturday, and on Friday afternoon you will go into the Home in Devonshire-place, and remain there until I say you can leave it."

She shook her head.

"It is impossible. I have no money. My mother died in the spring; she was long ill, and it took all the margin away. If it is as you say, I must either leave it or go into a hospital. I have not brought my mind to that yet."

Edgeley's lips worked.

"You will do as I say," he answered steadily. "Arrangements will be made for your admission to the Home on Friday afternoon. The cost need not, cannot be any concern of yours. Your only concern is to keep a quiet mind and to get perfectly well, as I promise you will do, if you are obedient and amenable, but not otherwise."

She lifted her eyes to his face with a sudden passionate gesture, which gave a passing glimpse of what was surging within.

"And supposing that I do not wish to get well," she said. "It would be a pity to incur such a tremendous obligation, would it not?"

He bowed his head.

"I deserve that, Eleanor, but in this I mean to have my way," he answered, and there came at the moment a light, impatient tap at the door.

"They are telephoning from the hospital, sir," said Basteed's discreet voice without.

"All right, say I'm coming," he answered imperturbably.

By this time the woman had risen, and stood for a moment fastening her gloves, he looking at her steadily.

Presently she took a step towards the door, and at the same time spoke, though without meeting his gaze.

"I wish you to believe that I came here in complete ignorance this morning," she said, in evident distress. "I would rather have died than come if I had had the least idea whose house this was. Your wife—"

"I have no wife," said Edgeley curtly, and though she seemed surprised, she made no comment.

"Have I your promise that you will go to Devonshire-place on Friday afternoon?"

"No, I must think it over. It is a great deal to take from you."

"My God, Eleanor, to hear you, and to think of what I have taken from you!" he said, and his self-control left him.

"You have taken nothing. There was no harm done. We were happy for three whole years, when we were both poor and only looking forward. I have that memory. Many women have not so much, and I have never blamed you. I understood. I understand still better to-day since I have come here. I shall be happier after I have gone home because I have been here."

She went out by the door, and Edgeley suffered it, and it was only after he heard the outer door close that he realized he had neither extracted her promise nor her address. But he could wait till Friday. After that he would take drastic action. He made

the arrangements in Devonshire-place, and at four o'clock on the appointed day they telephoned to him that the patient had arrived. He did not go round, he did not see her at all until the moment came when he had to use his skill for the benefit of the woman whom he had once loved, but whom he had sacrificed on the altar of self.

The operation was successful, and, liberated from the strain of her meagre existence, surrounded by affectionate care and unwonted luxury, a strange beauty came back to Eleanor Royd. Edgeley came every day but only saw her in the presence of the nurse-in-charge, who sometimes wondered that he had so very little to say to such an attractive patient.

Her convalescence was steady and uninterrupted. She had been out of bed for the better part of a week without seeing him, though he was in the place every day. He came in one day, however, just as the little maid had brought in her tea tray.

"Can I offer you a cup of tea?" she asked, disconcerted by something in his face. "They generally bring two cups, because nearly always one of them comes to tea with me."

"You have made a conquest of Devonshire place," he answered. "How are you feeling, well enough to travel, do you think?"

"Oh, quite."

"Good! They are not very busy here, and the nurse who has been with you all the time will take you to Cannes on Monday."

She gasped a little, and sat back in her chair, beginning to tremble.

"No, no! I must go home! Can't you understand that I must get quite away from all this, and from you?" she said, a little wildly.

"I am afraid you have set yourself a hard task, my dear, for I mean to come myself to Cannes next month to fetch you—to fetch my wife to Wimpole street."

The little maid, privileged because she had been so long in the house, opened the door without knocking to inquire whether Miss Royd had all she required, and presently ran downstairs a little scared to report that Mr. Edgeley was on his knees.

#### BABYLONIAN MEDICINE.

All visitors to the British museum—that gathering of the knowledge of the whole world—have been aware of the great collection which for half a century has been so laboriously built up of the twenty thousand stone tablets, which make up what has been known as the Library of the great Assyrian king, Sardanapalus. London has been fortunate in securing these literary treasures brought from the excavations at Nineveh. Many of the texts on the tablets have been published by the British Museum and are now in the hands of savants in different parts of the world. The fourteenth division of these tablets seems to be connected with the medical science of the Assyrians. A noted continental physician, with the assistance of Professor Zinsmen, of Leipzig, has been very successful in tracing the cuneiform script and interpreting it. The names of minerals and animals are found in two languages, an earlier one and the Babylonian. The most interesting from the standpoint of the medical interpreter is that of the botanical lists which gives an account of the various plants, their medicinal qualities and methods of preparation. There are hundreds of plants mentioned and described. It is remarkable to find that the knowledge among those old Babylonians of botany was much greater than that of their successors, the Greeks and Romans, who undoubtedly received their science from Assyrian sources.

#### CHOSEN FOR HIS WORTH.

One morning at the breakfast table, Mrs. Grey said to her husband,

"We had such a fine rain during the night, and I think the garden had better be weeded and the walk smoothed over to-day."

"Let Sam do it," said Mr. Grey; "he is large enough."

"But he is so careless," said his mother; "Johnny would do better."

"Johnny is too small," said his father.

"Johnny is small, but he is the best worker," answered his mother. "He is conscientious, and whatever he does he does well. You can depend upon him."

So Johnny was sent to the garden to pull up the weeds, and make the walks look trim and neat, feeling very proud and happy at the honor placed upon him by his parents.

Dear children, God has work for us all to do, and sometimes He calls very young people to do important work. He chooses only those whom He sees are fitted for the work. The pure in heart and life, and the earnest and faithful ones are those He wants. Try to be what He would have you, that you may be fitted to do the work He gives you.

#### SAILING BOATS IN SPRING-TIME.

(By Edith Summers.)

When the snow-drifts melt to slivers,

Everywhere we go

Little lakes and seas and rivers,

Capes and islands grow.

Little rapids rush and tumble

(Perilous to skiffs),

Little mad Niagaras rumble

Over little cliffs.

Then we send our fleets a-sailing.

Flags and sails unfurled,

Bold and dauntless and unquailing,

Into all the world.

Past the mountain slopes and valleys.

Past the sunlit sands,

Walnut shells and paper galleys

Seek the distant lands.

School-time over, like the swallow,

Free and wild and gay,

We will follow, follow, follow

To the Far Away.

#### TO-MORROW'S BRIDGE.

(By Anna Burnham Bryant.)

There's a stream of trouble across my

path.

It is black and deep and wide.

Bitter the hour the future hath

When I cross its swelling tide.

But I smile and sing and say:

"I'll hope and trust away;

I'll bear the sorrow that comes to-morrow,

But I'll borrow none to-day."

To-morrow's bridge is a crazy thing;

I dare not cross it now.

I can see its timbers sway and swing.

And its arches reel and bow.

O heart, you must hope away;

You must sing and trust and say:

"I'll bear the sorrow that comes to-morrow,

But I'll borrow none to-day."

#### SAFE IN THE SAIL.

One fine spring day an old fishing schooner was hauled up for repairs at a little seaport town in Maine. A crew of ship carpenters were at once set to work upon the boat, and one of them was sent aloft to unbend the gaff top-sail, and take it down for patching.

"Hullo!" he shouted, "Here's a robin's nest, right in the folds, and four little uns in it!"

"Robins, did you say?" exclaimed the bluff old captain, who was standing on the deck below. "Vaal, you jest let 'em be! Never druv no babies from home yit, an' ain't goin' ter begin now. When this 'ere craft's ready ter go, she kin git a new gaff top-sail or so thout."

And so the old sail went unpatched, and the robin family stayed and prospered till the little brood was fully fledged and flew away.

#### A TOAD IN THE GARDEN.

Every proper garden ought to have a toad, say those who garden annually. And they look for their pet toad every spring with the same eagerness with which they await their first crocus.

For the toad is the gardener's chief assistant. He devours worms, spiders, snails and all insects which are injurious to plant life. And he works most of the time. He has been known to protect the interests of his favorite garden plot for ten successive summers.

And the maligned toad does not cause wars. The children of the family might handle him with impunity, and even carry him about in an apron pocket after the manner they all like—except that little children should be taught that the friendly toad is made very miserable by such familiarity.

In return for all that the toad does for the garden, it is a kindness to him to provide a dish of water, large enough for his bath, and some sheltered spot, under a board or a broad-leaved plant.

#### A HINT TO YOUNG MOTHERS.

Don't walk up and down the floor with a cross, restless child. Nothing can be more demoralizing to the little one and it is a serious tax upon the mother's strength and nerves. When a child is peevish and cross there is probably some little derangement of the stomach or bowels, and a dose of Baby's Own Tablets will remove the cause of the trouble and enable the little one to sleep soundly. Mrs. W. Bouffard, Popolis, Que., says, "I have found Baby's Own Tablets superior to all other remedies for curing constipation, and making teething easy. They also promote healthful sleep, and I recommend them to other mothers." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

#### QUIET FAITH.

"In quietness and confidence shall be your strength," is the verse that has come to me with wonderful sweetness this morning. It tells me that I must put my whole trust for salvation and for service in the absolutely free, full and wholly unmerited mercy of God. Although I have long professed to know this to be so, still I find myself, even yet, thinking now and then of this or that thing which I must do in order to make sure of my acceptance with God. Of course, the more of good work we do, the better, provided it does not imply a lurking fear that God would be somewhat less willing to forgive and save us, but for the self-denials we practice, or the good works which we do. Of the two, he is better pleased, as I believe, with a calm, quiet, effortless and childlike "confidence" in his overflowing, self-moved compassion and love for us, than with any amount of religious activity which may be thought necessary to secure our salvation. For myself, at any rate, "Be still and know that I am God" is about the hardest lesson for me to learn. I hope to learn it, now that I am strong and well, and without waiting to be laid upon a sick bed, where quietly trusting would be all that I could possibly do.—Christian Intelligencer.

#### HOW TO LIVE AND WORK.

An eminent professor in a famous university gives us some sound advice, and it is entirely in accord with good religion. He declares that it is our duty to keep ourselves in the highest possible state of working efficiency. He tells us how to do this. He makes this practical suggestion: "Avoid poisons—poisoned air, poisoned water, poisoned food, poisonous thoughts, poisonous emotions, and just plain poisons like alcohol, tobacco, and drugs. Breathe deeply of pure air, eat abstemiously of foods demanded by appetite. Exercise for the delight of physical expression, not to win a game, or because you think you ought to—and exercise the intellect and the emotions as well as the muscles. Wear as few clothes as possible, and these of porous materials, so disposed as not to weigh heavily upon, constrict, or destroy the balance of the body. Bathe frequently enough to keep the skin in condition for performing its eliminative functions. Keep cheerful. Don't worry."

The voice from heaven that bids us to open the door to reconciliation where enmity exists, conveys wisdom that will bring blessing for both worlds for whosoever will accept it.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## MONTREAL COLLEGE CONVOCATION.

A large audience filled the spacious David Morrice Hall to witness the close of the services of the Presbyterian College. Rev. Principal Scrimger, D.D., presided; and the address to the graduating class was delivered by the Rev. Samuel Lyle, of Hamilton, moderator of the General Assembly.

The following graduates received their diplomas: Messrs. T. P. Drumm, J. S. Duncan, W. A. Hunter, Pierre Lebel, Norman A. McEachern. These men received licenses at a special meeting of Presbytery subsequently held. Messrs. W. T. Beattie, W. W. Smith and B. Gallo also completed their courses.

The following received the degree of B.D., Mr. W. A. Hunter, B.A., and Mr. J. S. Duncan, and the degree of B.D. ad eundem was conferred on the Rev. John W. Currie in absentia.

The gold medal for first place in the third year went to W. A. Hunter, B.A., who had also won the McCorkill travelling scholarship of \$400. The Rev. Principal Hill, of the Congregational College, presented the winner with the scholarship.

The Rev. Robert Drysdale, of Rochester, N.Y., read the Scripture and offered prayer. The valedictory address was given by Mr. J. S. Duncan, to whom also had been awarded the silver medal for second place in the second year for all work. Mr. Duncan, in the course of his remarks referred to the ties which bound them to the college where they had been so long, and expressed his hope that the institution would maintain its good traditions of the past. He reviewed briefly the past making some suggestions and offering some comments.

The address which the Rev. Mr. Lyle gave to the graduating class was an inspiring and elevating one. He said that nowadays a large amount of time was lost discussing 'isms' and other things of this character, with the result that real Christianity was lost sight of and something else was commonly substituted for it. Much time was wasted wrangling over the authorship of the Pentateuch and other higher critical points, which could bring no spiritual benefit to the congregation. The place for such discussions was not the pulpit, but the universities. It was not the duty of a minister to suggest doubts to his congregation, but to preach the Christianity of Christ. There were some people who thought that to preach Christ meant a limited field, but this was not the case. The field was of universal application. It was of infinite scope. Optimism was greatly needed nowadays; there was too much pessimism both in the pulpit and the magazines of the day. Other factors which went to the making of good preachers were courage of conviction and mingled strength and gentleness of character. These were absolutely essential to success as a preacher.

Principal Scrimger, in his remarks, stated that during the college year, just closing there had been 72 students in attendance, but that more students were needed. The demand for men had exceeded the supply, especially in the West, where there were great opportunities for earnest young men. The late Professor M. Mackenzie's place had not yet been filled, and the students had been attending lectures by Principal Hill in his subjects instead. In closing, the principal expressed the belief that the Church would respond to the call for men and means, both of which were required to carry on the work, and also expressed his confidence in the coming year at the College, saying that he thought it would be one of remarkable prosperity.

A pathetic incident in connection with the convocation was the announcement by Dr. Scrimger of the death of the Rev. James Alexander Anderson, pastor of Goderich, who graduated twenty-five years ago from the Montreal Presbyterian College, and who was on the occasion of this convocation to receive the degree of Doctor of Divinity. Only three days ago, said Dr. Scrimger, the Rev. Mr. Anderson had been taken ill. The principal paid a high tribute to the worth and high character of the deceased.

## "THEY SHALL NOT BE AFRAID."

Rev. Charles H. Spurgeon, of London, in his commentary on the ninety-first Psalm, makes this interesting record: "Before expounding these verses I cannot refrain from recording a personal incident which illustrates their power to soothe the heart when they are applied by the Holy Spirit. In the year 1854, when I had scarcely been in London twelve months, the neighborhood in which I labored was visited by Asiatic cholera, and my congregation suffered from its inroads. Family after family summoned me to the bedside of the smitten, and almost every day I was called to visit the grave. I gave myself up with youthful ardor to the visitation of the sick, and was sent for from all corners of the district by persons of all ranks and religions. I became weary in body and sick at heart. My friends were falling one by one, and I felt, or fancied, that I was sickening like those around me. A little more work and weeping would have laid me low among the rest; I felt that my burden was heavier than I could bear and was ready to sink under it. As God would have it, I was returning mournfully from a funeral, when my curiosity led me to read a paper which was wafered up in a shoemaker's window in Dover Road. It did not look like a trade announcement, nor was it, for it bore, in gold bold handwriting, these words, 'Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall be no evil befall thee, neither shall any plague come nigh thy dwelling.' The effect upon my heart was immediate. Faith appropriated the passage as her own. I felt secure, refreshed, girt with immortality. I went on with my visitings of the dying with a calm and peaceful spirit; I felt no fear of evil, and suffered no harm. The Providence which moved the tradesman to place those verses in his window I gratefully acknowledged, and in the remembrance of his marvellous power I adore the Lord my God."

We are not afraid of pestilence when there is no pestilence. We are not afraid of war when peace reigns. But are we not afraid of what men say or think of us? We are not afraid of some loss or adversity? Why should we be afraid of anything? The Lord our God is round about us—what foe can make our souls afraid?—Selected.

## ROSEDALE CHURCH.

The schoolroom of the new Rosedale Church, Toronto, which is being built at the corner of South drive and Huntley street, formally opened on Sunday.

Professor Jordan, of Kingston, preached at 11 a.m. and 7.30 p.m., and the minister, Rev. Daniel Strachan, at 3 p.m. The services will be continued next Sabbath, when a Communion service will be held at 11 a.m. and Rev. George Jackson will preach at 7.30 p.m.

Rev. Donald Strachan, of Guelph father of the minister, and Rev. Dr. Carmichael of King will conduct the Communion services.

On Monday evening, the 25th a

social gathering will be held, when a musical programme will be given by the Jarvis Street Baptist Choir. A very fine pipe organ which has been installed will be used for the first time to-morrow.

Just two years ago, several of the Presbyterian families in Rosedale joined together and asked the Presbytery to organize them into a congregation. The use of the public school was secured and the cause prospered sufficiently to give them courage to call a regular minister. In January, 1910, Rev. Daniel Strachan of Brockville was settled as the first minister of the first Rosedale church, and in May the foundation was begun of the present building. In the meantime it will serve all the purposes of a church; indeed, it is well-nigh perfect in design for a place of worship. The Gothic idea has been well carried out in the general lines and in detail. The material is grey Credit Valley stone with Indiana, cut stone trimmings. All the millions and tracery of the windows are of cut stone, which give a very rich effect. The interior of the auditorium has gone back in its design to the regular church lines, and, instead of a modern theatre style it presents a plain, quiet place of worship, with a nave, transept and chancel. The woodwork is a rich fumed oak, the pulpit being on one side of the chancel, with a reading desk on the other. In addition to the school room proper, there are parlors, board room, infant class room, minister's room, with all the equipment necessary for the social side of life.

Downstairs, ample accommodation is provided for the boys, consisting of recreation room, with lockers and shower baths.

The grounds are being prepared for tennis and bowling.

The present congregation consists of about fifty families, and about ninety members with a Sabbath school of about 130. Last year the thirty-five families which then composed the congregation contributed \$30,000 for church purposes, \$6,000 being for missions.

## CHURCH UNION.

Seventy out of 116 Congregational churches have so far voted on church union, 56 in favor and 14 against. The Congregational churches, so far as heard from, are generally voting strongly in favor of church union by large majorities. Of fifty-five churches in Ontario, thirty-four have been heard from and twenty-eight are for union and six against. In Quebec fourteen out of twenty-one have reported, ten favoring union and four voting no. Nova Scotia and New Brunswick, with eighteen churches, of which fourteen have voted, report thirteen for and one against union. Only a very small percentage of the churches in Western and Northwestern Canada have as yet been heard from, but these show a majority for union. In Toronto the individual vote recorded up to Saturday was 612 for and 42 against.

## THE PROBLEM OF THE PRAYER MEETING.

It is common knowledge that many ministers have tried the problem of the prayer meeting, and honestly confessed, that it had beaten them. The attendance was not large or regular; the spirit of prayer was not sufficiently manifested and it seemed barren of good results. The very name has become somewhat of a "heartbreak."

This comes as a shock and surprise, after certain events in the last

decade or two of our church life and work. Those young men and women who swelled the membership of the "grand old Christian Endeavor Societies," must now be the strength of their respective congregations. In fact the aged men and women of that day used to regret, that in their youth, they had little opportunity to exercise "their gifts." They blessed God for the fluency of the youthful leaders, they acknowledged that the main object of the society was to "train for service," and they looked like Simon "for the consolation of Israel," when prayer meetings would never lack for utterance, much less for attendance and devotion.

Are these hopes being realized? The old C. E. was called a courting school. There might be an institution with a less worthy purpose. The name however was unkind and not a little offensive. The truth however stands clear, that there are to-day, many homes, where the parents were first drawn together by the duties of that society. They heard each other lead the meeting; both offered many a fervent prayer, and at the "Quiet Hour" and "Consecration meeting," the pledge struck a deep chord: "I promise Him, that I will strive to do whatever He would like to have me do."

What has become of the talent? How has the flame been quenched? Was loyalty to Christ only for youth, and not for ripeness and strength? If the fathers returned to our altars where they used to keep alive the holy fire, and found them in ashes, as they might see too often, would it not be with the old grief of the prophets? Can the old C. E. leaders refuse the call: "Come, let us build up the wall of Jerusalem, that we be no more a reproach."

in Nyassaland, East Africa, the members of the Sunzu church have begun to build their brick church, entirely at their own expense. "Some are giving a month's pay, others free labor, and the chiefs around the district are sending their people to help in the building of this house of God.

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

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

Cannington congregation has extended a unanimous call to Rev. D. T. McClelland of Grand Valley. It is not yet known whether he will accept the invitation.

Rev. Dr. Marsh, of Springville, is moderator of the vacant charge of Pontypool, Ball's Bluff, etc., and would be pleased to hear from ministers who would like to preach for a call. This field is conveniently situated to rail-ways and school and is an opportunity for good work.

The congregations of Dogwood and Johnson, united three years ago, and added to the charge of Annan, in Presbytery of Owen Sound, have decided on building a new church this year, and have adopted the name Zion Presbyterian church, Sydenham, instead of the rather awkward double name by which the congregation has been known since the union. The Presbyterian extends congratulations and best wishes.

Rev. Prof. R. E. Welsh, of Montreal, who was for some time secretary of the Bible Society in this city, is to enjoy a complimentary trip, during part of which he will be accompanied by Mrs. Welsh and Miss Welsh. He calls first to the Methodist libraries, where he will study in Italian libraries for a few weeks. Then he will go to England, attending the Synod of the Presbyter-

ian Church in England, and will then go to Edinburgh in time to attend the missionary conference.

Rev. William Patterson, pastor of Bethany church, Philadelphia, and formerly of Cook's church, Toronto, is resigning his pastorate and will enter into evangelistic work in Canada.

The report of the Scotch Presbyterian Mission in Nyassaland, Africa, states that further advance depends not on more white missionaries, but on the development of native leadership. "Many natives, Sunday by Sunday, preach the Gospel, and during the week teach in the village schools. They need better training. The village school work is expanding. Three out of our eighteen schools are sixty miles from Domasi, on the verge of Portuguese East Africa, a land practically closed to the Gospel. A new church of brick has been built at Msonole, which will seat three hundred. A new church has also been built entirely by the natives in the Chitope district. The men brought in the wood, and the weightier material, the children carried the grass for thatching, while the women did the plaster work."

An interesting and important item appeared in the press the other day. It was to the effect that in Montreal 40 per cent. of the children in the Protestant schools of that city are Jewish, and that the total Jewish population in Montreal is about 40,000. We cannot vouch for the accuracy of these statements, but assuming them to be even approximately correct, they provide much food for thought. Those who knew the Montreal of twenty years ago will realize how greatly matters have changed in this respect. We do not desire to give any advice to the School Commissioners of Montreal, says the Canadian Baptist, because their special problem is beyond our power to solve, but we do desire to call attention to the general state of affairs in our country as a whole, because Toronto and Hamilton, and Ottawa and Winnipeg, and all our other larger cities are more or less facing the same situation in this matter. The Jews are here, and are here to stay. We cannot turn back the hands of the clock of time, even if wanted to. We may not all agree as to the particular way God is going to use the Jews as a people in working out His providential purposes, for good people read their Bibles differently in the details of this matter. But there surely is no difference of opinion among right-minded Canadians as to the importance of getting this growing and important population into right relations with us commercially and educationally and religiously.

Dr. Grenfell's importation of reindeer into Labrador has been highly successful. The herd has doubled in two years, and the Lapland herders say the increase born in Labrador are finer animals than the ordinary run of the herds at home. In serviceability the reindeer are proving far superior to the native dogs. They can travel through snows that stall the dogs, and their endurance is much greater. Thus the introduction of the deer will make winter traffic between settlements possible where it has been impracticable before, and in time will add besides a valuable new element of food supply to the scanty tables of the Labradorian huts.

Sir James Whitney snubbed public school teachers last week, says the Mount Forest Confederate, when a deputation pointed out to him some of the deficiencies in the vaunted new series of text-books, but he is getting some frank talk in return. The Premier would seem to have stubbed his toes on the Primer, which is the first point of attack in the new series, but by no means the last. The Department had a bad spell with the speller, and fruit was found with the Fourth Reader. Altogether, it does not appear that the Whitney administration has good grounds for being proud of its vaunted text-book policy.

The number of Free Churchmen in the new British Parliament is understood to be 127. Several lists, more or less accurate, have been published, but the London "Daily News" gives the following, which is probably near the mark: Congregationalists, 52; Baptists, 15; Wesleyan Methodists, 26; Welsh Calvinistic Methodists, 9; Primitive Methodists, 8; United Methodists, 3; Friends, 5; Unitarians, 7; Presbyterians, 2. Seven members of the new Parliament, all of them Liberals, have been ordained to the ministry. Mr. Horne is the only one now in pastoral charge.

Brooding over blunders is like bruising a fresh wound. The effects of blunders may often be healed by a determined resolution to avoid the same blunders for the future. We can never be as though we had not blundered, but we can be far less liable to blunder than ever before. That is what God is always calling us to, and what experience should lead each of us to in this life.

Evil will remain with us as a problem, however, until the day when the Christian people are possessed heart and soul by the spirit of the cross of Christ. When "the love of Christ constraineth us" we shall find ourselves drawn into fellowship with God's eternal passion for overcoming evil with good. Then evil will not seem less evil, but more, but we shall view it with altered eyes. Now we look at sin, seeking to solve a problem; then we shall look at the sinful, seeking to save. Instead of a problem, we shall have a work; instead of speculation, love; instead of pessimistic doubt, the hope that accompanies holy faith and high endeavor. May that day soon dawn.—William Newton Clarke.

Keep clear of personalities in conversation. Talk of things, objects, thoughts. The smallest mind occupies themselves with persons. Do not needlessly report ill of others. As far as possible, dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—John Hall.

"If I could be out of physical pain," said a lifelong invalid, "I would ask no other heaven." "If I could be in a place where I might know that my husband never could be killed on the train," cried one of the gentle "warriors" whose capacity for suffering is neither understood nor respected by the sanguine. "If I could take my children to a world where every time I hear a croup cough my heart did not stand still with terror," urged another. "That would be heaven for me." The mulatto girl who burst into joyful tears at first sight of a marble bust of herself, "because it was white," had a glimpse of her heaven before its time. "Heaven must be like any other form of happiness, only 'more so,'" said a thoughtful man. "And the conditions of happiness are three: a clean conscience, something to do, and some one to love."—Elizabeth Stuart Phelps.

"'Traditional,' my dear," answered the good man as he looked at his cheap suit of black with a sigh, "refers to something that has been handed down."

If you want to be well informed, take a paper. Even a paper of pins will give you points.

"Father," said the minister's little daughter, "the paper says you officiated at the wedding clad in the traditional garb of the clergy." What does traditional mean?"

## HEALTH AND HOME HINTS.

Put a little saltpeter in the water used for cut flowers, for it will make them last much longer.

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

Cockroaches dislike borax, so sprinkle it freely about the stove, on the shelves of cupboards and wherever the pests congregate.

To scent an invalid's room heat a shovel and drop on it a little oil of sandalwood. This may be bought of any chemist and it will give a delightful perfume to a room.

Vaseline makes a stain on linen, which should be removed before the article is sent to the laundry, for it is set by soap. Soak such stains in kerosene, alcohol or turpentine before touching them with water.

Royal Egg Muffins.—One quart flour, one tablespoon sugar, one tablespoon salt, one large tablespoon lard, two teaspoons baking powder, three eggs, two and a half cups milk. Sift together flour, sugar, salt and powder, rub in the lard cold, add beaten eggs and milk, beat until a smooth batter, and fill carefully greased muffin pans. Bake in hot oven for fifteen minutes.

To flavor a roast of beef deliciously, to make it tender, and to give variety, nothing more is required than a large lemon, cut it in two places, squeeze the juice upon the roast, then, after peeling the lemon, roll it up in the roast. When the lemon is used no water is needed. The roast should be a fat one, to insure good gravy, and the lemon acid will remove the oily taste sometimes objected to.

Good Way to Cook Rice.—Wash a cupful of rice in three waters, leaving it in the last for ten minutes. Have on the fire a pot containing at least two quarts of boiling water. Put in a full teaspoonful of salt for each quart of water. The water should be at a furious boil when the rice goes in and this must be kept up all the while it is cooking. Leave the pot uncovered and do not touch the rice with a spoon. At the end of twenty minutes take out a few grains with a fork and bite into them to try if they are tender. They should be by now. If the test is satisfactory, drain off every drop of water. Turn the rice into a heated colander and set at the back of the range or in the open oven for a few minutes to dry, as you would potatoes. Every grain should be plump, white and tender, yet whole. Send to table in a hot, open vegetable dish, and eat with meat, as you would any other vegetable.

## EATING AN APPLE.

"Do you know what you're eating?" said the doctor to the girl.

"An apple, of course."

"You are eating," said the doctor, "albumen, sugar, gum, malic acid, gallic acid, fiber, water and phosphorus."

"I hope those things are good. They sound alarming."

"Nothing could be better. You ate, I observed, rather too much meat at dinner. The malic acid of apples neutralizes the excess of chalky matter caused by too much meat and thereby helps to keep you young. Apples are good for your complexion. Their acids drive out the noxious matters which cause skin eruptions. They are good for your brain, which those same noxious matters if retained render sluggish. Moreover, the acids of the apple diminish the acidity of the stomach that comes with some forms of indigestion. The phosphorus, of which apples contain a larger percentage than any other fruit or vegetable, renews the essential nervous matter of the brain and spinal column. Oh, the ancients were not wrong when they esteemed the apple the food of the gods—the magic renewer of youth to which the gods resorted when they felt themselves growing old and feeble. I think I'll have an apple," concluded the doctor.—New York Tribune.

## SPARKLES.

Her—When a man starts to talk he never stops to think.

Him—And when a woman starts she never thinks to stop.—Life.

Nephew (just returned from abroad)—This franc piece, aunt, I got in Paris. Aunt Hepsy—I wish, nephew, you'd fetched home one of them Latin quarters they talk so much about.

"Dear me, Mollie!" said papa, "Why are you scolding your dollie so?" "Tause," said Molly, "she's naughty. She said two an' two make five, an', when I told her it was six, she said I didn't know nuffin'."

"Hogan's cow bruk into the strawberry patch this mornin', sorr, an' it's hivvy damages we shuld git from him."

"It's no use, Patrick. He'll be sure to swear it was somebody else's cow." "The divil a bit, sorr; he can't. Oi shut the baste in there for ividence."

"I have a little volume here," began the agent.

"Git out, an' shet the door, dur'n't you!" shouted the victim. "I hain't got no use for no sech trash!"

"Yes you have," countered the caller. "This is a treatise on 'Good Manners and Good Grammar.'"—Cleveland Leader.

In the course of her first call upon one of her husband's parishioners, young Mrs. Gray spoke feelingly of his noble, generous spirit.

"He is as nearly an altruist as man may be," she said, proudly and affectionately.

"Is he an altruist?" said her hostess, with mild surprise. "I thought from the tone of his voice that he probably was a bass."

Mrs. Poyndexter was just dropping off to sleep, but her husband was wakeful. "I heard a story to-day," he began, "about—"

"Oh, don't bother me, Jason!" she murmured. "I'm sleepy."

"I was going to say—"

"I don't want to hear it!"

"It's about—"

"Can't you let me sleep?"

"About Mrs.—"

"Mrs. who?" demanded his wife, sitting straight up, wide-eyed and interested.

"I've always noticed," said Mr. Poyndexter, yawning, "that the way to get a woman's attention is to tell her a story about some other woman."

The editor of one of Japan's large dailies pays a glowing tribute to Christianity in the following words:

"Look all over Japan. More than forty million people have a higher standard of morality than they have ever known. Our ideas of loyalty and obedience are higher than ever, and we inquire the cause of this great moral advance. We can find in it nothing else than the religion of Jesus Christ."

"Let the GOLD DUST Twins do Your work"



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WASHING POWDER "CLEANS EVERYTHING."

The N. K. FAIRBANK COMPANY  
MONTREAL

USING PURGATIVES  
INJURES HEALTH

What You Need in Spring is a  
Blood Building Tonic.

A spring medicine is an actual necessity to most people. Nature demands it as an aid in carrying off the impurities that have accumulated in the blood during the indoor life of winter. But unfortunately thousands of people who do recognize the necessity of a spring medicine do not know what is best to take and dose themselves with harsh, griping purgatives.

This is a serious mistake. Ask any doctor and he will tell you that the use of purgative medicine weakens the system but does not cure disease. In the spring the system needs building up—purgatives cannot do this—they weaken you still more. The blood should be made rich, red and pure, and only a tonic medicine can do this. The best blood building, nerve restoring tonic medicine science has yet discovered is Dr. Williams' Pink Pills. Every dose of this medicine actually makes new, rich blood. This new blood strengthens every organ, every nerve and every part of the body. This is why Dr. Williams' Pink Pills cure headaches and backaches, rheumatism, and neuralgia, banish pimples and eruptions, and give a glow of health to the most sallow skin. Men, women and growing boys and girls who take Dr. Williams' Pink Pills eat well, sleep well, and feel bright, active and strong. If you need a medicine this spring—and most likely you do—try this great reviving tonic, and see the new life, new health and new strength it will put into you.

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.

## TOO MUCH FOR THE MAGICIAN.

The test of one who claims supernatural powers is to make him perform his tricks under every-day conditions or with apparatus not his own. In such a trial at least one magician failed. He was touring the globe, and appearing before rulers of many strange lands in all sorts of outlandish places. On one occasion, says a writer in the Philadelphia Record, his manager had arranged an exhibition for him before the ruler of a province in the Fiji Islands.

In the crowd that saw the exhibition were many of the black and yellow slaves of the chieftain. All the spectators were amazed at the many strange manifestations of the black art that the magician performed, but no trick appealed so strongly to the assembled retinue and to the chieftain as that in which a white duck was made to appear with a black head and a black duck after a moment's manipulation, with the head of the white duck.

The trick had to be repeated and then the chieftain engaged in a long whispered conversation with the interpreter.

"What is desired?" queried the obliging trick-player.

The interpreter coughed apologetically, and then responded:

"Respected sir, our honored sire wishes you to take two of his black slaves and put a yellow head on a black man and the black head on the body of a yellow servant. Our honored sire thinks it would be very funny."

"Tell his royal highness," the conjurer replied, "that I might give a yellow man a black eye, but I would not like to attempt to make his entire head black."

Pleasure is, after all, only a by-product of effort.

He is not crushed by adversity who builds for heaven.

## Grand Trunk Railway System

### MONTREAL

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

4.40 p.m. (daily)

### New York and Boston Through Sleeping Cars.

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

### Pembroke, Renfrew, Arnprior

and Intermediate Points.

11.55 a.m. (Week days)

### Algonquin Park, Parry Sound North Bay

Through Cafe Sleeping Cars to New York Daily.

PERCY M. BUTTLER,  
City Passenger and Ticket Agent.  
Russell House Block  
Cook's Tours. Gen'l Steamship Agency

## CANADIAN PACIFIC

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

b 8.15 a.m.; b 8.20 p.m.

VIA SHORT LINE FROM CENTRAL  
STATION.

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

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

a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.;  
b 8.00 p.m.

a Daily; b Daily except Sunday  
Sunday only.

GEO. DUNCAN,

City Passenger Agent, 42 Sparks St.  
General Steamship Agency.

### New York and Ottawa Line

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

And arrive at the following St.  
Daily except Sunday:—

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

Trains arrive at Central Station 11.00  
a.m. and 6.35 p.m. Mixed train from Ann  
and Nichols St., daily except Sunday.  
Leaves 9.00 a.m., arrives 1.05 p.m.

Ticket Office, 25 Sparks St., and Cen-  
tral Station. Phone 12 or 1182.

## TOOKE'S SHIRTS

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

### R. J. TOOKE,

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

MONTREAL

IF GOING TO

WASHINGTON, D. C.

Write for Handsome Descriptive  
Booklet and Map. : : : :

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17th and H. Streets, N.W.



### A Model Hotel Conducted for Your Comfort.

Location and Size: Around the corner from the  
White House. Direct street car route to palatial Union  
Station. 100 Rooms, 50 Baths.

Plans, rates and features: European, \$1.50 per day  
upward; with Bath \$2.50 upward.  
American, \$3.00 per day upward; with Bath, \$4.00  
upward.

Club Breakfast 20 to 75c. Table d'Hote, Break-  
fast \$1.00; Luncheon 50c. Dinner \$1.00.—Music.

CLIFFORD M. LEWIS, Prop.

SUMMER SEASON: The American Luzerne in  
the Adirondack foot hills. Wayside Inn and Cottages,  
on the beautiful Lake Luzerne, Warren Co., N. Y.  
Open June 26, to October 1. BOOKLET

Send for Our Map of Boston, Showing Exact Location of

## HOTEL REXFORD

BOSTON, - - - MASS.

75 Cents Per Day.

25 SUITES WITH BATH

250 ROOMS NEWLY FURNISHED WITH  
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When you visit Boston, if you desire the greatest com-  
fort with the least expense, you will find Hotel Rex-  
ford all right. You will notice the central location of  
the hotel, its nearness to the Union Station, State  
House, Court House, Theatres, and Business Houses.  
In other words, it is a part of Beacon Hill. Of course  
what you want when you visit Boston is comfort and  
safety, and, if economy goes with it, that makes a  
combination that will undoubtedly prove satisfactory.  
Therefore, when in Town, "TRY THE REXFORD"  
and we will make special efforts to please you.

## MacLennan Bros., WINNIPEG, MAN

### Grain of all Kinds.

Handled on Commission and  
Sold to Highest Bidder, or  
Will Wire Net Bids.

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Write for our market card. Wire  
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## WESTON'S SODA BISCUITS

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

ALWAYS ASK FOR  
WESTON'S BISCUITS

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

Rev. Canon Dixon, 417 King St.  
E., has agreed to answer ques-  
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Clergymen and Doctors all over  
the Dominion order it for those  
addicted to drink. Free trial,  
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particulars. Strictly confidential

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## WALKER'S

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

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Successors to Walker's

Sparks Street - - Ottawa

### MARRIAGE LICENSES

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JOHN M. M. DUFF,

107 St. James Street and

49 Crescent Street,

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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.



**Synopsis of Canadian North-West.  
HOMESTEAD REGULATIONS**

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

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

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

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

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

W. W. CORY,

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

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"It is perpetual and responsible and saves the trouble, risk and expense of frequent changes in administration."

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Head Office 17 Richmond St. West



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

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

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

G. C. ANDERSON,  
Superintendent.

30-M-3.

<b>4%</b>	Capital Paid Up, \$2,500,000 Reserve . . . . . 400,000	<b>4%</b>
Money Deposited with us earns Four Per Cent. on your balances and is subject to cheque.		
<b>THE INTEREST IS COMPOUNDED QUARTERLY</b>		
<b>The Union Trust Co., Limited.</b>		
TEMPLE BLDG., 174-176 BAY ST., TORONTO, ONT.		
<b>4%</b>	Money to Loan Safety Deposit Vaults For Rent	<b>4%</b>

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TO 20 THEATRES

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PURE ICE

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CHAUDIERE FALLS

Office—Cor. Cooper and Percy  
Streets, Ottawa, Ont.

Prompt delivery. Phone 935



**TENDERS FOR DREDGING.**

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Dredging," will be received until Tuesday, April 12th, 1910, at 6.00 p.m., for dredging required at the following places in the Province of Ontario:

Byng Inlet, Cobourg, Goderich, Kincardine, (Lion's Head and Port Elgin), Owen Sound, Picnic Island, Port Burwell, (Port Hope and Whitby), Rainy River, River Thames, Rondeau, Sault Ste. Marie.

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

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

An accepted cheque on a chartered bank, payable to the order of the Honorable the Minister of Public Works, for six thousand dollars (\$6,000.00), must accompany the tender. The cheque will be returned in case of non-acceptance of tender.

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

By order,  
NAPOLEON TESSIER,  
Secretary.

Department of Public Works,  
Ottawa, March 21, 1910.

Newspapers will not be paid for this advertisement if they insert it without authority from the Department. 30-M-2



**MAIL CONTRACT.**

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

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

G. C. ANDERSON,  
Superintendent.

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