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OTTAWA

WEDNESDAY, JUNE 10, 1908.

Single Copies, 5 cents.

Welcome to the General Assembly

BY F. B. DuVAL, D.D.

From where Atlantic's raucous roar
Breaks on its bold resisting shore,
To where Pacific's milder wave
The mountain's base doth gently lave;
From prairie, hill and valley green,
Across the great lakes' silver sheen,
You come, once sons of prince and thrall,
But now the sons of freemen all.

You gather to the middle west,
The heart of Canada, the blest;
The land by God's good bounty fed
Upon the sweetest of His bread;
The land that never will deny
To toiling hands a full supply,
Nor from their children e'er remove,
The fondest hopes of home and love.

WINNIPEG, MAN.

You gather in the month of June,
When flowers bloom, and birds attune
Their friendly voices to prolong
Their gratitude in summer song;
When generous sun and kindly rain
Make bright and fertile our domain,
Inspiring men with tempered cheer
Until the harvest doth appear.

You, chosen men with high intent,
To counsel for the churches sent,
We welcome with an open door,
And on you blessings rich implore:
That through your wisdom, faith and
love,
And gracious favor from above,
The church may strive with heart and
hand
To plant the cross in every land.

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BIRTHS.

At Beckwith, May 30, the wife of Mr. James McEwen, of a son.
 At Beckwith, May 30, the wife of Mr. J. B. Griffith, of a daughter.
 At Beckwith, May 27th, the wife of Mr. F. Campbell, of a daughter.
 At Carleton Place, June 1, the wife of Mr. B. Culbertson, of a daughter.
 At Carleton Place, May 30, the wife of Mr. J. A. McLaren, of a daughter.
 At Lansing, May 15, 1908, to Mr. and Mrs. W. H. McKenzie, a daughter.
 At Brockville, Ont., on May 22, 1908, to Mr. and Mrs. Edward A. Mackenzie, a daughter.

MARRIAGES.

At the residence of Mrs. T. Ellery Lord, Hull, on June 1, 1908, by Rev. W. T. Herridge, D.D., Charles Kenneth Graham, son of C. E. Graham, M.D., of Hull, to Margaret, daughter of the late E. C. Malloch, M.D., of Ottawa.
 At the residence of the bride's parents, on June 3, 1908, by the Rev. F. M. Dewey, M.A., Agnes daughter of James Wilson, to Garnet L. McPadyen.
 At St. Andrew's Church, on June 2, by the Rev. T. Ontario Brown, M.A., Ethelwyn, daughter of Mr. Byron E. Walker, to Mr. Carl Hamilton Hunter.
 At Harbord, Ont., on May 19, 1908, at the residence of James Mulligan, by Rev. D. M. McLeod, of Billings Bridge, Ella Mabel Mulligan, second daughter of James Mulligan, to Earle M. Dennis, B.Sc., Ottawa.
 At Schenectady, N.Y., on May 19, 1908, by the Rev. Dr. Rankin, Jean Shearer daughter of Mr. John E. Yorkston, to George James Laidlaw, son of George Laidlaw, Toronto.
 At the home of the bride's mother, Windsor Mills, Que., on May 27, 1908, by the Rev. C. A. Tanner, Ellis H. Morrow, of Crossfield, Alta., to Christina Mary (Tina), youngest daughter of the late Thos. McMichael.
 At the Manse, May 15, by the Rev. Wm. B. MacCallum, George Mowat Denike, of Belleville, Ontario, and Ruth Taylor, daughter of John Taylor, Black Cape, Quebec.
 At Zion Manse, on June 1, 1908, by the Rev. J. D. Boyd, Etta Harkness, to George Nelson Druce, both of Kingston, Ont.

DEATHS.

At her residence, Pembina Mountain, Manitoba, on May 27, 1908, Josephine Goodness Barclay, wife of Peter Stewart, and daughter of James Barclay, Blair, Ont., aged 66 years.
 At Park Avenue, Galt, Ontario, on June 2, Florence A., wife of T. F. Campbell, D.D.S.
 At Abbotsford, Que., on May 31, 1908, Lavinia J., wife of N. McD. Wilson.
 At the residence of Mrs. Jas. Gillespie, Quebec, on May 29, 1908, Helen Morgan, widow of the late George McWilliam, of Chateaugay, aged 98 years and 5 months.
 At 452 Church Street, Toronto, on Friday, May 29, 1908, Charles Hunter, in his 83rd year.
 At 36 Warren Road, On Sunday, May 31, Georgina Perrins, wife of John Leckie.
 At Minota, Man., on May 24, 1908, the beloved wife of the Rev. Wm. Hodnett, aged 68 years 2 months and 12 days.

W. H. THICKE

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NOTE AND COMMENT

A new Mormon "church" is being opened in London. It is claimed that there are 10,000 members in Great Britain.

Brazil has a population of 14,000,000, one per cent of whom are Protestants. Nine missionary boards are operating in Brazil. The religious and moral condition of the Brazilians is deplorable.

The Pope has instructed the French episcopate to refuse to accept the clause in the Church devolution law providing for the creation of mutual aid societies for aged priests.

Rev. Charles M. Sheldon, speaking of prohibition in Topeka, Kan., says that the police force has been reduced from 64 to 50 in that city, and crime has greatly decreased.

The Municipal Council of Moscow has decided to celebrate the 80th anniversary of the birth of Count Leo Tolstoy by opening on September 10 a public library in this city and by giving the count's name to the school he attended in his youth.

The Methodist Protestant General Conference at Pittsburg adopted the report of the Committee on Church Union, recommending steps toward a consolidation of various Methodist branches and of the United Brethren, but excluding Congregationalists from the scheme.

Francis Schlatter, a 'divine healer,' arrested in Princeton, Ind., on a charge of practising medicine without a license, claims to be the 'Earl of Waterridge,' and is claiming the protection of the British Government. There is no earl of the name claimed.

President Fallieres, of France, was welcomed on his landing at Dover by the British channel fleet in review, and at the station in London was met by King Edward and other members of the British royal family. London gave the French President an enthusiastic reception.

The Bible is now translated in whole or in part into more than four hundred languages and dialects, and is thus in reach of three-fourths of the human race. The day of Pentecost is almost "fully come." It has taken Christians nineteen hundred years to learn and do their duty.

The new temperance law in Rhode Island limits license to one saloon for every 500 of the population, which will reduce the number of saloons in the State from 1,127 to 872. The new bill also prohibits saloons within 200 feet of schoolhouses, provides for their closing on Labor, Christmas and election days, and increases the fees for both wholesale and retail licenses.

"There is nothing in all the world," says David Starr Jordan, "so important as children, nothing so interesting. If you wish to go in for some philanthropy, if you ever wish to be of any real use to the world, do something for children. If you ever yearn to be truly wise, study children. We cannot all dress the sore, bandage the wounded, imprison the criminal, heal the sick and bury the dead; but there is always a chance that we can save a child."

A neat little quarterly, Presbyterian Work in Mexico, has been started with W. E. Vanderbilt, Editor. In the first number, it is stated that "more than three million cigarettes are smoked every day in Mexico City; an average of nearly eight for each man, woman and child in the City."

A meeting of ministers in Boston recently discussed the question why so few young men enter the ministry. Dr. O. P. Gifford stated that there are nearly 27,000 students of medicine and 14,300 students of law in the colleges, while only 7,392 students have taken up theology.

The Church of God is in need of fidelity more than aught else. With Jesus upon the cross and but one disciple faithful to the hour, the scene fails to inspire. That page of history has been rewritten a thousand times since. There are ten other disciples, but they are not present. They were yesterday when the air rained palms and quivered with song, but the night came and they sought shelter. Fidelity was absent.

We have no hesitation in saying that the prominence given in the daily press to notorious criminals has not the slightest deterrent effect on crime. It is quite true that the press depends on the public for support, and that the public at large is prone to sensation. This by no means excuses newspapers, that are taken in the most respectable homes in Canada, for containing long and prominent narratives of events in the lives of criminals even though the writers mildly deprecate the daring deeds they so graphically refer to. Such articles rank with the "Dime novels" that have started many a lad on the downward course. Their influence is distinctly evil.

Not a few Anglican clergyman are supporting the Licensing Bill now before the British House of Commons, among those is the Bishop of London, who at a large meeting in Albert Hall said: "Another reason why I feel it my duty to support the Government is that any Government that tries to remedy this evil takes its life in its hands." This sentence was received with long continued cheering. "If the Bill is wrecked," said the Bishop, "I see the Trade entrenched for ever in an impregnable position. I see the license become a freehold, and I see a yoke put on the manhood of the nation, which will never be taken away."

The progress of modern ideas among our Jewish emigrants has had a most significant illustration in the Jewish Theological Seminary in New York city, where the students have "struck," refusing to go to their recitations until they are permitted to pursue modern studies, at least outside of the Seminary. One of the students is quoted as saying: "We want to become rabbis of American Jewry and study secular subjects, so we can know what's going on. We can't do that if we don't study anything but the Talmud. We have to study here six hours a day, and after that some of us want to go to other schools and study history and economics; but the directors won't let us. They are not up-to-date. They don't know anything about running a place like this." We have seen nothing of the result of the strike, or of the reasons of those in authority for refusing the demands of the students, but no institution can long survive which ignores the needs of the living present.

A recent report says of the Baptist cause in an interesting part of British Columbia: Four years ago there was not one Baptist Church in Okanagan Valley, today there are seven; four months ago there was not a Baptist church building, today there are three occupied and three projected. This is not a bad record.

The new members of the church needs a kindly interest and care on the part of pastor and people. But new members should not regard themselves as guests and expect the best of entertainment continually. Nor should they feel aggrieved if after a time some duties are expected of them. In social circles some obligations are required of the guest. And surely it is right that when one ceases to be a guest and is received as a member of the church family, duties devolve that would not be expected of the guest. Now you are no longer guest but host to welcome others even as you were received. See to it that none can complain of your cordiality and conduct.

John Stuart Mill never wrote truer words than these: "After all, the worth of a state is in the long run the work of the individuals composing it." The careful observer cannot fail to be impressed by this conclusion of one of the most profound and philosophic observers and thinkers of the last century. We have striven time and again to place this truth before our readers in its bearing on the Church and on public life and affairs. It is a well-known fact that men of unscrupulous character now and then seek to obtain prominence in Church or State. By craft and effrontery and the unwittingness of the average man to oppose them, and so incur their enmity, they too often succeed in their attempts. Such men are a menace to society.

Lady Grey, in the "Fortnightly Review," gives an interesting account of what has been accomplished by the means of Woman's Suffrage in Australia. The work thus far has dealt with the things that touch women most closely, and the showing is wonderfully good. In New South Wales women have had the vote only since August, 1902, and in less than four years they have won reforms which the voteless women of Victoria have asked for for fifteen years, and are still asking for in vain. These reforms deal one and all with the purification of the home. This cannot be insisted upon too often and too earnestly. They deal with the protection of child life in more than one way: by the establishment of a children's court; by an Habitual Criminal Act; by the licensing of juvenile street vendors; by the prohibition of the sale of intoxicating drinks and indecent literature to the children; by the legitimization of children on the marriage of parents, thus giving them a fairer start in life, and remedying, as far as it lies in the power of the State to do so, the wrong done them by their parents; by the raising of the "age of consent" to seventeen years; and by other reforms which it would take too long to enumerate, but which include the limiting of the hours of child-labor, and an improvement in the conditions under which they work. "The home" is safely guarded, exalted and made more real in every way in which State interference can make such an improvement possible. And the improvement is even greater indirectly than it can be made by direct legislation, because of the loftiness of the ideals aimed at.

THIRTY-FOURTH GENERAL ASSEMBLY MEETING AT WINNIPEG

REV. F. B. DuVAL, D.D., MODERATOR

After the delivery of the carefully prepared sermon by the retiring moderator, Rev. Dr. Campbell, as given in last week's Dominion Presbyterian, the moderator thanked the brethren for the generous measure of support given him in the conduct of his responsible office. The first duty of the assembly would be the election of his successor. Continuing Dr. Campbell said—The year had been a fruitful one and he could congratulate the church on the showing in the printed documents. The year was especially notable for the impulse given to the laymen's missionary movement. He trusted that the movement would take root in every congregation. He regretted to say that there had been a heavy toll of death in the ministerial ranks, no less than seventeen ministers having died during the year. Reference was then made to the late Rev. Dr. Torrance, honored and venerable statistician of the Presbyterian church; to the late Rev. Dr. Isaac Murray, a distinguished preacher and scholar; to the late Rev. John Crombie, greatly esteemed and beloved in his own community; to the late Rev. Dr. Robert Campbell, of Renfrew, who occupied the moderator's chair in 1899, and the late Rev. James Stuart, of Prescott, both the latter being comparatively young men.

Election of Moderator.

Rev. Dr. Bryce then rose to propose Rev. Dr. F. B. DuVal as moderator of the general assembly of 1908. Dr. DuVal seemed to him to be the unanimous choice of the Presbyterian church generally and of Knox church particularly. In the first place the doctor was a pastor and a preacher. Formerly the assembly had elected professors, but he himself had been the last of that band, and latterly they had chosen pastors—a better choice. At Knox church Rev. Dr. DuVal had succeeded two very distinguished men, Rev. Dr. Robertson, the great superintendent of the west and then Principal Gordon. The present was the twentieth year of Dr. DuVal's pastorate. He was a scholar of excellence, and one of the best church lawyers in the Presbyterian body. The doctor's pastorate had been a time of great development, and the years had called for a man who could see ahead in regard to almost every public question, who could do his duty fearlessly and who could command the respect of the community.

Judge Forbes, of St. John, N.B., seconded the nomination. They had come, said the speaker, with the fresh breeze of the Atlantic to encourage them in their city, whose growth was almost passing knowledge, and to do honor to one of their distinguished ministers.

Rev. Dr. DuVal was then elected unanimously. Rev. D. Bryce and Judge Forbes introducing the moderator-elect to Rev. Dr. Campbell.

New Moderator's Address.

Amidst great applause Rev. Dr. DuVal then rose and said: "I thank you, sir, for your courteous reception. Fathers and brethren,—It has been said that for 20 years I have stood at the gateway of this tremendously developing west. Through the gates of this Red river there have been pouring in Medes and Persians, and all the dwellers in Mesopotamia. They were days of stress and no man could have done his duty in them without laying himself, soul and body, upon the sacrificial altar of Christ. Beloved, it is an honor to be

called to be moderator of the general assembly of the Presbyterian church in Canada. It is not so large as some bodies in the world, but, beloved, it has quality in it that will yet make it a tremendous power on the American continent. I look forward to the time when the sons of your sons shall take that prestige in the moral and religious world in America that the sons of the northern tribes of Europe took on the continent of Europe. Any man who looks out with the eye of the physical geographer and the ethnologist cannot but see that there is an aggregation of forces in this great northern part of the continent. If managed aright, if guided by clear intellects, and if inspired by the spirit of the living Christ, these forces will develop a power that will wield an influence for righteousness and bless the millions that are coming to us from every nation under heaven." (Loud cheers).

On the motion of Walter Paul, Montreal, seconded by Rev. Dr. Rajcliffe, St. Catharines, a vote of thanks to the retiring moderator for his services to the church during his year of office and for his inaugural sermon, was passed amid applause.

Rev. Dr. DuVal read a message from Earl Grey thanking the last general assembly for its loyal addresses to His Majesty and to himself.

SECOND DAY.

Devotional exercises occupied a large portion of the morning sederunt, and the business was principally routine. Applications from thirty-one ministers of other churches, who desired to be taken into the ministry of the Presbyterian Church, were received and a committee was appointed to consider them. Several other applications were referred to special committees.

The Civic Welcome.

Mayor Ashdown, at the opening of the afternoon sederunt, extended to the commissioners a hearty welcome to the city, and expressed the opinion that important results would flow from the present meeting.

Dr. DuVal on behalf of the Assembly replied fittingly.

Rev. Dr. Roe and Mr. J. A. M. Aikins, Winnipeg, brought greetings from the special committee of the General Conference of the Methodist Church. Naturally the question of church union was mentioned during the addresses, and a strong hope uttered by both speakers that careful thought would be given the consideration of the subject.

The Moderator thanked Messrs. Rose and Aikins for their message, and a formal resolution, moved by Dr. C. W. Gordon, expressed appreciation of the brotherly and generous sentiments expressed in the addresses, gratification at the increasing tendency to emphasize doctrinal points on which there was an agreement, and sympathy in the great work in which the Methodist Church is engaged; an informal greeting from Archbishop Matheson, now in England, was also received.

Presbyterian College, Halifax.

The report of the Presbyterian College, Halifax, expressed gratification at its success under Rev. Principal Magill, Ph.D., and with Mr. J. W. Falconer, B.D., succeeding Dr. R. A. Falconer in the chair of New Testament Greek and exegesis.

The receipts for the year from all sources were \$13,850.77. The contributions from congregations amounted to \$5,915.81 as against \$5,997.08 for the preceding year. The income from interest was \$7,852.96 and from donations and all other sources \$82. The expenditure apart from the debt was \$14,661.17. The old debt of \$290.07 was removed, leaving a debit balance of \$1,101.10 on March 1st, 1908.

Presbyterian College, Montreal.

The Presbyterian College at Montreal had sixty-two students enrolled. Great satisfaction was expressed in the report of the board, of which Mr. David Morrice of Montreal, is Chairman, at the good work done by the new professors, Rev. R. E. Welch, D.D., and Rev. A. R. Gordon, D. Litt. It regretted inability to make permanent arrangements for the French chair, but had secured the services of Rev. Prof. Bonet-Maury of the Protestant Theological Faculty of Paris during the first term, and those of Rev. Leon Peyrie of Paris for the second, and hoped to prevail upon M. Peyrie to accept the position of permanent professor.

The financial statement showed all funds, except the building fund, with balances on the right side, though that to the credit of the ordinary fund is very small, and several small sums can hardly be counted upon in future. The current year's requirements will be at least \$2,000 greater.

Motions adopting these included permission to the governing boards to fill vacancies in the teaching staffs without further reference to the Assembly were unanimously carried.

Queen's University and College.

Principal Gordon presented the report of Queen's University and College.

The enrollment for the past session was as follows:—Undergraduates in arts attending, 390; extra-mural, 261; post-graduates in arts attending, 34; extra-mural, 38; students in theology, 36; in practical science, 284; in medicine, 213; in education, 42. Deducting 47 enrolled in two faculties, the total attendance thus was 1,251, an increase of 112 over 1906-7. Last year the increase (97) was mainly in the arts department, this year it has been chiefly in science, while there have been added also the students in the faculty of education.

The board asked the Assembly's approval of its appointment of Rev. Robert Laird, Financial Secretary of the University, at the completion of the present canvass for additional endowment of half a million dollars, as General Secretary and professor of practical theology at \$2,250 a year.

The revenue for the year totalled \$99,564.39. The chief items were: Fees, \$32,449.84; interest, \$35,741.20; jubilee fund interest, \$2,145.34; General Assembly college fund, \$3,620.25; Ontario Government, \$5,000; Ontario Government voted but not yet paid, \$2,226.63; scholarship, \$2,492. The chief item of expenditure was that of \$50,874.84 for salaries.

It was adopted, and the motion included permission, as in the case of the other colleges, to fill vacancies on the staff.

Principal Gordon secured consent to postponing the presentation of the report of Queen's endowment and the memorial of Queen's Senate for the present.

Principal Patrick presented the report of Manitoba College.

Manitoba College.

The number of students attending Manitoba College, as reported by Mr. Wm. Whyte, was slightly in advance of last year, which was the largest in the history of the college. There were 275 enrolled, including 2 post graduates, 18 in regular course in theology, 25 min-

eter evangelists, 124 university, 97 non-matriculants and 9 special students. Nine ministers and students of the Independent Greek Church attended the first half of the session, and eighteen attended a special course of lectures in theology by the Principal, extending over five weeks. They showed both ability and interest. In addition, nine Ruthenian students, intending to qualify as teachers and ministers, attended the matriculation classes, and a class for Ruthenian students under that standard was taught as before by Mr. Michael Sherbinin, B.A. The board gratefully acknowledges the donation of £50 from the Presbyterian Church in Ireland.

Knox College.

Mr. J. K. Macdonald, Toronto, presented the report of Knox College, conveying an intimation of the resignation of Principal MacLaren and reviewing the work of the year.

The sixty-fourth annual report of the Board of Management of Knox College, presented by the Chairman, Sir Wm. Mortimer Clark, K.C., LL.D., Lieutenant-Governor of Ontario, showed that the expenditure of the college during the past year had been \$23,614.25, and the revenue during the same period amounted to \$20,499.02, leaving a deficiency of \$3,115.23, and as the revenue account included a balance of income from last year of \$956.48, the true deficiency for the year is \$4,071.71, a condition of affairs which, as the report says, "calls for the immediate attention of the Church."

Twenty students completed their theological course and received their diplomas, eighteen of them holding university degrees.

The appointment of Rev. Dr. Grey as financial agent at \$2,500 a year was reported. The board regretted that no offer had been received for the present college building. It was explained that the Caven library will form a special part of the new college building, so that friends who had subscribed for that memorial would know that their subscriptions would be applied for the erection of the library.

An appreciative reference was made to the resignation of Rev. Dr. MacLaren from the Principalship and professorship.

Finances of the College.

The financial statement showed a balance in the general endowment fund (capital account) of \$319,157.73, invested in mortgages to the extent of \$165,091.91; municipal and school debentures, \$70,517.37; stocks, \$20,620; bonds, \$13,003.66; new college investment, \$17,496.07; other real estate, \$20,007.61; cash in bank, \$12,421.11.

The scholarship endowment fund (capital account) of \$35,079.93 was increased by a bequest of \$1000. The expenditure on scholarships was \$1,980, and a balance remains of \$3,972.

The library endowment fund (capital) shows a balance at February 29, 1908, of \$20,000, and the library income and expenditure account one of \$4,641.34, after purchase of books to the value of \$610.29. The Caven library building fund was increased by \$592.61; \$125 was paid for architect's plans, and there is a balance of \$14,035.03.

The total capital assets amount to \$389,272.69, which with cash and other assets held against surplus income, \$738.38 and accrued interest on investments, \$4,759.73, making a total surplus income of \$5,498.11, brings the total assets to \$394,770.80.

Principal MacLaren's Resignation.

The Moderator read the letter of Dr. MacLaren to the Assembly, containing his formal resignation and making re-

ference to his 35 years on the teaching staff of the college and 55 years in the Christian ministry.

Moderator DuVal and Dr. Bryce expressed heartfelt appreciation of the great services rendered by the retiring Principal, and a committee was appointed to deal adequately with the resignation.

Meantime the consideration of Knox College report was deferred.

Rev. E. D. McLaren presented at the evening sederunt the report of the home missions (western section).

Home Missions.

The committee of which Dr. E. D. McLaren, Toronto, is Convenor planned at the beginning of the last Church year for an expenditure of \$175,000, but crop failure and financial depression combined to make it unlikely that this appeal would meet with a favorable response, yet the receipts for the year just ended exceeded those of the preceding year by nearly \$18,000. From inability to secure enough men the total expenditure was only \$166,837, instead of \$175,000. The receipts, including a balance of \$1,908 from the preceding year, were \$162,436. To meet obligations in full the reserve fund, mainly made up of legacies to home missions, was drawn on to the extent of \$7,000, rather than making a special appeal, leaving a balance in the treasury at the close of the year of \$2,599. Forty-seven new fields were opened during the past year, making now 585 under the care of the committee. "The immigrants to Canada during 1907" says the report, "numbered 277,376. If 100,000 of these people had settled in new territory where the Christian Church was not already at work, and if religious services had been provided only for each group of 200 settlers—a much larger number than the average population in a mission station—500 new preaching stations would have been required. Twenty-eight fields became augmented charges, eleven others became self-sustaining without aid from the Augmentation Committee, and twenty-four receiving augmentation grants became self-sustaining. From the motherland about fifty young men were secured, almost without exception proving earnest and capable missionaries. Rev. Dr. Carmichael, Home Mission Superintendent for Manitoba and Saskatchewan Synods, has been asked to prolong his stay in Great Britain to endeavor to procure men. The churches in Scotland and Ireland supplied workers and also \$6,200. Of the 277,000 immigrants to Canada last year 132,000 were from the British Isles. Reference was made to the Independent Greek Church, and regret was expressed at the illness of Rev. Dr. Herdman.

The Women's Home Missionary Society has now 220 auxiliaries; its revenue last year was \$18,284. Besides contributing to the support of eight mission fields and providing salary of Rev. Dr. A. J. Hunter at Teulon, it has maintained four hospitals, at Atlin, opened nursing homes at the two mission houses of Ehelbert and Sifton and has sent 133 bales of clothing, worth \$5,000, to different places in the Northwest.

The Women's Missionary Society of Montreal increased the home mission revenue by \$1,500 for the support of six mission fields. The students' Missionary Societies of Montreal, Queen's, Knox and Manitoba Colleges occupy fields during the summer, the first three this year supplying, respectively, five, four and forty fields. The American Presbyterian Church, Montreal, contributed \$4,750, having nineteen fields assigned to its care.

Rev. A. Paterson, M.D., having been appointed immigration chaplain at Quebec when Rev. J. A. Macfarlane was

compelled to abandon that work, has been reappointed for the current year, and will be placed at Halifax and St. John when the St. Lawrence route is closed during the winter.

The estimates for 1908-09 total \$166,000, of which \$65,000 has been apportioned to Manitoba and Saskatchewan, \$32,500 to Alberta, and \$19,000 to British Columbia. The amount is \$20,000 in excess of last year's revenue. The committee recommends that Sabbath, October 18th, 1908, be appointed a day of special thanksgiving and prayer in connection with home missions.

In moving the adoption, Dr. McLaren spoke strongly of the need of making a greater effort to continue and extend the work on account of the rapid growth of population and the necessity of exercising proper influence on the national life. This, he declared, was a work which would tell for most in Canada in the long run.

Dr. John Pringle.

Dr. John Pringle, missionary from the Yukon, was accorded a most enthusiastic reception when he went forward to second the motion. He gave a reminiscence account of some experiences in missionary work on the trails, and paid a tribute to the efforts being exerted by his colleagues in that portion of Canada. He showed how much greater was the influence of the missionary in a land where nothing but manhood meant anything. He made a brief reference to the lawlessness in Dawson, saying efforts to create a stamping ground for alien pugilists had been carried along with encouragement of the officials until the Presbyterian missionary stepped in and threatened to prosecute.

Rev. A. S. Grant of Dawson followed, and gave a graphic description of ten years' work in the Klondike.

The report was unanimously adopted.

THIRD DAY.

On resuming this morning, news of the death of Dr. Findlay, Barrie, Superintendent of Missions for New Ontario, was received with the deepest regret. A message of condolence was wired to the bereaved family, and the Home Missions Committee was instructed to prepare a suitable resolution.

Tribute to Dr. MacLaren.

The committee appointed to deal with the resignation of Principal MacLaren of Knox College reported a resolution in which the distinguished services of the retiring Principal were acknowledged. The resolution, in part, follows:—

"Appreciating the reasons which urged the venerable Principal's resignation, advancing years, the General Assembly regretfully accepts the same and places on record a deep sense of the value of the services Principal MacLaren rendered to the Church and the country during his long and honored life." After reciting briefly the chief points of Dr. MacLaren's work, the resolution continues:—

"In the courts of the Church, by wise and calm counsel, recognized purity of motive, and steadiness of purpose, Dr. MacLaren was enabled to render conspicuous service to his Church and retain through the long years the confidence, esteem and affection of all who have been associated with him in the work of the Master." It closed with the earnest prayer that Dr. MacLaren may be long spared to his family, his friends and the Church.

Several commissioners rose to support the resolution, and many tributes were paid to the retiring Principal. The motion was adopted amidst great enthusiasm.

(Continued on page 13).

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE RISEN CHRIST BY THE SEA OF GALILEE.*

(By Rev. P. M. Macdonald, B.D.)

Jesus saith unto them, Come and dine, v. 12.—An employer of some thousands of men said the other day, that he had never had to deal with a strike. Other industries near his have been closed and under police protection for weeks because of labor troubles, but this man's factory wheels have run every working day since they were installed. The men have explained this absence of friction with their employer by saying that he is thoughtful for their welfare. He thinks of them in rush times, and rewards their efforts to help; and in dull times they are still with him. He studies their comfort and health in the construction and arrangements of the work rooms. The employer's explanation is, that he is a follower of Christ, and from such an act as this twelfth verse records he learned to think of men as men and not as machines. When we all learn that evil is wrought by want of thought as well as by want of heart, we shall study to help our fellow men by being thoughtful.

Lovest thou me more than these? v. 15.—In Foxe's stories of the martyr days in Scotland there is an account of the young girl, Margaret Wilson, who stood fast in spite of the ordinance that made her religious profession a crime. The officers took her from her home, and kept her in prison for weeks. She was then told that if she gave up her faith, she would be sent back to her home. But she refused. Then food was denied her for some days. "Give up your belief, and you will get food." No, she would not. They tied her to a stake on the tide beach. As the waters rose about her she was promised life if she would recant, but the offer was refused. Home, food, life, were arrayed against Christ, but, more than these, she loved Him, and the waters of the Solway Firth separated her pure soul from her frail body, and she was with God. Unless we love Him more than all or anything else, our love is not love, but only a fickle admiration that can be bought from us.

Feed my lambs..feed my sheep, vs. 15, 16.—Some time ago a man drove into town, having a box on his rough wagon. Standing beside the box, he guarded it all the way, and when he came to the stores, he watched the box while he did business with the people he had to see. At a street corner where he stood with the reins in his hand, his horses took fright. He sprang and caught them close to the bit, but they dragged him and struck him down. He held on until they were stopped, and then his hand relaxed and the crowd saw he was dying. "Why did you hold the brutes?" said one. "They were not worth your life, man," said another. "Look in the box," said the dying man. They looked, and found the farmer's little baby boy kicking up his heels on a straw bed.

Follow me, v. 19.—A good man, and great, too, once said, "These words of Jesus to Peter have carried me through the darkest hours of my spiritual life. They are great words. When the greatest problems of theology and religion

S.S. Lesson June 14, 1908.—John 21: 12-23. Commit to memory v. 15. Study John 21:1-25. Golden Text—Lo, I am with you always, even unto the end of the world.—Matthew 28:20.

have confounded my intelligence, and I have cried out with all the despair of Pilate, What is truth? I have heard those two words ringing through the awful silence: 'Follow Me; you can do that. Yes, thank God, I could do that.' And it was, did still is, enough. The Saviour will never deny you nor reproach you because of your ignorance, if you keep following Him. You may not understand all the Bible. Many doctrines of the church may puzzle you. Much about Him, you may find it hard to understand, but if you follow Him, He will bring you to a place where knowledge and understanding and mystery are lost in light, and love is all in all.

I will, v. 22.—Our planet is but a small member, comparatively, of a great system of heavenly bodies, and beyond this system are others in countless numbers. There is not a member of these systems, which would not every moment bring destruction upon itself and the whole universe, were not the forces operating upon it so exactly balanced and under such perfect control. And the hand that holds the sun in their places and guides the planets in their courses is the hand of our Saviour. They obey His will. Surely we can trust Him with the directing of our lives.

What shall this man do? v. 21.—The captain of a certain coasting craft was given to the habit of watching very closely the course of other ships. He would persist in steering other ships, while in the wheel-house of his own. One day, coming into a narrow harbor mouth were two ships besides his own, and each man had his hands full to keep off the rocks. The other two were, in the opinion of this captain, out of their course. He was sure they would run ashore. He called a sailor to signal them a warning, and just as he gave the order his own boat gashed her side on a sharp sunken reef. It cost him a large sum to learn that it was his first duty to run his own ship well, and when he had done that, he might criticize and caution his companion captains.

MORNING AND EVENING PRAYER.

The camel, at the close of day,
Kneels down upon the sandy plain,
To have his burden lifted off,
And rest to gain.

My soul, thou, too, shouldst to thy knees
When daylight draweth to a close,
And let thy Master lift thy load,
And grant repose.

Else how could thou to-morrow meet,
With all to-morrow's work to do,
If thou thy burden all the night
Dost carry through?

The camel kneels at break of day
To have his guide replace his load,
Then rises up anew to take
The desert road.

So thou shouldst kneel at morning's dawn
That God may give thee daily care,
Assured that he no load too great
Will make thee bear.

It is better to work ones own equipment to the limit than to envy the other man's greater powers.

Let us make known our requests to God, thanking Him for past mercies, and then wait patiently upon Him. So will His peace keep our hearts and minds.

We cannot know Christ in our life unless he is our life.

LIGHT FROM THE EAST.

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

GIRD—The long, loose dress of the Hebrews, hanging in folds down almost to their feet, seriously interfered with any active exercise, such as fast walking, running, or any manual labor which required stooping, or any swift movement of the body. On such occasions the cloak, if not altogether thrown aside, was tucked up, and secured around the waist by a belt or girdle. This was sometimes merely a cord, sometimes a leather belt, such as is now worn by Eastern monks and many Arabs, and occasionally ornamented with work in colored worsted, or silk, or with metal studs, shells or beads. Among those better off, the girdle is a colored shawl, or a long piece of figured white muslin. As they have no pockets in their clothes, a broad wallet is attached to the girdle, and occasionally the leather belt is double, for a foot and a half from the buckle, and this forms a safe for special exertion, even when it was not used to hold the cloak in position. The inkhorn of the scribe, with its black fluid, and its case for reed pens, was attached to the belt. As few clasp knives are used in the East, a sheath knife is carried in the girdle, and in the case of Bedouins, a sword of Damascus steel in a chased silver sheath.

INSTANTANEOUS MENTAL VISION.

What a swift messenger the mind is. It is hindered by no material barriers, but reaches its destination or its purpose with a rapidity that excels the speed of the lightning. It can travel around the world with a swiftness that can outrival the cannon ball. We need but to think of the pyramids and we are there. In the twinkling of an eye the mind transports us to the garden of Gethsemane, or the temple of King Solomon. It travels to the heavens with a rapidity that is swifter than light itself. It annihilates space, and time, and can think of eternity hence in the same moment that it thinks of an eternity past. We close our eyes, but our thoughts are in heaven. We are thinking of its glories. The mind can span the space between the ascension of Elijah and his appearance with Christ on the Mount of Transfiguration, and bring the two together in point of time. It can place the manger and the open tomb side by side. If the mind of man can do things so wonderful, what may not God do? If such things are not impossible to man, is there anything impossible with God? If you and I can close our eyes and see the Nile flowing down the valley to the sea, is it so very wonderful that an Infinite Mind can behold all the rivers and the valleys, all the nations and the inhabitants thereof? If you can behold that which your eyes have never seen, that which is purely a mental vision, may not God also see what you have never seen, your inmost soul, your inmost thoughts? If you can in dreams hear sounds that your ears have never heard, such as the roar of Niagara, the booming of cannon, or the song of a bird, may not God hear your words and mine, even though he be invisible and far off in the heavens? When I think of the wonders of the human mind, it helps me to understand God. United Presbyterian.

THE EVANGELISTIC OUTLOOK.

(By J. Wilbur Chapman.)

For the past seven years the Presbyterian Church has been moving steadily forward along evangelistic lines. Each year has witnessed a steady gain upon the preceding year, and today there is the greatest cause for thanksgiving to God, because of the evangelistic spirit which seems to pervade the entire Church. Not in a spirit of boasting, but with a spirit of thanksgiving, are we permitted to say that God has at least given to us in these days a share of the leadership in the evangelistic forces of the country. Seven years ago our work was distinctly denominational, and it was blessed; but four years ago, by vote of the Assembly, it was decided that while we should continue the denominational work, we should also give our influence and the prestige of our position to interdenominational evangelistic campaigns.

During the past year it has been my privilege to conduct meetings in the South, where we have no churches of our particular denomination, and in Winnipeg, Canada, where, of course, the same is true, and also in certain cities of New England, and it has been possible for me to state that I was in these cities representing the General Assembly, and asking that people should give their hearts to Christ and identify themselves with the church of their choice. The influence of such a statement has been great.

It would seem as if the Canadian General Assembly might appoint an evangelistic committee at the next session in Winnipeg, and representatives of our committee are asked to be present and speak.

The movement among Congregational churches in New England is also marked and significant, while the work in the South is full of cheer; so far as the outlook is concerned, to my mind it has never been brighter.

I have been misunderstood in the past when I have stated that we were on the eve of a great awakening, so now I have changed the statement and declare that we are in the midst of it; for a denomination as strong as ours to be fired with evangelistic fervor; for laymen as strong as men of our Church to be devoted to the best sort of Christian giving and Christian living, among whom would stand, first and foremost, the beloved chairman of our Evangelistic Committee; for a great multitude of men to form themselves into a Brotherhood, or a wave of temperance reform to sweep the country, east, west, north and south; all this is a sign of the truest sort of revival, the like of which the church has never seen. I truly believe that the Church year ahead of us will be the greatest we have ever known.

First. The greatest in giving. It would seem as if men had just begun to learn the lesson of true giving. More money has been given to Christ in the past three years than ever before in the same length of time since the Church has been established.

Second. In Christian living. Ministers are now rightly placing the emphasis upon the life of the followers of Jesus. It is useless to claim to be His follower unless we seek to be like Him.

Third. I believe the next year is to witness the greatest cities stirred for Christ, for the Philadelphia campaign has proved that an entire community may be moved from centre to circumference with the telling of the story of "Christ and Him Crucified."

If these blessings are to come to us, it is only necessary that those of us who are ministers should be true to Him; those who are church members should be entirely consecrated to His service, and that the whole Church should be

definitely committed to a forward movement which should not cease until thousands and tens of thousands of people have been brought to Christ.—Philadelphia Westminster.

WHEN THE VICTORY COMES.

It is the ending of a struggle that determines victory or defeat, not the beginning. Any one can begin well. Many can hold out while things are moderately against them. Few have the endurance to turn defeat into victory after victory seems past; hoping for, an English editor writes of having been impressed by some sentences that he came across in a hand-book on the game of tennis. The ex-champion author put in first place, among the factors of success in the game, what he called "morale," adding in explanation: "The term morale implies, roughly speaking, the power of endurance when there is every external reason for not enduring." Paul would have liked to join hands with that man. Paul's dogged, triumphant message to the athletic Corinthians was that he was "pressed on every side, yet not straitened; perplexed, yet not into despair; pursued, yet not forsaken; smitten down, yet not destroyed." Victory won in spite of every external reason for failure is the kind worth winning. If you are just now being given the opportunity to press on into such victory, thank God and take courage. Let us not fall below the standard of a first class tennis player, but lay hold on the counsel of the great apostle.

TO ENCOURAGE THE TROUBLED.

In one of George Macdonald's books occurs this fragment of conversation: "I wonder why God made me," said Mrs. Faber, bitterly. "I'm sure I don't know where was the use of making me."

"Perhaps not much yet," replied Dorothy, "but then he hasn't done with you yet. He is making you now, and you don't like it."

It would give us more patience with ourselves if we always remembered this. We would not get discouraged with our infirmities, imperfections and failures, if we always kept in mind the fact that we are not yet made, that we are only in process of being made, that God is not yet through making us. It would often help us to understand better the reasons for the hard or painful experiences that come to us. God is at work on us, making us. If we yield ourselves to his hand in quietness and confidence, letting him do what he will with us, all will be well.

OUR "ENGAGEMENT TO BE THE LORD'S."

There is no coming to God without sincere resolve and eager desire. Are you engaged to such an end? Alas! it may be that you are drawn elsewhere. Are you engaged? Alas! some are engaged to Madame Bubble; some are engaged to Belial; some are engaged to self; some are engaged to mammon; some are engaged to the very devil of the pit. Be wise and break these unlawful engagements. Let your covenant with death be broken, and your league with hell be disannulled. Though you be weary of my words, yet would I stir you up to the interest in this all-important matter. Break those deadly bonds asunder. God help you, by sudden energy which he shall give you, to snap your fetters once for all and then, at once firmly engage your hearts to Christ.—C. H. Spurgeon.

We can never create a public sentiment strong enough to suppress the dramehops until God's people take hold of the temperance reform, as a part of their religion.—Theodore Cuyler.

OUR SITUATIONS.*

Some Bible Hints.

God's favor is the best asset in any business (Gen. . : 2).

To find favor with God means to find favor with man, and usually it leads to worldly success (Gen. 39 : 4).

Men are always on the lookout, whether they realise it or not, for "men in whom the spirit of God is" (Gen. 41 : 38).

Whether men put you at the head or not makes no difference; you are in a royal position if you are where God wants you to be (Gen. 41 : 43).

Suggestive Thoughts.

It is no disgrace to seek honest work and it is false modesty to shrink from offering yourself for it.

No one who was not willing to do more than he was paid for ever got paid for more than he did.

A recipe for getting into a firm: Work for it as if you were in it.

Never mind who gets credit for your work. The indispensable man, in the end, is not the one that gets the credit, but the one that does the work.

A Few Illustrations.

The square peg in the square hole is only half of the philosophy of choosing a calling; a peg can be whittled to fit a hole, a hole can be bored to fit the peg.

The men at the head of the line are continually falling out at the touch of death; some one must take their places.

A beam must be at least not too small for the place; if too large, it can be cut.

If you consider a position simply a spring-board from which to leap into a better position, you will certainly land in the ditch.

To Think About.

Am I trying to do my best where I am?

Am I contented with God's disposal of me?

Am I seeking to give more than their value for my wages?

A Cluster of Quotations.

There are not good things enough in life to indemnify us for the neglect of a single duty.—Madame Swetchine.

Occupation is the necessary basis of all enjoyment.—Leigh Hunt.

Remarkable places are like the summits of rocks; eagles and reptiles only can get there.—Madame Necker.

We should be careful to deserve a good reputation by doing well; and when that care is once taken, not to be over-anxious about the success.—Rochester.

It is a mistake for the older members all to leave the society. Some of them are needed to give strength, prudence, and experience. It is an especial misfortune if all of them leave the society at the same time. But some of them should be leaving all the time, as their work is rendered unnecessary by the growing ability of the younger members whom they have trained.

DAILY READINGS.

M., June 15.—Be respectful. 1 Tim. 6: 1, 2.

T., June 16.—Be obedient. Eph. 6: 5-7.

W., June 17.—Be faithful. 1 Cor. 4: 1, 2.

T., June 18.—God's presence. Gen. 39: 20-22.

F., June 19.—A lying servant. 2 Kings 6: 20-24.

S., June 20.—Reward for service. Matt. 20: 1-16.

Sun., June 21.—Topic—How to get and keep a situation. Gen. 39: 1-6; 41: 38-44.

*Y.P. Topic—"How to get and keep a situation." Gen. 39: 1-6; 41: 38-44.

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Manager and Editor.

OTTAWA, WEDNESDAY, JUNE 10, 1908

Kildonan church yard is still a favorite last resting place for Presbyterians, who remember it was the place, where the old Scotch settlers worshipped.

Kildonan church was erected in 1853. The pastors have been Revs. Dr. Black, John Pringle, W. H. Spence, C. D. McDonald, W. McKinley, J. H. Cameron and Hamilton.

Kildonan church was the Presbyterians' first place of worship in the West. Until it was built Presbyterians attended St. Paul's Anglican church, the service being modified to a certain extent to meet their views.

The proprietors of La Patrie, of Montreal, send out a creditable daily journal which supplies readable information and maintains a fairly independent position in politics. Just now they are showing their enterprise by furnishing their readers with a weekly supplement in which are splendid illustrations printed on fine toned paper and giving them in pictorial fashion a journey round the world.

Rev. Joseph Hamilton, of Lindsay, Ont., author of two books—"Our Own and Other Worlds," and "The Spirit World"—is open for casual engagements in the way of supply to any minister in need of rest or change. We can speak of Mr. Hamilton's pulpit efforts in high terms. He is a preacher of far more than ordinary ability; and will give most acceptable service to any congregation asking him to occupy its pulpit. The books above mentioned have had a large sale in the United States, where first published, and should have a wide circle of readers in Canada. Of the first named our own "Ralph Connor" writes: "This is a book for the age"; and of the latter the Interior, of Chicago, says: "Mr. Hamilton's knowledge of science is manifestly modern and ample."

DR. CHAPMAN AT ASSEMBLY.

The General Assembly at Winnipeg had the advantage of listening to Rev. Dr. J. Wilbur Chapman on evangelistic work. Dr. Chapman is one of the most judicious and successful of the great evangelists since Moody, and deserved the eulogistic introduction he received from Principal Patrick. Dr. Chapman made a strong plea for closer attention of the Assembly to evangelistic work. He said he was commissioned by the General Assembly of the United States, which met in Kansas City two weeks ago, to appear before this Assembly and express the hope that an Evangelistic Committee would be appointed to carry on the work in Canada similar to that in the United States. Every Presbyterian minister in the United States stood now for evangelism. There was no problem of the city which the Gospel could not solve. It was only necessary to intensify the preaching. He deprecated irresponsible evangelism, and believed the Church should train its own evangelists, using them on the frontier, in the rural districts and in city churches. He believed in professional evangelism, but the hope of the Church was not in that branch. Pastoral evangelism was the ideal kind that counted. In this the private life, the prayer life, the public life and the pulpit life of the preacher determined the character of his work. He made the assertion that personal evangelism was necessary because the majority of the people in the Church had never won a soul to Christ. He closed by offering full, hearty co-operation and assistance of the Evangelistic Committee in the United States.

NOT AN INFLUENCE FOR GOOD.

The papers are continually full of horse races and racing news. In the larger places, these horse races are turned as much as possible into "social events," with big personages in attendance, and descriptions of costly garments in the newspapers. Sometimes one wonders whether it is an influence for good to read of the constant attendance of the highest dignitaries of the land at horse races; or whether it does good to boys and girls of the Sabbath Schools to read of prominent adult members of Christian congregations so prominently identified with this form of so-called sport. We are aware of the commonly-expressed statement that the inducements connected with horse-racing tend to improve the breed and speed of the equine family, and perhaps to some extent it does; but we are inclined to think horse-racing, whether of the more or the less fashionable type, promotes to a still greater extent habits of extravagant ostentation, and the demoralizing and destructive vice of gambling.

Pastors, Leaders of Young People's Societies, and Sunday School Superintendents are reminded that the 28th inst. will be Patriotic Sunday, and careful preparation should be made for the services of the day, and that in every case an offering will be taken to help support the great work of the Church undertaken a year ago in connection with the Department of Moral and Social Reform.

DETESTED BY THE PEOPLE.

A Roman Catholic correspondent of the London "Church Times" arraigns the treatment of the French Church by the Jesuits and those in authority in Rome. Excerpts from the article, in the "Central Christian Advocate," would make it appear that there is a persecution as positive as modern conditions will permit it to be, or, as an exchange puts it, "A reign of terror because of the espionage of the Jesuits and the persecution of Rome." Speaking of the conditions, the article says:

"The first case cited is that of the Abbes Naudet and Dabry, who were recently condemned by the Inquisition, together with their papers, 'La Justice Sociale' and 'La Vie Catholique.' Their condemnation, it now appears, was largely due to a libellous and anonymous pamphlet containing statements in regard to both of them which were utterly false, which was forwarded to the Vatican by its author. Those who are acquainted with the procedure of the Inquisition will not need to be told that M. Naudet and M. Dabry were not informed of the charges made against them, nor were they given any opportunity of rebutting them. They were condemned without a hearing and without being even told that their cases were before the Inquisition. This, of course, is the invariable practice, and most people will agree that it justifies the opinion of Cardinal Manning that the procedure of the Holy Office is 'essentially unjust.'"

The Jesuits are especially active as spies. To be a spy and an informer is an essential part of the Jesuitical system. And under the old maxim that "the informer is king," the Jesuits are now most influential at Rome. This article says:

"The people detest the Jesuits, but they are all-powerful at the Vatican and in the Roman congregations. The method of espionage has always been a favorite method of the Society of Jesus. It is the Jesuit method of government, the means by which the society retains its control over its own members, who are bound by its constitutions to spy on and denounce one another. The system of delation is, as M. de Narfon says, employed in the Jesuit colleges and schools as well as in the society itself; the students in those colleges and schools are spied upon and are encouraged to spy upon one another. It is the Jesuit system which is now being applied to the whole Church."

The writer suggests a remedy. It is that "every detective, spy and informer should be publicly denounced and treated by his colleagues as what he is—a person unfit for the society of honest men."

At the Eastern Methodist Conference, held last week in Quebec, the following resolution re church union was adopted: "That this Conference expresses its satisfaction with the progress which has been made toward an organic union between the Congregationalist, Presbyterian and Methodist Churches in Canada and Newfoundland. Believing that such a union would be productive of much good as a testimony of our oneness in spirit and effort to extend the Kingdom of Jesus Christ; therefore this Conference hopes that when the basis of union is submitted to the churches for consideration and action there will be found a very general concurrence in the movement."

PROMINENT PRESBYTERIANS.

"Presby," a special contributor to the Winnipeg Tribune, has the following notes on well-known Presbyterians.

The Rev. W. T. Herridge, D.D., of St. Andrew's church, Ottawa, bears a name that is well known all over the Dominion of Canada. He possesses the reputation of being both a scholarly and eloquent preacher, and his literary attainments have long been recognized. When the Dominion parliament is in session scores of its members flock to his church in order to hear his eloquent sermons. During his college career he carried off a number of prizes which bear testimony to his learning and erudition. He matriculated at Toronto university, where he carried off a treble scholarship. Subsequently he was first prizeman and winner of the classical scholarship there. He began his theological studies in Montreal Presbyterian college and during his course was assistant in St. Paul's Church of that city. He graduated in 1883, and having successfully passed the prescribed examinations, was awarded the degree of B.D. He is the author, amongst other works, of Essays on "Beethoven," "Milton," "Robert Browning," and "Woman: Her Place and Work." In Ottawa he is known as "Ottawa's Pulpit Orator."

The Rev. G. M. Milligan, D.D., of Old St. Andrew's, Toronto, is noted for his eloquent preaching. Of Dr. Milligan the Canadian Presbyterian says: "He is not only an eloquent and earnest preacher and a faithful pastor, but he has outside his own congregation ever been ready with tongue and pen to champion every good cause and to combat every bad one, from Jesuit aggression to Sabbath desecration." He has travelled over a large extent of America and Europe and some years ago delivered a series of lectures in which he gave his impressions of what he observed on foreign soil.

The Rev. F. B. DuVal, D.D., who is more than likely to occupy the moderator's chair after the 3rd proximo, is well and worthily known in Winnipeg. For upwards of twenty years he has filled the pulpit of Knox church with honor to himself and profit to his congregation. He has a genial manner that captures all who come into contact with him, and it is no exaggeration to say that he is an ornament to the Presbyterian church in Canada.

The Rev. Robert Campbell, D.D., the out-going moderator is well known as a man of high literary attainments, and a considerable portion of his time is devoted to literary work. He published in 1887 the "History of St. Gabriel's Church, Montreal," of which he is still the pastor. In this work the author displays much of historical research and a literary gift of a high order.

It has been well said in the Grand Old Book that a "prophet has no honor in his own country," an axiom which to some extent at least, holds good in connection with the name of the immortal author of "The Sky Pilot," and other delightful books for assuredly he is more widely read in the Old Country than in the land of the Maple Leaf. The Rev. C. W. Gordon, D.D., of Winnipeg is one of Canada's most precious assets today, and in days to come a statue to his memory will, I doubt not, grace some public park within the confines of Winnipeg. *Tampora Instantum, etc.*

The names of a few of the leading lay commissioners deserve to be recorded in this preliminary notice. Amongst them the name of Mr. Robert

Murray, an octogenarian, and editor of the Halifax Witness, deserves honorable mention. He is author of several well-known hymns, which are sung on both sides of the Atlantic, one of which, "From Ocean Unto Ocean our land shall own Thee, Lord," is very popular. Mr. Murray is a valuable member of the Supreme Court of the church as well as one of its leading elders, and assuredly he is one of Canada's grand old men.

LITERARY NOTES.

The Story of the Bible, by Rev. Jesse Hurlburt, (J. C. Weston, Philadelphia) is a handsome volume, well written and full of good illustrations. We can recommend it as a gift book for young people. The Rev. D. R. F. Sanders, a distinguished Biblical scholar, says: "With its capital illustrations, clear type and direct and simple phraseology, I am sure it will be extensively popular and very helpful."

(When making up the parcel of magazines for your summer outing be sure and include Blackwood's, The Contemporary and The Fortnightly for May. Each contains much that is interesting as well as informing. Blackwood gives several chapters of Saleh: A Sequel, Robinson Crusoe, Imposter, John Bremiker's Tale, and the "Reconstructed Ministry," which deals with the Asquith Cabinet from a distinctly Tory point of view. In The Contemporary will be found The Village "Pub," Ancient Wisdom and Modern Knowledge, Experiments on Animals, Shakespeare and the Life to Come; and Mr. J. N. Farquhar's well considered paper on Christianity in India is well worth careful reading by every one interested in the weighty problems at present facing the rulers and ruled in our Indian Empire. With regard to the attitude of the native Christians we are told that "In all the Missions greater freedom is being given to Indians, and among the more progressive the policy of pushing the Indian to the front is being consciously adopted. This is a door of hope. Her children will woo the heart of India to her Saviour. The history of the past century and the condition of India to-day fill the present soul with the certainty that the Kingdom of Christ is coming."

The Bibelot for June (T. B. Mosher, Portland, Me.) contains a beautiful elegy on the death of a two-year-old child by Eugene Lee-Hamilton. The following verses will show the style and spiritual quality of it:

Have dark Egyptians stolen thee away,
Oh, Baby, Baby, in whose cot we peer
As down some empty gulf that opens
And fathomless, illumined by no ray?
And wilt Thou come, on some far distant
day,
With unknown face, and say: "Be-
hold! I'm here,
The child you lost;" while we, in sudden
dumb with great doubt, shall find no
word to say?
One darker than dark gipsy holds thee
fast,
One, whose strong fingers none has
forced apart
Since first they closed on things that
were too fair.

Nor shall we see Thee other than Thou
But such as Thou art printed in the
heart,
In changeless baby loveliness still there!

If we could know the silent shapes that
pass
Across our lives, we would perchance
have seen
God's messenger, with dustv pinions,
lean
Above the cot, and scan as in a glass
Of some clear forest water, framed in
grass,

The likeness of his own seraphic me!
And heard the call, implacably serene,
Of Him who is, who will be, and who
was.

CONCERNING TITHING.

(By Ulester Pat).

In a recent number of the Dominion Presbyterian I saw that at the closing of the Toronto Bible Training Institute, one of the graduating class read a paper on "Tithing," in which he held that "the law of the tithe was not abrogated by Jesus, but upheld by Him." Did Jesus "abrogate" any law? He came not to destroy, but to fulfil. When Jesus was baptized He laid down a new principle which guided Him throughout His career and "it becometh us to fulfil all righteousness." Jesus was circumcised and He nowhere abrogated that law—nay, He enforced its obligation upon the Jews. Yet we find the apostles, guided by the Holy Spirit, freeing the gentile believers from it, by the substitution of the higher law of love. Jesus obeyed even the civil law, having first intimated that as Prince of His people, He was free of the obligation to do so. He did it from choice, not of necessity. He did not uphold the law of tithe in speaking to the Pharisees, but pointed out that while they were so far right in strictly observing its letter, they had wholly missed its spirit, and hence their obedience was of no value in the sight of God.

What the Saviour taught His disciples was that the giving not only of tithes but of gifts which, however great, did not involve self-denial was not to be compared to the sacrifices flowing from love. In His eyes, the farthing which was the "living" of one poor widow outweighed all that was given by the multitude though "many that were rich cast in much."

The tithe was for the maintenance of the priestly tribe and was only a portion of what the Israelites were required to give to what in these days we should term religious purposes. The blessings promised in the Old Testament are largely temporal, and the inducements held out by writers and speakers for a return to tithing savours strongly of bargaining with God. They tell of men who promised a tenth, and who received large increase of worldly property; and I do not doubt what they say is true. But is not worldly prosperity more likely to prove a hindrance than a help to spiritual growth? The rich man may, often does, grow in grace, but it is unfavorable soil. Though the apostles gave up "all" for Jesus, and were promised "a hundred-fold now in this life," that certainly did not mean in worldly prosperity, for while they got the "persecutions" promptly, yet to the end of their days on earth they possessed neither silver nor gold. They did receive "brethren and sisters, and mothers and children" in Christ, and in the same sense I doubt not "houses," also. But that is not the kind of reward mentioned in any "tithing" argument I have heard or read.

If the church is to live by bread alone, then let her adopt the tithing system. But if she is to live "by any word that proceedeth out of the mouth of God," she will inculcate the love that sacrificeth all things and trust Him to enable those who thus desire to find the means, even in such ways as will cause the world large who exclaim: "If the Lord should make windows in Heaven might this thing be?" to see with their eyes that God is a rich rewarder of all that trust in Him. And let us hope lead many who now scoff at such faith to praise His name.

Manitoba college was founded in 1871. The first professors were the Revs. Geo. (now Dr.) Bryce and Thos. (now Dr.) Hart. There were three students.

The Rev. J. M. King, principal of Manitoba college, relieved the institution from debt and almost doubled the size of the building. One of the Winnipeg schools was named after him.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

MILLIONAIRES OF ARABIA.

Claudius Clear, in the British Weekly, draws a sharp contrast between the millionaires of Arabia and those of the United States as depicted in the American novels of today.

Nobody who has read the "Arabian Nights" in any translation can fail to see that they are profoundly religious. A wind of thought blows through them, and occasionally the story is lost in the moral. We might say that the religion is in the words of the Prescher, "Vanity of vanities, all is vanity." But it would be more correct to read the lesson as one of the evanescence of all things in time and the eternity of the God Who does not pass.

Perhaps one quotation from "Sindbad the Sailor" will best show what I mean. When Sindbad went to Serendib he found that nothing could exceed the riches and the grandeur of the king. Nothing could excite greater admiration than the magnificence of his palace. When this prince wished to appear in public a throne was prepared for him on the back of an elephant; on this he sat and proceeded between two files composed of his ministers, favourites and others belonging to the court. Before him, on the same elephant sat an officer with a golden lance in his hand, and behind the throne another stood with a pillar of gold, on the top of which was placed an emerald about half a foot long and an inch thick. He was preceded by a guard of a thousand men, habited in silk and gold stuffs, and mounted on elephants richly caparisoned.

When the king was on his march the officer who sat before him on the elephant from time to time cried with a loud voice, "This is the great monarch, the powerful and magnanimous Sultan of the Indies, whose palace is covered with a hundred thousand rubies, and who possesses twenty thousand diamond crowns. This is the crowned monarch greater than ever was Solyma or the great Mhfrage."

After pronouncing these words the officer who stood behind the throne cried in his turn, "This monarch, who is so great and powerful, must die, must die, must die." The first officer then replied: "Hail to him who lives and dies not!"

This then is the refrain, Must die, must die, must die. Against the generations that ebb away is set the eternity of God. But not only is there an ever-present sense of the imminence of death; there is side by side with it a continual insecurity. Earthly prosperity, however splendid, is held by the frailest of tenures. In a world full of robbers, assassins, corsairs, evil spirits, malignant powers, no one can afford to exult. The cool hand of reason is laid upon the burning brow of passion. There is perhaps no story, even in the "Arabian Nights," so well sustained in its interest as that of Sindbad, but there are others where the thought is much more subtle, more lofty, more mystical, and more sad. There is, for example, the tale of the Emir Moosa, who searches for the bottle of brass in which Solomon imprisoned disobedient Jinn. After long marches he approaches the City of Brass, with its impenetrable gates and its lofty towers, and stately palaces, and running waters, and gardens still bearing fruit, but with no living man therein. It was a city empty, still, without a voice or a cheering inhabitant but the owl hooting in its quarters, and birds skimming in circles in its areas,

and a raven croaking in its districts and its great thoroughfare-streets, and bemoaning those who had once lived and loved within it. The Emir finds a tablet whereon is written:

"Where are the kings and the peoples of the earth? They have quitted that which they have built and peopled; and in the grave they are pledged for their past actions; there after destruction they have become putrid corpses.

Where are the troops? They repelled not nor profited. And where is that which they collected and hoarded?

The decree of the Lord of the Throne surprised them. Neither riches nor refuge saved them from it."

The Emir finds two slaves watching for ever in the citadel of the City of Brass to see that none touch or rob the corpse of the mighty queen who thus in the writing tells the visitor her tale. This is the very heart of the religion in the "Arabian Nights" — the religion of the Arabian millionaires: "O thou, if thou know me not, I will acquaint thee with my name and my descent. I am Tedmur, the daughter of the King of the Amalekites, of those who ruled the country with equity. I possessed what none of the kings possessed, and ruled with justice, and acted with impartiality towards my subjects. I gave and bestowed, and I lived a long time in the enjoyment of happiness and an easy life, and possessing emancipated female and male slaves. Thus I did until the Summoner of Death came to my abode, and disasters occurred before me. And the case was this: Seven years in succession came upon us during which no water descended on us from heaven, nor did any grass grow for us on the face of the earth. So we ate what food we had in our dwellings, and after that we fell upon the beasts and ate them, and there remained nothing. Upon this therefore I caused the wealth to be brought, and meted it with a measure, and sent it by trusty men who went about with it through all the districts, not leaving unvisited a single large city to seek for some food. But they found it not; and they returned to us with the wealth, after a long absence. So thereupon we exposed to view our riches and our treasures, locked the gate of the fortresses in our city, and submitted ourselves to the decree of our Lord, committing our case to our Master, and thus we all died as thou beholdest, and left what we have built and what we have treasured."

Here is the meditative human mind in face of the fugitive splendour of mortality and the implacable and inscrutable force of nature. Few things in literature are more expressive than that of a starving host dying in the vain of a starving host dying in the vain of glory of jewels and gold that could not satisfy the primary needs of life. "In the name of God the Eternal, the Everlasting throughout all ages; in the name of God who begetteth not and Who is not begotten, and unto Whom there is none like; in the name of God the Mighty and the Powerful; in the name of the Living who dieth not—O thou who arrivest at this place, be admonished by the misfortunes and calamities that thou beholdest, and be not deceived by the world an beauty, and its falsity and calumny and its fallacy and finery; for it is a flatterer, a cheat, a traitor. Its things are borrowed, and it will take the loan from the borrower, and it is like the confused visions of the sleeper and the dream of the dreamer, as though it were the saraf of the plain which

the thirsty imagineth to be water; the devil adorneth it for man until death. These are the characteristics of the world; confide not therefore in it, nor incline to it, for it will betray him who dependeth on it, and who in his affairs relieth upon it; fall not into its snares, nor cling to its skirts."

There is a very fine and faithful generosity about the Arabian millionaires in the way of conducting business. Sindbad the Sailor tells us in his first voyage that he found a ship with packages on which he saw his name written. He went up to the captain and asked him to whom these parcels belonged. The captain replied that they were Sindbad's who was drowned, and that he had resolved to sell them, and if he should meet with any of his family he might be able to return them the profit he should have made out of the principal. Sindbad declares himself, and at last the captain is convinced. He embraces Sindbad and says: "Heaven be praised that you have survived so great a danger; I cannot express the pleasure I feel on this occasion. Here are your goods, take them, for they are yours, and do with them what you please." "I thanked him and praised him for his honourable conduct, begged him, by way of recompense, to accept part of my recovered merchandise, which, however, he persisted in refusing." When Sindbad finds the valley of diamonds and fills his sack with the finest stones, he entreats the merchant who relieved him to choose for himself as many as he pleases. He contented himself with taking only one, and that too of the smallest size. Sindbad presses him to take more. "No," replied he, "I am perfectly satisfied with this, which is sufficiently valuable to spare me the trouble of making any more voyages to complete my little fortune." On his third voyage Sindbad finds the captain who held his possessions when he was left behind on the island. "God by praised!" cried he, embracing me, "I am delighted that fortune has given me an opportunity of repairing my fault. Here are your goods, which I have preserved with care, and always had valued at every port I stopped at. I return them to you with the profit I have made on them." Sindbad received them with the gratitude that such an action demanded.

What perfect gentlemen some of these men are! When Sindbad went back to the Sultan of Serendib on his last voyage "the prince immediately recollected me, and evinced great joy at my return. 'Welcome, Sindbad,' said he. 'I assure you I have often thought of you since your departure. Blessed be this day in which I see you again.'"

The Arabian millionaires have a constant sense of their duty to the poor. Hindbad, the poor porter in Bagdad, who had heard of the immense riches of Sindbad, could not help comparing his situation, which appeared so enviable, with his own, which was so deplorable, and distressed by the reflection he raised his eyes to heaven and exclaimed in a loud voice, "Almighty Creator of all things, be pleased to consider the difference between Sindbad and myself; I daily suffer a thousand ills, and find the greatest difficulty to supply my wretched family with bad barley bread, while the fortunate Sindbad expends his riches with profusion, and he enjoys every pleasure. What has he done to obtain so happy a destiny, or I to merit one so rigorous?" He strikes the ground with his foot, as if entirely given up to despair, when a servant

of Sindbad appears and calls him. Sindbad relates to the porter the story of his adventures in seven nights. Each night a purse containing a hundred sequins is given to Hindbad. Sindbad tells how at the end of each voyage he distributes much money to the poor. "To evince my gratitude to heaven for the mercies shown me I spend a great deal in charity, some for the support of mosques, and some for the subsistence of the poor. I bestowed the tenth part of my profit in charity, as I have done on my return from every other voyage." In the end, when Sindbad concluded the recital of his seventh and last voyage, he addresses himself to Hindbad. "Well, my friend," said he, "have you ever heard of one who has suffered more than I have, or been in so many trying situations? Is it not just that after so many troubles I should enjoy an agreeable and quiet life?" As he finished these words Hindbad, approaching him, kissed his hand, and said: "I must confess, sir that you have encountered frightful perils: my afflictions are not to be compared to yours. If I feel them heavily during the period of suffering, I console myself with the small profit they produce. You not only deserve a quiet life, but are worthy of all the riches you possess; since you make so good a use of them and are so generous. May you therefore continue to live happily till the hour of your death!" Sindbad ordered him to have another hundred sequins, admitted him to his friendship, told him to quit the profession of a porter, and continue to eat at his table, for that he should all his life have reason to remember Sindbad the Sailor.

WHO WAS TO BLAME?

A baker, living in a village not far from Quebec, bought the butter he used from a neighboring farmer.

One day he became suspicious that the butter was not of the right weight, and, therefore, decided to satisfy himself as to whether the farmer was honest or not. For several days he weighed the butter, and then found that the rolls of butter which the farmer brought were gradually diminishing in weight. This angered him so that he had the farmer arrested for fraudulent dealing.

"I presume you have the scales?" the judge said, inquiringly.

"Yes, of course, your honor."

"And weights, too, I presume."

"No, sir."

"How then, do you manage to weigh the butter which you sell?"

"That's easily explained, your honor," said the farmer. "When the baker commenced buying his butter of me, I thought I'd get my bread of him, and it's the one-pound loaf I've been using as a weight for the butter I sell. If the weight of the butter is wrong he has himself to blame."

SHARKS.

"The shark," says "Beney," when his teacher told him to write a composition on "that fish," "is a large muscular fish that lives in the sea and has teeth like two rows of icicles. Its mouth is toward the front end and on the under side of the body. If I had been making the world, I never would have made a shark; but we know not what's before us, what trials are to come, and it is our duty to be resigned.

"The shark lives on sailors, of which there are many in various parts of the world. Once there was a shark that made a mistake and bit a man's wooden leg off. The man said that the shark wanted it for a toothpick, but I think it is wrong to deceive anybody. We should always tell the truth and be kind to those about us. When you see a shark coming after you, the best way is to climb up the side of the ship with much haste."—Sailor's Magazine.

WHAT HAPPENS IN A SOLAR ECLIPSE.

In these days of popular astronomy for the million it seems scarcely necessary to describe at length what a solar eclipse means. Suffice it to say that it is a temporary blanketing of the sun by the moon coming between it and the earth. Both the sun and the moon are and the former is known scientifically of the same apparent size, but at times the moon, in her orbit, seems to be decidedly the larger, and if then the moon passes exactly between the earth and the sun a total eclipse ensues and is visible as such at those portions of the earth within the shadow-track, and as a partial eclipse along a broad strip on either side of this.

The shadow thrown on a blank wall by any globular body held between a lighted lamp and the wall is a simple and homely illustration of an eclipse. The shadow will be seen to be much darker in the middle than at the edges, and the sun a total solar eclipse ensues and as the umbra, while the lesser haze is termed the penumbra. If the observer now so stations himself that his eye views the globular body from the center of the umbra, the lamp is seen to be entirely hidden, but when viewed from the penumbra part of the lamp is visible. Such is precisely what happens in a solar eclipse. For two or three minutes the moon is shut off from the observers on this earth; but because of the distance the three planets are from one another, the shadow of the moon is cast on only a small portion of the earth's surface. Where the eclipse is total, or almost so, the light enjoyed at the greatest phase, or middle of the eclipse, will be similar to that of a bright moonlight night. — American Monthly Review of Reviews.

INTO THE SUN.

Into the sun at morn I go,
Into the sun that streams
Over the woods where the maples grow,
Over the fields where the grasses blow,
Over the river whose waters flow
Bathed in the silver beams,
Over the city with spires aglow,
Radiant, a city of dreams.

Into the sun in the golden west
Sinking at eventide,
Sailor through in halcyon nest
Nebulous islands of the blest,
Kissing and flushing the mountains crest,
Flooding the valley wide,
Into the sun and peace and rest,
Into the sun I ride.

HELPING WITH A WORD.

A young girl was passing her aged great aunt one day when she suddenly stopped, laid her hand gently on the white head and said, "How pretty and curly your hair is, Aunt Mary! I wish I had such pretty hair!"

The simple words brought a quick flush of pleasure to the wrinkled face and there was a joyous quiver in the brief acknowledgement of the spontaneous little courtesy.

A young man once said to his mother: "You ought to have seen Aunt Esther today when I remarked casually, 'What a pretty gown you have on today and how nice you look in it.' She almost cried, she was so pleased. I hadn't thought before that such a little thing would be likely to please her."

"I never expect to eat any cookies as good as those you used to make, mother," said a bearded man one day, and he was shocked when he saw her evident delight in his words for he remembered that he had not thought to speak before for years of any of the thousand comforts and pleasures with which her skill and love had filled his boyhood.

BRIGHT LITTLE ONES

MAKE HOMES BRIGHT

Babies that are well sleep well, eat well and play well. A child that is not rosy-cheeked and playful needs immediate attention, and in all the world there is no medicine can equal Baby's Own Tablets for curing indigestion, constipation, diarrhoea, teething troubles and the other disorders from which children suffer. The mother who uses this medicine has the guarantee of a government analyst that it is absolutely safe. Mrs. J. L. Janelle, St. Sylvere, Que., says: "I find Baby's Own Tablets the most satisfactory medicine I have ever used for constipation, teething troubles and breaking up colic. Every mother should keep this medicine in the home." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

WHAT CONSTITUTES CLASSIC IN MUSIC?

Is a question that every musician is called upon to answer at one time or another. People who are familiar with only the popular music of the day are prone to regard every form of serious music, or music with which they are not familiar or in sympathy, as classical. Classic music is not necessarily antique nor serious. Should one of our living composers write a piece of music sufficiently grand and noble in its mood and method of construction and pure in style, it would rightly be termed classic. The word "classic," applied to music, has the same meaning as when applied to art or literature; namely, any work accepted as a standard of excellence.

THINK OF SOMETHING ELSE.

A little girl and her mother were visiting at a friend's home, and the mother, a Christian woman, whose path had been shadowed by many minor sorrows, was constantly referring to her troubles and picturing "to herself the afflictions that she was sure the future had in store for her. The little child at last grew weary of the constant complaining, and said to her mother, "Think of something else, mamma, and don't worry." Like a flash there came to that mother a picture of herself and a message half reproof and half cheer. She had suffered, but brooding over her past misery was utterly useless. The future might have sorrow for her, but there was no reason why she should bear it twice.

The mother is living today, but she has not forgotten the child's message of long ago. It may be there are many mothers or fathers who are worrying over past and future. Their worry wears and weakens them. It burdens other lives, and clouds even the skies of childhood. Surely the children's burdens will come soon enough and prove heavy enough, without the weight of our sorrow being placed upon the young, weak shoulders. It is true in this connection, "One sinner destroyeth much good." A worrying mother makes a wearisome home. Work is a good antidote to worry. Try it, and take the child's quaint saying as a word of helpfulness—"Think of something else, and don't worry."—Zion's Herald.

Paris has a church made out of paper treated so as to resist the action of the weather.

Sugar and salt will both preserve meat, because they absorb the moisture in it, and so prevent decomposition.

At the present rate of excavation Pompeii will not be entirely uncovered before the year 1870.

General Assembly Proceedings.

(Continued from page 5.)

Dr. MacLaren replied feelingly, conveying his best thanks to the Assembly for the words of appreciation. The report of Knox College was then adopted.

British Columbia College.

The contributions to the British Columbia Theological College for 1907-08 amounted to about \$1,600.

This was adopted and the name of Westminster Hall chosen for the new college.

Ottawa Ladies' College.

The President of the Ottawa Ladies' College, Rev. Dr. W. D. Armstrong, had a happy condition of affairs to report; total number of pupils enrolled 149, of whom 77 were in residence; average attendance, 128. Notwithstanding the increased cost of living and considerable expenditure for improvements the revenue of the college will be more than sufficient to meet all expenses.

The effort through the year to extinguish the debt was only partly successful, about \$5,000 of the \$13,000 required having been subscribed. A donation of \$1,000 for the founding of a bursary was received from the late Mrs. Alex. Lumsden. In the interests of the college, the board feels that the Church should not only remove the encumbrance of debt, but should proceed at an early date to provide increased accommodation. Report adopted.

Dr. W. M. Cooper, representative of the British and Foreign Bible Society,

Statistics.

The report of the Committee on Statistics for the year ending the 31st of December, 1907, and contributions to schemes for year ending the 29th of February, 1908, was presented by Rev. Dr. John Somerville, Convener. The grand total contributed for all purposes was \$3,619,749. The number of communicants is 264,999. Dr. Somerville discussed in detail the principal points and recommendations. The report was unanimously adopted.

Dr. Chapman's Address.

An address by Dr. J. Wilbur Chapman, Washington, on evangelistic work, aroused much enthusiasm and interest.

A resolution by Principal Gordon expressed appreciation of Dr. Chapman's address, and named a committee to consider the whole question of evangelistic work, reporting to a later sederunt.

Home Missions, Eastern Section.

The Home Mission Committee, eastern section, Rev. J. S. Sutherland, Halifax, Convener, which has over sight of New Brunswick, Nova Scotia, Prince Edward Island, Newfoundland, also of work on the coast of Quebec and Labrador, and part of the State of Maine near the New Brunswick border, reported contributions of \$13,501.18 for the past year, besides \$4,604.42 for the Northwest. The number of ordained missionaries is eighteen. Grants aggregating \$3,490.87 were received by congregations from the Home Mission Fund.

The great need of the hour, as Rev. James Ross, Superintendent for the Synod of the Maritime Provinces, puts it, is a larger number of young men—men in whom the Spirit of God is—to man the pulpits, for there are numerous vacancies in that synod, with no immediate prospect of supply. The Halifax Presbytery has taken a forward step in Newfoundland. There were in the synod's field twenty-eight catechists and six ordained missionaries.

The receipts for the year for home missions, east and west, excluding the credit balance of \$1,742.64 on March 1, 1907, were \$18,498.57, and as this amount was \$1,943.77 more than the amount received during the preceding year it was sufficient to meet the expenditure of the year in the east, which expenditure amounted to \$11,967.78; to enable the Treasurer to remit \$4,604.42 to the western Treasurer for missions in the Northwest; to pay \$225 on account of the Northwest to chaplains for the immigrants arriving at Halifax and St. John, and to add \$1,701.37 to the credit balance, making it on March 1, 1908, \$3,444.01. The report was adopted.

Rev. Alexander McGillivray, Toronto, presented the report of the Sabbath schools.

Sabbath Schools.

The report showed a marked increase in the four western Synods in the number of schools reporting, the total being 2,919 (2,578 Presbyterian, a gain of 64, and 341 union, a loss of 21). The total enrollment, including—Presbyterian, teachers and scholars in union schools, is as follows:—Officers and teachers, 23,011, a gain of 512; scholars, including Bible classes, 194,334, a gain of 6,959; average attendance, 134,251, a gain of 4,165; home department, 8,384, a gain of 666; cradle roll, 8,992, gain unknown, as not reported in 1906. The contributions also show a marked increase throughout for running expenses, schemes of the Church and children's day fund, reaching a total of \$162,531, a gain of \$9,715. The number of schools contributing to the schemes was 982, a gain of 23, and to children's day fund 1,636, a gain of 52.

The committee recommended "that Sessions, parents, superintendents and teachers be affectionately urged to keep in view the supreme importance of leading the children to a saving knowledge of Jesus Christ and of training them in His service"; and reported favorably on the remit from the General Assembly regarding amalgamation of the committees on Sabbath schools and Young People's Societies.

Mr. J. C. Robertson, superintendent, and Rev. M. MacGregor spoke on the need of facilitating the training of teachers, and taking care of the enormously increased attendance. The report was adopted.

The Sabbath school publications report, presented by R. Douglas Fraser, Toronto, was regarded as satisfactory, and was adopted.

Presbyterian Record.

There were printed and distributed during the year sixty thousand copies of The Presbyterian Record, an advance of 5,000 copies over 1906, equal to a thousand libraries, each containing three hundred volumes, of three hundred pages each. The income of the year was \$13,663.01, and expenditure \$1,331.35; the balance on the 1st of January, 1907, was \$13,865.03, and the credit balance on the 31st of December, 1907, was \$14,196.69. The Convener of the committee is Rev. James Fleck, D.D., Montreal. The editor and manager is Rev. D. E. Scott.

Foreign Mission Committee.

The evening sederunt was devoted to the subject of foreign missions, and the address of Dr. R. P. McKay, covering a fourteen months' tour of the far east, received close attention.

"The history of the missions under the charge of your committee during the past year has been one of mingled light and shadow," runs the report of the eastern section of the Foreign Mission Committee. Rev. E. D. Millar, D.D., Yarmouth, N.S., is Convener. It continues:—

The history of the missions under the charge of your committee during the past year has been one of mingled light and shadow. The health conditions of some of your fields have been very disquieting, and have been embarrassing to the committee, as well as fraught with anxiety to the missionaries, their friends and the whole Church. The number of Canadian laborers has not increased, and one of our young missionaries sent out to succeed a veteran who had retired, died of yellow fever within three weeks after he reached his field. On the other hand, doors have been wide open on nearly all the fields, and the call for missionaries to reap the ripened harvest has reached your committee over and over again, and it has been little less than heartbreaking to have been compelled to decline to send the needed men; who are available for want of means to support them. And even as matters stand, though our people have contributed more largely than during the preceding year, yet the fund is deeply in debt."

Success in Corea.

After touching on conditions in the New Hebrides, Trinidad, and British Guiana, the report says with regard to Corea:—

"In Corea the mission has again had remarkable success, and the general conviction throughout all the Churches represented there is that the time to favor Zion in Corea has fully come. It is stated that the Presbyterian Church in Corea, which during the past year has been more fully organized, reports an increase in members and adherents this year of nearly 13,000, and that the Methodist Church reports a similar increase. So clearly has the present need been perceived, and so fully has the present opportunity been realized, that almost all the Churches are greatly strengthening their forces. It may be said without exaggeration that at the present moment the eyes of the Christian world are on Corea, and that many of those who are in a position to understand the situation best are looking for Corea's speedy evangelization. It is with extreme regret that your committee find themselves so hampered by the want of funds that they have been unable to comply with the repeated and very urgent calls of their mission council in Corea for more missionaries. Men are available if only means were forthcoming."

There is a Deficit.

The receipts for the foreign mission fund from all sources during the past year have been \$46,635; they totalled in 1906 07, \$45,268.64.

The expenditure during the year has exceeded this amount by \$6,849.88, which, with the debit balance of the preceding year of \$3,792.19 added, makes a total debt on February 29 of \$12,042.19. One gratifying feature is that there has been no falling off in the contributions received from the principal sources of revenue. Congregations have contributed \$18,695.86, being \$2,183.13 more than the previous year. The W. F. M. S. has provided \$18,723.52, being \$823.52 more than for the year before, and, indeed, a little more than has been given by all the congregations in their congregational capacity, a disproportion which it is hoped that the Laymen's Missionary Movement will speedily bring to an end. Meanwhile the honors are clearly the right of the W. F. M. S., to whom the warmest thanks of the General Assembly, as well as the committee, are due.

Increase of the Staff.

The western section, with Mr. Millar and Rev. W. A. Martin of Brantford as joint Conveners, after sketching con-

ditions in North Formosa, Central India, Honan, Shanghai, Macao and among the Indians and Chinese in Canada, and embodying a brief report of the Secretary's, Rev. Dr. R. P. MacKay's, visit to the fields in India, China, Formosa and Corea, reports an increase of the staff in the South China mission (which has its headquarters now at Kongmin instead of Macao) by four new missionaries, that of North Formosa by two, the Central India staff by three, and the appointment of one to Indore.

The Women's Foreign Missionary Society's work and that done by the Women's Missionary Society (eastern) for foreign missions in South China are briefly included. The former shows a great increase in membership, and, again, of \$2,883 in contributions. The Ewart Missionary Training Home is to be enlarged so as to become an institution for the training of women for both home and foreign mission work, which, it is hoped, will furnish the required number of women missionaries. The Women's Missionary Society supports three women missionaries in South China (Macao), and has asked for another this year. Forty-four auxiliaries are reported, an increase of five. Three new mission bands were organized, making a total of eight. The total amount expended in foreign mission work was \$2,667.

The work among the Jews in Toronto, numbering 15,000 in 1907, and rapidly increasing, was reported with much satisfaction for its growth in two months. The Young People's Missionary Movement and the Laymen's Missionary Movement were both referred to briefly, but with deep appreciation. A forward step has been taken by the Canadian Council of the Y. P. M. M. in appointing Rev. F. W. Anderson, M.A., of Sydney, C.B., to be Secretary for the Dominion.

The year closed with a deficit of \$11,485.42. The receipts totalled \$167,593.59, as compared with \$180,569.66 last year. Again the committee urges congregations to introduce better methods of contributing to missions, and advocates that the weekly envelope system, as the ideal one, be introduced into every congregation where it is practicable, otherwise the monthly envelope system should be taken up. It is estimated that \$350,000 is actually needed for the work this year.

The report was presented by Rev. W. A. J. Martin, Brantford, Convener. Addresses followed by Rev. W. H. Grant, Honan, and Rev. Duncan MacRae, Corea, missionaries on furlough, which contained accurate descriptions of the work in those fields. Dr. MacKay's address followed, after which the report was adopted.

Rev. D. Strachan, of Guelph, formerly pastor of Rockwood Church, celebrated his eighty-first birthday on Monday. He is hale and hearty.

Mr. A. C. Stewart graduated from Knox College, Toronto, last month, and was almost immediately sought for the Grafton Church, left vacant by the removal of Rev. C. S. Lord to Fenelon Falls; and his ordination and induction took place there on the 28th ult. Rev. Mr. McFarlane, of Warkworth, moderator of the Presbytery, presided. Rev. W. Beattie, of Cobourg, interim moderator of session, narrated the steps. Rev. H. E. Abraham, in a well prepared and delivered speech, addressed the words of counsel to the young minister, and Rev. H. A. Thompson, of Hastings, addressed the congregation. After the service the young minister was cordially welcomed by the congregation.

Next to attar of roses the most valuable perfume is oil of jasmine, which is quoted at \$504 per pound.

PETERBORO PRESBYTERIAL.

The principal feature of the recent meeting of this W. F. M. Presbyterial was an inspiring address by Rev. R. P. MacKay, D.D., foreign missionary of the Presbyterian Church in Canada. There was a large audience and Rev. J. G. Potter presided and gave the address of welcome to the delegates.

The Scripture lessons were read by Rev. S. S. Burns, of Lakefield, and Rev. H. J. Keith, led in prayer.

Rev. Robert Pogue, who was appointed to represent the Peterborough Presbytery, gave the Presbytery's greetings. He spoke about fifteen minutes, and his address was a most enthusiastic one. The speaker dealt with the different phases of missionary effort and referred to its great importance and its care for personal sacrifice. His remarks were of an interesting and instructive character. The choir followed with an anthem, "Praise Ye the Lord," after which (Rev. Dr. MacKay gave his address, which was most descriptive and eloquent. He pictured the glories and beauties of Corea and remarked there was no land on the face of the earth so beautiful. He spoke of the excuse people had for not going to church by saying that they worship God by viewing nature. But in spite of the fact that Corea nature was seen in all its glory, yet for centuries it had done nothing to awaken any religious sense in the people. Dr. MacKay during his impressive discourse made a special appeal for personal devotion and a deeper interest in the missionary cause.

It was decided to hold the next annual meeting in Port Hope, and the date for doing so to be left in the hands of the executive. Mrs. W. Roger gave the closing words and based her remarks on the great opportunity for service in the mission field, and urged her hearers to take an active interest in the work.

Mrs. Isaacs, of Bethesda, read the Bible lesson and Mrs. M. Dickson, of Campbellford, led in prayer. Mrs. Mareh, of Springville, closed the meeting with prayer.

The election of officers resulted as follows: Hon. president, Mrs. W. M. Roger, Peterboro; president, Mrs. S. S. Burns, Lakefield; 1st vice-president, Miss M. Dickson, Peterborough; 2nd vice-president, Mrs. J. G. Potter, Peterborough; 3rd vice-president, Mrs. Mareh, Springville; 4th vice-president, Mrs. McClelland, Norwood; treasurer, Mrs. Craick, Port Hope; recording secretary, Mrs. Reeves, Campbellford; Mission Band secretary, Mrs. Purdy, Cobourg; literature secretary, Miss Fowlis, Hastings; supply committee, Miss Roberts, Port Hope; corresponding secretary, Miss Effie Munroe, Peterborough.

OTTAWA.

A public farewell was tendered Rev. D. M. MacLeod, on his resigning the pastorate of Billings' Bridge congregation. It took place last week in the church, which was transformed by floral decorations into a bower of beauty for the occasion. Tea was served on the lawn from 7 till 8.30. The Presbytery of Ottawa was represented by Rev. J. W. Edie, H. Milne of the Glebe; Rev. B. Edie, Hintonburg; Rev. Mr. Anderson, of McKay street; Rev. Mr. Turnbull, Bank street, and Rev. Mr. McIlroy, of Stewarton, who all in brief addresses voiced the regrets of Presbytery at the departure of Mr. MacLeod. Mr. John McNicol, senior member of the Session, brought the pleasant proceedings to a close, by conveying to their late pastor the farewell words of the congregation, presenting him, at the same time, with a purse containing \$160.00. Mr. MacLeod will be followed, wherever his lot may be cast, with the warm esteem of all the members of the Billings' Bridge congregation.

OTTAWA VALLEY.

The following are the commissioners elected to the General Assembly from the Presbyteries in Eastern Ontario and the Ottawa Valley:—

Presbytery of Ottawa—J. H. Turnbull, M.A., Ottawa; D. M. Ramsay, D.D., Ottawa; Peter Mathieson, Richmond, Ont.; H. T. Kalem, B.A., Muldoon, Que.; W. T. Herridge, D.D., Ottawa; W. D. Armstrong, B.D., Phil.D., Ottawa; P. F. Langill, B.A., Carp, Ont.; Hugh Gourlay, Carp, Ont.; Dr. J. Thorburn, Ottawa; W. Gray, Kilmours, Ont.; Neil McKinnon, Ottawa; R. Gamble, Manotick, Ont.; S. J. Jarvis, Ottawa; James Gibson, Ottawa.

Presbytery of Lanark and Renfrew—D. Currie, B.D., Perth, Ont.; E. W. MacKay, Smith's Falls, Ont.; J. H. McIlraith, Balderson, Ont.; W. W. Peck, Arnprior, Ont.; J. M. Miller, White Lake, Ont.; J. F. Millar, Bakeney, Ont.; D. G. Hamilton, Almonte, Ont.; Robert Young, Almonte, Ont.; Charles McNicol, Clayton, Ont.; R. J. Brodie, Smith's Falls, Ont.; Ralph Tait, Arnprior, Ont.; Richard Steele, Douglas, Ont.

Presbytery of Glengarry—N. H. MacGillivray, Cornwall, Ont.; Lachlan Beaton, Moose Creek, Ont.; Allan Morrison, B.D., Kirkhill, Ont.; Roderick MacKay, B.D., Maxville, Ont.; Daniel Bennett, St. Elmo, Ont.; J. A. McInnis, s.r., Lancaster, Ont.; Alex. McIntosh, Dunvegan, Ont.; John J. Grant, Laggan, Ont.

Presbytery of Brockville—W. F. Crawford, B.D., Chesterville, Ont.; R. A. Lundy, N. Williamsburg, Ont.; M. H. Wilson, B.A., Mountain, Ont.; George Yule, Winchester, Ont.; Charles Grant, Brockville, Ont.; Nathaniel Hunter, Cardinal, Ont.; Stewart Martin, Kempsville, Ont.; Adam Carlyle, Dunbar, Ont.

At the meeting of Lanark and Renfrew Presbytery on the 26th ult., a motion was introduced looking to the division of the Presbytery, the dividing line to be the boundary between the two counties. In support of this it was pointed out that a saving of time and money could be effected through a reduction in distance travelled. The matter was referred to a committee. The Presbytery adopted the principle that all convenerhips be changed after they have been held by the several conveners for terms of three years. An important feature in connection with the report upon systematic beneficence was the envelope demonstration which has to do with a plan to promote more liberal giving. The home mission and augmentation committees reported satisfactory conditions. Rev. Mr. Gordon was released from Foresters Falls in order that he might assume the pastorate of Russell in the Presbytery of Ottawa. At the meeting of Lanark and Renfrew Presbytery at Arnprior to consider the call from Braeside to Rev. Mr. Dobbin, of Bryson, provisional arrangements were made for the induction. Rev. Mr. Peck, moderator, will preside and induct; Rev. Mr. Knox, of Pembroke, will preach; Rev. Mr. Hay, of Renfrew, will address the minister and Rev. Mr. McLean will address the people.

Rev. H. A. McPherson, of Toronto, has been visiting friends in Acton.

The ladies of St. Andrew's Church, Arnprior, realized over \$225 from their recent bazaar.

The late Mr. John R. Lindsay, of Limebank, left \$1,000 for the use of the Presbyterian Church in that village.

Rev. M. Turnbull and Dr. Thorburn of this city found themselves unable to attend, and so resigned their commissions.

HEALTH AND HOUSEHOLD HINTS.

To Whip Cream.—When you are whipping sweet cream and you find it will not get thick, take the unbeaten white of an egg and drop into the cream and beat. You can not detect the taste of the egg.

Chicken Broth.—Boil the chicken slowly, putting on just enough water to cover it well and watching it closely so that it does not boil down to much. When the chicken is tender add salt and pepper and the yolk of one egg well beaten. This is appetizing and easy to digest.

Drop Cookies.—Two cupfuls of sugar, one cupful of shortening melted, one cupful of raisins or currants, one-half cupful of nuts chopped, two eggs, one teaspoonful of baking powder, one-half teaspoonful of soda dissolved in one-half cupful of hot water. Stir thick and drop in greased pans.

Two Dishes for the Sick.—Dishes for the sick should be served in the daintiest and most attractive way. Always send just enough to eat—never an abundance. Try at every meal to have something different to tempt the appetite. The following are recipes for several dainty dishes:

Fine Cornmeal Cakes.—At bedtime take a part of sour milk, one well-beaten egg, a pinch of salt, and cornmeal to make a moderately stiff batter. In the morning dissolve one teaspoonful of soda and stir it into the batter. Add two tablespoonfuls of flour, and fry in spoonfuls on a hot, well-greased griddle. Serve at once with maple syrup.

Boiled Rice.—Boil half a cupful of rice in just enough water to cover, adding a pinch of salt. When the water has nearly boiled out, and the rice is soft, pour over it a cupful of milk and let the rice simmer until done. Take from the fire and beat into it a well-beaten egg. It should be eaten warm, with cream and sugar.

Cream Cookies.—Here is a recipe for delicious cookies, which I am sure when once tried will always be used. They are wholesome, easy to make and very inexpensive. To one cupful of sour cream add one teaspoonful of soda, one cupful of sugar, and a little salt. Flavor with anything to suit the taste. Use flour enough to work, roll thin and bake in a quick oven.

The increasing popularity of toast, says the London Lancet, is a somewhat interesting fact in that it possibly indicates that, after all, the public resents the insipidity of modern bread. Roller milling as now practiced, which is altogether different from the old method of grinding wheat between stones, leads to the elimination of the germ of the wheat. The peculiar nutty flavor of the old fashioned loaf was due perhaps to the retention of this germ.

To Prevent Milk Curdling in Tomato Soup.—To those who find it difficult to make tomato soup, and keep it from curdling, I think this recipe will prove very valuable: Have your milk and tomatoes boiling in separate pans, one quart of milk to a quart of tomatoes. Put about a quarter of a teaspoonful of soda in your tomatoes, and while they are foaming up pour them into your milk. If you do this your soup will never curdle; never put your milk in your tomatoes, as then it will curdle.

The actual cost of the Suez canal was \$120,750,000.

Australia's only beast of prey is the dingo, or wild dog.

Horseflesh commands a lower price in Arizona than elsewhere.

Men with blue or gray eyes are always invariably the best shot.

The average age at death of people who die by accident is 35 1/2 years.

SPARKLES.

Aunt Elviry—Yes, pa is out in the orchard prunin' some o' the trees.

City Boarder—Oh, do you really raise your own prunes? My, how lovely!

"What do you expect to be when you come of age, my little man?" asked the visitor.

"Twenty-one," was the little man's reply.

A tiny four-year-old was spending a night away from home. At bedtime she knelt at her hostess' knee to say her prayers, expecting the usual prompting. Finding Mrs. B. unable to help her out, she concluded thus:

"Please, God, 'scuse me. I can't remember my prayers and I'm staying with a lady who don't know any."

Magistrate—The next person who interrupts the proceedings of this court will be expelled from the room.

Prisoner—Hoo-ray! Whooper-ee! Now lemme go!

Two Irishmen, meeting one day, were discussing local news. "Do you know Jim Skelly?" asked Pat. "Faith," said Mike, "an' I do." "Well," said Pat, "he has had his appendix taken away from him." "Ye don't say so?" said Mike. "Well, it serves him right. He should have had it in his wife's name."

Giving advice to some people is like presenting a bald-headed man with a brush and comb.

The man who can say "yes" and "no" at the right time has a sufficient command of language.

The credit due a man for "speaking his mind" depends more or less on what kind of mind he has.

The following answers to examination questions in England will compare favorably with anything of the kind that our students can produce:

The Crusades were a wild and savage people until Peter the Hermit preached to them.

The chief crops of England are corns, the chief exports are Liverpool, Southampton and the river Thames.

HOW THEY GREET US.

"Comment vous portez-vous, chere ma dame?"

Says, courtseying, gay Louise
And carries herself with a conscious air,
Polite and pretty and debonaire,
Remembers her manners everywhere,
And always is quite at her ease.

"Come sta!" cries Filippo's musical voice,

And he laughs with his lips and eyes,
Lithe and sturdy and bold of face,
He walks and stands with a careless grace

And the vigorous ease of his southern race.

"Come sta, signori!" he cries.

"Wie befinden sie sich, mein herr?"
The grave words soberly fall,
And, lost in the labyrinthine ways
Of a vague, metaphysical misty gaze,
I wonder, Hans of the wide eyed gaze,
You can "find yourself" at all.

Alive and alert from their heads to their heels,

Come Tommy and Johnny and Lou,
And each energetic Canadian sprite,
Who is up and a-doing from morning till night,

Cries out, and no wonder, in greeting polite,

"How are you?" or "How do you do?"

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Anaemia is written on the features of ninety women and girls out of every hundred. Unmistakeable are the signs of "too little blood."

The weaker sex is aseamed at all ages by the evils resulting from bloodlessness, from the girl who is weak and languid, with dull eyes, and palpitating heart, to the woman who feels never well, with gnawing pains in the back, aching limbs and nervous headaches.

Dr. Williams' Pink Pills are specially valuable to women of all ages, for they possess the power of making in abundance the rich, red blood without which no woman can have perfect health. They fill the starved veins with new blood so that enfeebled bodies are strengthened, weak, nervous systems are fortified and robust health restored.

Miss Rose D'Aragon, Waterloo, Que., follows the profession of teaching, which brings more than ordinary strain to all who follow this calling. Miss D'Aragon says: "It seemed as though I was gradually going into a decline. I lost all my strength; my appetite was very poor; I was pale and suffered from frequent headaches; I was often dizzy and the least exertion would leave me breathless. I doctored for a time, but with little or no benefit. One day I read in the Waterloo Journal the particulars of a case similar to mine cured by Dr. Williams' Pink Pills, and I determined to try them. In a few weeks there was a decided improvement in my condition, and by the time I had taken seven or eight boxes I was again in the best of health, and able to enjoy myself as well as any of my young friends."

Sold by all medicine dealers or by mail at 50c a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

Some points emerged at the Synod of the English Presbyterian Church that may be underlined—(1) Spiritual provision is to be made for 200 Presbyterians who are in residence in Oxford, and for whom hitherto no Church ordinances have been available. (2) The Synod is to open ecclesiastical relations with the Established Church of Scotland. That is a good step in more ways than one. (3) An effort will be made to establish a weekly Denominational paper. On all these and other matters of their Synodical proceedings, says the Belfast Witness, we heartily congratulate the sister Church in England.

AN OLD DIE.

Professor K. Zengelis, writing in the Chemiker Zeitung, calls attention to what is probably the only genuine antique die used for coinage that has been preserved. It was found in Egypt in 1904, but is now in the museum in Athens. It consists of bronze, and is engraved with the owl that was stamped on Athenian tetradrachma pieces, which contained about as much silver as three quarter dollars. The die is of high-scientific interest on account of the evidence it gives of the skill of the ancients, three or four hundred years before Christ, in metallurgy. It contains about 22 1/2 per cent. of tin and nearly 70 per cent. of copper. It is extremely hard, but at the same time possesses a certain malleability, due to the great purity of the copper and tin, which were carefully freed from all traces of lead and zinc to preserve the hardness, and from arsenic and antimony to avoid brittleness.—Youth's Companion.

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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	2.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
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Manufacturers and Proprietors

G. E. Kingsbury

PURE ICE
FROM ABOVE
CHAUDIÈRE FALLS

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

Prompt delivery. Phone 935

500 ACRES
IN NURSERY STOCK

AGENTS wanted at once to
sell for Fall 1908 and Spring
1909 delivery; whole or part
time; liberal terms; outfit free.

The
Thos. W. Bowman & Son Co., Ltd.
RIDGEVILLE, ONT.

JOHN HILLOCK & CO.

MANUFACTURERS OF THE
ARCTIC REFRIGERATORS

165 Queen St., East,
Tel. 478, TORONTO



TENDERS FOR DREDGING

SEALED TENDERS, addressed
to the undersigned, and endorsed
"Tender for Dredging,"
will be received until Friday, May
15, 1908, at 4.30 p.m., for dredging
required at the following places
in the Province of Ontario:

Burlington, Blind River, Beaver-
ton, Collingwood, Cobourg, Gode-
rich, Hamilton, Kincardine, Little
Current, Midland, Meaford, Owen
Sound, Nigger and Telegraph
Islands, Point Edward, Pene-
tanquishene, Port Barwell, Port
Eliu, Picton, Rondeau, Summers-
town, Thames River, Toronto,
Thornbury, Trenton Harbor, and
Dark Channel, Waubausene, Wil-
arton, and Wingfield Basin.

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

Combined specification and form
of tender can be obtained at the
Department of Public Works, Ot-
tawa. 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
twenty days after the date they
have been notified of the accept-
ance of their tender.

An accepted cheque on a char-
tered bank, payable to the order
of the Honourable the Minister
of Public Works for six thousand
dollars (\$6,000), must be deposited
as security for the dredging
which the tenderer offers to per-
form in the Province of Ontario.
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,
FRED GELINAS,
Secretary.
Department of Public Works
Ottawa, April 23, 1908.

Newspapers will not be paid for
this advertisement if they insert
it without authority from the De-
partment.

4%

Capital Paid Up, \$2,500,000
Reserve 400,000

4%

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

THE INTEREST IS COMPOUNDED QUARTERLY

The Union Trust Co., Limited.

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

4%

Money to Loan
Safety Deposit Vaults
For Rent

4%

"Kelsey Comfort"

Well decorated Churches may be very pleasing to the eye
but in the cold weather we desire besides beauty, a comfort-
able, well ventilated auditorium.

Very much better attention would be given to services
if people were made comfortable and did not have to breathe
burnt, superheated air but had the pure, mild air of



THE KELSEY WARM AIR GENERATOR

With the zig zag heat tubes

33,000 Happy Users

Colborne, May 4th 1908,

TO WHOM IT MAY CONCERN: We, the Trustee
Board of the Colborne Methodist Church, had in-
stalled the first of last December a No. 30 Kelsey
Generator made by the James Smart Mfg. Co.,
Brockville, in our new Sunday School Hall, and a
No 24 Kelsey Generator in our church. We have
found them exceedingly economical in fuel.

They require very little attention, and will heat
the rooms in an incredibly short time. We recom-
mend them as giving entire satisfaction.

Sd. GEO. BROWN, Chairman of Board.
Sd. GEO. SANDERSON, Secretary of Board

THE JAS. SMART MFG CO, LIMITED

WINNIPEG, MAN. BROCKVILLE, ONT.

THE QUEBEC BANK

Founded 1818. Incorporated 1822.

HEAD OFFICE, QUEBEC

Capital Authorized	\$3,000,000
Capital Paid up	2,500,000
Rest	1,000,000

BOARD OF DIRECTORS:

John Breakey, Esq., President. John T. Ross, Esq., Vice-Pres.
Gaspard Lemoine, W. A. Marsh, Vesey Boswell, Edison Fitch
Thos. McDOUGALL, General Manager.

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Quebec St. Peter St. Thetford Mine Que. St. George. Beauce
Que. Quebec Upper Town Black Lake, Que. (Sub-agency)
Victoriaville, Que. Quebec St. Roch. Toronto Ont. St.
Henry, Que. Montreal, St. James St. Three Rivers, Que.
Shawengwan Falls, Que. Ottawa, Ont. Thorold, Ont. Stur-
geon Falls, Ont.

AGENTS—London, England, Bank of Scotland. New
York, U. S. A. Agents' Bank of British North America,
Hanover National Bank of the Republic

Synopsis of Canadian North-
West.

HOMESTEAD REGULATIONS

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

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

DUTIES.—(1) At least six
months' residence upon and cul-
tivation 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 owner-
ship in land will not meet this re-
quirement.

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

W. W. CORY,

Deputy of the Minister of the
Interior.

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

THE GENERAL ASSEMBLY

OF THE

PRESBYTERIAN CHURCH IN

CANADA.

The General Assembly will meet
in Knox Church, Winnipeg, on
Wednesday evening, June 3rd,
1908, at eight o'clock. The open-
ing sermon will be preached by
the retiring Moderator, Rev. Rob-
ert Campbell, D.D.

The Clerks of Assembly, Clerks
of Synod and the Clerks of Pres-
bytery who are commissioners,
will meet in the church at 4 p.m.
on Wednesday, June 3rd, to ar-
range the docket for the first ses-
sion.

Travelling arrangements have
been made for the commissioners
and those having business with
the Assembly, and notice has
been sent to them through the
clerks of their Presbyteries. Com-
missioners will secure standard
certificates from the railway at
the starting point when ticket to
Winnipeg is purchased, and these
with a card giving name of Pres-
bytery and status of commis-
sioners will be handed in at the
General Assembly office in Knox
Church, Winnipeg, and a copy of
the stitched report of Assembly
will be given to those entitled to
receive them.

ROBERT CAMPBELL
JOHN SOMERVILLE
Joint Clerks of Assembly