

Dominion Presbyterian

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NEW EVERY MORNING

BY SUSAN COOLIDGE

Every day is a fresh beginning,
Every morn is a world made new;
You who are weary of sorrow and sin-
ning,
Here is a beautiful hope for you,
A hope for me and a hope for you.

All the past things are past and over,
The tasks are done and the tears are
shed;
Yesterday's errors let yesterday cover,
Yesterday's wounds which smarted and
bled—
Are healed with healing which night
has shed.

Yesterday now is a part of forever,
Bound up in a sheaf which God holds
tight;
With glad days and sad days and bad
days, which never
Shall visit us more with their bloom
and their blight,
Their fullness of sunshine or sorrowful
night.

Let them go, since we cannot recall
them,
Cannot undo and cannot atone,
God in His mercy receive, forgive them.
Only the new days are our own;
Today is ours and today alone.

Here are the skies all burnished
brightly;
Here is the spent earth all reborn;
Here are the tired limbs springing
lightly
To face the sun and share the morn
In the chrism of dew and the cool of
dawn.

Every day is a fresh beginning;
Listen my soul, to the glad refrain,
And spite of old sorrow and older sin-
ning,
And puzzles forecasted and possible
pain,
Take heart with the day and begin
again!

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BIRTHS.

At Burnside Farm, Churchill, on April 12, the wife of T. G. Allis, of a daughter. Both doing well.

At 292 Macpherson Ave., Toronto, on 19 April, to Mr. and Mrs. Murray Brown, a daughter.

At 45 Fourth Ave., Ottawa, on April 11, 1907, a son to Mr. and Mrs. R. J. Brown.

In Carleton Place, April 12th, the wife of Mr. Albert Sinclair, of a daughter.

In Oshawa, April 6th, the wife of A. Brown, of twins, boy and girl.

MARRIAGES.

At Zion Manse, April 11th, 1907, by Rev. A. A. Scott, M.A., James W. Johnston to Olive C. Mordy, both of Huntley.

At St. Paul's Church, Sand Bay, on April 2, 1907, by the Rev. T. F. Heeney, B.A., Lansdown, assisted by the Rev. Robt. Herbison, M.A., Toronto, brother of the bride, Maxwell Greer, to Pleasance Herbison, second daughter of Mr. and Mrs. Benj. Herbison, Sand Bay.

At the residence of the bride's mother, Hamilton, on April 9, by the Rev. D. R. Drummond, B.A., M.A., Marion French, eldest daughter of the late John Weir, of West Flamboro', to James A. Thompson, youngest son of James Thompson, of Hamilton.

On April 10th, 1907, at Owen Sound, by Rev. G. A. Woodside, M.A., John Rutherford of Derby, to Susannah Dobson of Owen Sound.

DEATHS.

At the residence of his son-in-law, Donald Haig, Grafton, Ont., Hugh Elliott, in his 90th year.

At the residence of his son, John Bailey, jun., 690 Markham street, John Bailey, sen., in his 84th year.

At the residence of her son, Dr. W. H. Clarke, Lindsay, April 8th, Francis, widow of the late Rev. Richard Clarke, aged 80 years.

At his residence, 45 Grant Ave., Hamilton, Ont., on April 13, 1907, John Logan, excise officer, in his 81st year.

At the residence of her brother-in-law, Park Ave., Ottawa South, on the 12th April, Ann Leslie, in her 78th year.

At Ayr, April 15, 1907, William Dolman Watson, Secretary and Treasurer of the John Watson Manufacturing Company, Ayr.

In Kingston, Ont., the residence of her daughter, Mrs. J. L. Crawford, Sarah Waddell, widow of the late David A. Waddell, aged 82 years.

At the residence of her son-in-law, Alex. Neilson, Brown's Corner, Scarborough, on Sunday, April 14, 1907, Mary Ann Walker, relict of the late William Cowan of Port Union, Ont., in her 82nd year.

At Avonmore, on April 1, 1907, Miss Janet Ann Cameron, daughter of Donald Cameron, aged 19 years, one month and 10 days.

At Belleville, on Tuesday, April 9, 1907, Donald Graham, in his 78th year, native of Islay, Scotland.

W. H. THICKE

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NOTE AND COMMENT

Zinzendorf once said: "That place is my home which affords me the best opportunity for doing good;" and William Carey's motto was: "Not where I am wanted, but where I am needed most." Where we are most needed should be the determining factor in every step of life.

It is said that the number of Jews in New York exceeds 725,000, most of whom have come there within the last twenty years. The same report (1904) estimates the wealth of the Hebrews of that city to be two-thirds of the wealth of the entire urban population.

Father Crowley, of Chicago, a catholic priest, made an address in New York, Sunday, in which he said, "Not one-half the female teachers in the parochial schools can name half the states in the Union." The danger of the parochial schools, he says, is its domination of the priests.

It is announced that the long-lost "Proof of the Apostolic Preaching" by Irenaeus, whose active life covered the period 160 A.D. to 200 A.D., has been recovered in an Armenian translation from the thirteenth century MS. in a church in Erivan, and just published with a German translation by Harnack.

A native pastor in Central China was offered a salary ten times as large as the small sum which was given him by the Missionary Board, but he replied: "Matthew left the customs to follow Christ, and do you think I am going to leave Christ to follow Customs?" With him it was not a question of easy position or money, but one of loyalty to Christ.

Prof. von Bergmann, the famous German surgeon, died in Wiesbaden on March 25. He was operated on for intestinal disorder without an anaesthetic, and bore the prolonged cutting with the greatest fortitude, although he did not direct the surgery, as he did in the case of a previous operation some months ago.

Christian England laughed when Sidney Smith sneered at William Carey as a "consecrated cobbler," going on a fool's errand to convert the heathen. But when Carey died at the age of 73 years he was visited by the bishop of India, the head of the Church of England in that land, who humbly invoked the blessing of the dying missionary.

New York's annual perjury parade occurred recently when New York's multi-millionaires swore off their personal taxes, except such as were levied against visible assets. The visible property in almost all cases consists of their household furnishings, and if these could be hidden they would doubtless be sworn off also.

A most remarkable movement toward church union is reported as under way in Australia. The churches involved—the Anglican and the Presbyterian—stand at the opposite poles as to polity, and, in many things, as to policy. The leaders of these two communions, which are the most influential and largest in the commonwealth, have actually been in conference over the possibility of union, and, improbable as it would seem, members of the conference have given out that such a result is by no means an impossibility. The best of feeling is reported as existing among the conferees, and the result of the negotiations will probably be made public in a few weeks.

The Library at the British Museum, which now contains between 3,000,000 and 4,000,000 volumes, is without exception the largest in the world, the only one which approaches it in size being the Bibliotheque Nationale, Paris; and it is interesting to note that for the accommodation of this immense number of books upward of forty-three miles of shelves are required.

Walter Wellman has been spending a few days in America preparatory to setting out on his second airship expedition in search of the North Pole. During the winter he has had his airship reconstructed at Paris. It has been fitted with new motors, and its lifting capacity has been increased to 19,500 pounds. The airship will be shipped via Tromsø, Norway, to Spitzbergen, where it will arrive about June 1. It will be put together and tested there, and if the tests are satisfactory, the flight to the pole will be made early in August.

The Central Presbyterian (U.S.) reports that it has received and sent to China \$1,836 for relief of the famine sufferers in that country. Other journals are taking up the work and we suggest that some of our Canadian journals might do good work and secure prestige by calling for subscriptions for the famine-stricken districts of China. So far as we know very little has been done in Canada along this line. We have no doubt that if some Canadian journal or journals take up the work the people of this country will respond heartily. There is great need that something should be done, and that promptly.

The first medical mission is said to have been conducted by a Dutch physician in the East Indies from 1624 to 1638. The growth of the movement was very slow, and it was not until the latter part of the 19th century that it became important. Livingstone's many years of ministrations to the sick, and Arnot's journey over half of tropical Africa with nothing to pay his way excepting his box of medicines, did much to call attention to the value of medical practice as a beneficent feature of missionary service. For 30 years this new phase of the work has grown by leaps and bounds till it is found in every corner of the earth covered by the mission field.

The sturdy character of Dr. Grenfell's Christianity, and the secret of his power with the rough folk of Labrador was given in an address made some time ago, parts of which were quoted by an exchange. Dr. Grenfell said: "I've never been sorry a moment for the choice I made. There's a reward in it. I used to have a different idea of Christian reward with a halo in it and a pair of wings. That didn't appeal to me. But I am getting a reward that is worth while, getting it every day—the reward of the satisfaction there is in doing things that help people, and the reward of knowing that this is something that the Master approves. That's what he did when he was here—helped people—and if we want to follow him, that's what we have to do too." The "halo and wings" type of Christianity, says the Lutheran Observer, does not have much attractive force in these days when men are asked to show their faith by their works. It is the type of which Dr. Grenfell is the exponent, manifesting the real Christ-spirit in doing the Christ-work, which is needed, and which cannot but succeed.

It will surprise no one to read that the Bible is, by literally millions of copies, the best selling book in the world, but it may be somewhat surprising to learn that in the United States and other parts of the Christian world its sale is increasing at from five to ten per cent each year—a fact which does not indicate that Bible reading and Bible interest are decreasing, as some would have us believe. The total sales for the past year are estimated at from 10,000,000 to 12,000,000 copies.

The subject of foreign missions was prominent at the recent triennial session of the Synod of the Reformed Dutch Church of Cape Colony, South Africa. Sixty-six Europeans and 675 native evangelists and helpers were employed in the work for which \$66,000 had been collected in three years. A new field was added to the work, in Mashonaland, where the Berlin Missionary Society has been laboring. Deputations of the Presbyterian and English Evangelical Churches were present, but had to wait before exchanging fraternal greetings till the Synod had expressed its dissatisfaction over the treatment the church had received during the Boer war from the Christian bodies. All seems, however, to have been done in good humor.

Western railroads covering twenty-five thousand miles have abandoned all Sunday excursions. And our Eastern roads, says the Lutheran Observer,—in spite of their continually reiterated declarations that "two-cent fares do not pay"—spend their tens of thousands of dollars annually in advertising their weekly excursions and make Sunday their biggest excursion day, running special trains to every attractive point, and putting the rates often at even less than one cent a mile. There seem to be, not "something," but several things wrong! The public will never in the world be convinced that Sunday excursions are a charity fostered by the railroads in pure desire to give the "poor working people who are busy all the week" a chance for an outing. They pay, and pay well, or they would never be run.

Under the caption of "Lo, the Rich Indian," Leslie's Weekly tells us that in round figures, there are 248,000 Indians in the United States at the present time, 91,000 of whom are in Indian Territory and 15,000 in Oklahoma, or 106,000 in the coming State. Those of Indian Territory, the five civilized tribes Cherokeees, Creeks, Choctaws, Chickasaws, and Seminoles—have been managing their own affairs for two-thirds of a century, and are in all respects fitted for the citizenship which they are soon to exercise. All of these, and nearly all of those in the Oklahoma end of the coming State, wear civilized dress, and have schools, churches, and the other accompaniments of civilization. Of the 193,000 Indians outside of Indian Territory, 116,000 wear civilized dress, 70,000 speak the language, and 38,000 are members of regularly established churches. They have \$35,000,000 in the United States treasury, on which they get \$1,725,000 interest every year, and under treaties the government pays them annually \$750,000 more. The per capita wealth among the Indians is much greater than the \$1,400 which represents the share of the rest of the 85,000,000 people in the \$16,000,000,000 of available property in the United States. The 2,000 Osages in Oklahoma are the richest community on the face of the globe, and they are getting richer.

GO, WORK IN MY VINEYARD

Matthew XXI, 28-32

BY REV. JOHN M. KELLOCK, M.A.

This parable follows very properly that of the Pharisee and the Publican. That had for its object the instructing us in the proper method of worship. This has to do with the active service of the King. In a sense the two are interblended. "He who truly prays," as Luther says, "labors. But some mute ones there are who pray by their acts."

I think I have seen these two boys of the story. Perhaps they live in your homes; for it is marvellous the difference there is in brothers. Born under the same roof, nourished at the same breasts, receiving the same instructions, smiled upon and fondled by the same mother, guided and commanded by the same father, yet, in all essentials of disposition and career, wide as the poles asunder. How little after all is accounted for by environment and heredity, those modern scientific fetishes.

"From God, from God, we are."

Let me say, too, that if you have in your house a son who says: "I go, sir," and then goes not, you will do well for your own peace of mind and for his lasting good, if you take a stout whip and lay it on until he learns to keep his promises. "A rod for the back of fools." When a young boy's father's name is "Spare the Rod" and his mother's is called "Spoil the Child," that boy has a very poor chance in life. It is cruel kindness to be too lenient with children. So doing you are storing up for yourself and them many sorrows. The one glib with his promises, but failed to carry them out, should be chastised for two reasons.

In the first place, he thinks little of his word, and plays fast and loose with honor and with truth—terribly common sins in their days. Men who loaf when their masters' backs are turned, gamble in stocks with other people's money, or bribe to get into power, are just the boys grown up, who said to father, "I go, sir, and went not."

And in the second place he should be punished because he manifests a selfish and forceful disposition towards those he should hold most dear in the world. Such an one come to more mature years is found absenting himself from the polling booth at elections, ignoring the rights of others, and turning a deaf ear to the claims of foreign missions.

"A man whom none can love, whom none can thank;
Creation's blot, creation's blank."

The other man is a surly fellow, who says ill, but does well. He is the opposite of his brother, who says well but does ill. If there is nothing for us but choice between these, let me have the man who does the right thing at the last, however forbiddine his words, for "actions speak louder than words." Pity he could not say well and do well, too.

But to our story. Notice the father's command: "Son, go work to-day in my vineyard." If our senses were not dulled by seeing similar commands so often in holy writ we would wonder at the condescension of the father in speaking such words. The God of the whole earth, in whose hands are all things, asks our help. He calls Himself the vineyard owner, and avers that to get the increase He needs our help. Wonderful honor to be workers with God in the vineyard. I need not tell you how often the figure occurs in 5th Isaiah: "Now will I sing my beloved a song touching his vineyard"—sublime poetry

to set forth this idea. In John 15 Christ is the vine and the Father is the husbandman.

The command of the Father is a beneficent one. Work is good for sons; good for everybody. "If work is God's curse," as one has said, "what must His blessing be?" Work keeps men out of mischief. The idler is a dangerous person. Gossips, harsh critics and all such pests are usually drawn from the class called idlers.

Work trains men to skill. We learn to do by doing. Work makes men happy. The sleep of the laboring man is sweet; and bread earned by brain or hand is doubly precious. As they work men find songs pouring from their lips.

Labor gives men a sense of self-respect. The man who toils has a place in the world and fills it usefully. He is no drone in the hive. He does his share, and can look all men in the face without blushing. The idler has the hardest lot, for his time hangs so heavy upon his hands. He has to kill it else it would murder him with ennui and weariness.

"Son, go work to-day in my vineyard." God expects you to work. Each has his work, which if he does not do, will remain undone. And to-day it must be done. To-morrow is not yours, and may never be; and yesterday has gone forever.

* * *

"Son, go work." Can you say there is nothing to do? How much to do; how short the time to do it. A vineyard needed constant care. The weeds must be kept down, the vines pruned, the soil loosened around the roots and the wild animals, which preyed upon the tender branches, had to be driven way or killed.

It is so in the vineyard of your own heart and mind, in the lives of men around, in the church and in the world.

There's plenty to do in this world of ours,

There are weeds to pluck from among its flowers;

There are fields to sow and fields to reap,

There are vineyards to plant upon mountain and steep;

There are forests to plant and forests to fell,

And homes to be builded on hill-side and dell;

Oh! there's plenty to do.

There is plenty around us to do. You notice that it was men the Father addressed; and I think that is true to the facts of human life. In the work of the church men are scarce; they need to be aroused to this needy vineyard's workings, not the women. Women preponderate in the Sunday school, prayer meeting and other institutions of the church. The Women's Missionary Society! When did you ever hear of a Men's Missionary Society? Why not? I should like to see one. If women do the work of the Lord, be not surprised if women wear the crowns.

The reception of the command was disappointing in both instances. The one spoke in a snappish tone, saying, curtly, "No," though he did his Lord's will at the last. The other's words were honeyed, but false. He said "Yes," but his actions said "No." "I go, sir, but he went not."

How common is this experience in our day. If you want ease, let us never deliver our Master's message or summon men to his work, for then we shall

meet disappointment right along. Good works are always hard because they run counter to the natural heart of man. What crowds flock in answer to the invitation to self-pleasing. But how few cry "I go" to the summons to take a Sunday school class, help the temperance cause or to spread abroad the gospel message.

Let us now look as the former of the two sons: He says, "I will not go, but after he goes." The first boy is a blunt fellow, who speaks as a bear but afterwards is meek as a lamb. Some men are just like that in church work. They speak in such a way that we look for nothing from them; but when it comes to the pinch we find them at our back—working manfully, fighting bravely. Judged by their words, one would put them down as obstacles rather than helpers; but see their actions, and they are the right sort after all. Of Dr. Johnson, the great writer, who was sharp and severe in tongue but had a kind heart, Goldsmith said: "There is nothing of the bear about him but the skin."

* * *

How comes a man to act like this? Well, perhaps he does it as a rebuff to his sweet but false brother. Have you not seen this? I have. He makes no pretence to being a good man, and he is keen at detecting those who do make an avowal of being God's servants, and then act inconsistent with such avowal. He is going to hell, but with his eyes open. He has such a large view of the worth of sincerity that he is lost to all other virtues.

But such men, open in their expressed opposition to act, are sometimes as open and earnest in turning to God. "Afterwards he went." "Afterwards"—How long "afterwards"? What determined him to change about? Was his mother dead—without a sight of his conversion—when he turned around? Or had he seen the results of his evil course and been sickened thereby, before he heard the call? In a revival service a very wicked sailor stood up and said: "I take Christ as my Saviour. You all know me and wonder at what I say. I have seen the evil of my life. Lately a man died of delirium tremens and a girl in a house of shame. I led them both into sin."

Some men say "I go not" when they intend to go. They have a sort of shame at being approached on the subject of personal religion, and profess carelessness about it, to rid themselves of the Christian worker, when inwardly they are anxious as to their state and well disposed to plant and service. However it be I hope you will go. The Church needs your help; the Saviour needs you; and for your own good you cannot afford to miss the stimulus of Christian service.

* * *

The other son will now claim our attention. He is a popular youth, very likely, for he is so smooth in language. He says "I go, sir." He would not turn the devil away with a bad answer. Perhaps he longs to be popular with all parties. It is with him "good lord, good devil." Have we not seen such, effusive in kindness, chary in doing kind deeds. Trust them not; they are fooling thee.

Or they are fickle persons perhaps. They mean it when they say "I go, sir"—that is, they mean it when they say it. But it is not long until some other call claims their attention. They are with you while you are with them; with the enemy while in his company. Do not count upon them for they give out but a spark, like flint when it is struck with steel, and like the same flint they straightway are cold again.

Or maybe like Pliable in Pilgrim's Progress, they are turned back by initial difficulties, and held back by ridicule. Ridicule is a powerful weapon;

and many who, under excitement, start seemingly a good course are drawn back to evil. They love the praise of men more than the praise of God.

"Did this son afterwards go into the vineyard? The parable does not say. There is room for hope. Perhaps at the 6th, 9th, or even at the 11th hour, he was found there busy for his Lord and Father."

And this gives hope to the Christian worker. The first son turned from the evil negative word to the positive good deed. And perhaps the other recanted his sweet speech and sour action. If he did it would be by repentance of mind and of intention—following the better second thought. And in this "publicans and sinners" are sometimes more forward than the so-called respectable. This is no excuse for the openly wicked; it is encouragement to hold out hope even for the vilest.

And what is this repentance that works such wonders?

"Repentance is to leave

The sins we loved before;

And o'er our failings so to grieve

That we do so no more."

Let us hope that both sons at last showed their faith by their works. I trust you all will.

"Thus faith approves itself sincere,
By active virtue crowned."

ALBERTA'S LIQUOR LAWS.

Attorney-General Cross, of Alberta, has introduced in the Legislature several important amendments to the liquor ordinances. There are to be no rural taverns. No application can be entertained for a license except in a city or town or in a village containing at least forty dwelling houses within an area of not greater than 950 acres. More than this, there is to be a restriction as to the number of licenses that can be granted in municipalities. There is to be one for the first 500 people, one for the next 500 and one for each additional 1,000. This restriction made it necessary to require further accommodation at licensed places. Instead of twenty bedrooms in towns and cities and ten in villages, each hotel must in future provide forty-five bedrooms in cities, thirty in the towns and fifteen in the villages. Existing hotels must come up to the standard by July 1st next.

One of the leading supporters of the Alberta Government, Mr. John T. Moore, of Red Deer, took strong issue with the policy Mr. Moore made a strong plea for the abolition of the bar. The Government, however, refused to go to that length, alleging that public sentiment was not yet strong enough to support such a radical measure. The Saturday News, of Edmonton, in the main a supporter of the Government, regrets that the law does not reduce the hours of selling from half past eleven to ten o'clock. At any rate it would appear that temperance sentiment is active in the West.

It is not generally known that there exists an unpublished manuscript written by Charlotte Bronte. It was written when she was in her teens, and although a youthful production it is not without interest. Mrs. Gaskell alludes to it in her life of Charlotte Bronte, and quotes a passage from the introduction, but the story itself has never been published. The manuscript is now owned by a gentleman in New York.

Rudyard Kipling's "Jungle Book" has been printed twenty-three times, and in editions of from 2,500 to 25,000 copies. The sale passed the hundred thousand mark several years ago. "Mrs. Wiggs from the Cabbage Patch" has been printed thirty-nine times, and its publishers, the Century Company, say that its sale in 1906, the sixth year of its issue, exceeded ten thousand copies.

FINE POINTS ABOUT A WILL.

Judge Winchester gives the following points about the making of a will: Written in pen or pencil, printed or lithographed, a will is good if it clearly expresses the intention of the testator and is witnessed at the time of signing by two witnesses.

As wills provide for the disposal of properties after death, executors must be provided. Such an eminent lawyer as the late Charles Durand forgot this important item.

If a man makes a will before his marriage he must make another after, as marriage destroys it. A married woman can make a will and bequeath her own property.

A person under age can neither make a will nor act as an executor. An insane person cannot make a will unless in a lucid interval, between his insane periods. Soldiers on active service, and sailors on the high seas were two privileged classes—they could make out a verbal will, and the two witnesses who had heard the deceased's instructions could file affidavits, which would constitute a good will. Sometimes a man forgets some of his property in making out his will, so that it was always wise to add: "and the rest and residue of my estate I bestow," etc.

It is not wise to leave a will in a drawer, or about the house. The safest method is to deposit it with the surrogate registrar of the county.

Wills are often attacked, but rarely successfully, except in cases of fraud. The courts were always anxious to carry out the evident wish of the testator. Sometimes people left conditional wills. These were difficult to deal with and should be avoided if possible.

Had a woman a dower interest in her husband's real estate holdings, the husband might give her the option in his will of a certain sum in lieu. A husband could have, by electing within six months, a "tenacy by courtesy" of his late wife's real estate holding on two conditions—first, that he had had a child by her; and second, that the child was born alive. Otherwise he could claim no share in the estate. With out a will an illegitimate child cannot inherit anything, nor without a will could his children inherit from him, for law does not recognize illegitimates, and the crown can escheat their property if they die intestate.

The law in Canada looks after the interests of the girls better than the English law. In Canada if a man dies without leaving a will the girls and boys share alike. In England the eldest son frequently takes all.

"If you are called upon to draw up a will, use common English in your own usual way, see that the person understands it, ascertain from the doctor that he is sound in mind, read it over to the testator, and in the presence of the two witnesses all three must sign the will."

MY FRIEND.

"He is my friend," I said,—
"Be patient." Overhead
The skies were drear and dim,
And lo! the thought of Him
Smiled on my heart—and then
The sun shone out again.

"He is my friend!" The words
Brought summer and the birds;
And all my wiper-time
Thawed into running rhyme
And rippled into song,
Warm, tender, brave and strong.

Jesus the Friend, is the real fountain and guarantee of human friendship. And the friendships which Jesus fosters have the character of the perfect friendship that he offers.—Robert E. Speer.

THE ART OF BEING HAPPY.

By M. Kennedy, Fergus.

The art of being happy is a thing to learn, to acquire by practice, to perfect by discipline. We would strongly urge those who are habitually unhappy to search out the inner cause of their wretchedness. It will nearly always be found in themselves. When a man finds the whole world against him he is generally at heart a Cain or an Esau. He has either done a grievous wrong or he has sold his birthright for a mess of pottage. The way to be happy is to set about being so, without waiting for a change of circumstances. After a while the desired change will come, not to make happiness, but to minister to it, because the mind has been tuned to a happy tune; and man is so master of his life and experience that he, all unconsciously perhaps, moulds the circumstances to his own mood.

Unfortunately the number who destroy or barter their happiness is very great. Many a man ruins his faculty of enjoying life by giving way to a bad and spiteful spirit. Everything seems against him; and he is very much out of temper with himself and the world because it is so. He is angry with fate and hates his fellow-men with a deep hatred; because he, himself, is not as happy and prosperous as he believes his neighbors to be. This is not the way to be happy. No one ever made his path through life more pleasant, or easier, by falling into a passion with its ruggedness and difficulty. Still less did any one ever better his own condition by striving to injure or bitterly annoy others. Nevertheless, it is surprising how much ill-temper we all of us show, or perhaps disguise, when things go wrong with us, while they work smoothly for others. It is the first condition of happiness to guard the mind against this mood. If others prosper more than we do, it is wiser far to discipline our minds so that we may find pleasure in their success, than to cherish a spirit of envy and resentment because they, rather than we, are happy.

Again, there are those who sell their birthright of happiness for some passing pleasure. The man who loses sight of true happiness by reason of being dazzled by the pleasures of sin, which are experienced but for a moment, is to be pitied almost as much as he is blamed. He is his own bitterest enemy. Learn to look upon everything that is good and beautiful in life as a bountiful gift of God. Cultivate a cheery disposition—a habit of cheerfulness. It is this disposition or habit of mind that those who would be happy in life should try to form and foster. There may be little or nothing in the condition and circumstances of life to minister to enjoyment, and yet the cheery soul will find a way of being happy.

Some concessions are being made by Rome to the modern knowledge of the laws of life and sanitation. Pope Leo XIII., in response to the petitions of sympathetic women of the church, suppressed the order of Silent Sisters, who took vows of perpetual silence—abstinence from all speech. (What a strange conception of the Father in heaven, that would represent Him as pleased by a service of such a sort!) The present Pope has lately issued an order abolishing the law of "strict enclosure" in the case of teaching nuns. This concession is the result of the revelations of the appalling death-rate among the nuns, and the prevalence of consumption in their ranks, and not to any recognition of the inhumanity of the old order, or of its uselessness from every point of view. The Pope's decree commands that the nuns hereafter are to take a walk at least twice every week.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

JOSEPH FAITHFUL IN PRISON.*

By Rev. P. M. Macdonald, M.A.

Joseph's master put him into the prison, v. 2. The prison has been the preparatory school for very many of the world's best benefactors. No fault of theirs, but the ignorance and insensibility of their contemporaries, brought them to the dungeon. Jeremiah, John the Baptist, Peter, Paul and Silas, are notable examples in Bible history. Socrates was put to death in prison, after serving a term of punishment for teaching the truth. Columbus, the great navigator, suffered cruel confinement, lying in irons and receiving abuse, because of false charges that had been laid against him. Bunyan was confined for twelve years in "a filthy den, a receptacle for felons and cut-throats." A prison matters little, if one is innocent as Joseph was.

The Lord was with Joseph, v. 21. James II. of England imprisoned certain bishops because they would not join him in overthrowing their cherished Protestant faith. They were committed on the evening of Black Friday, arriving at the prison just at the hour of divine service. They hastened to the chapel, and were soon listening to these words, and knew that their Lord had not left them: "In all things approving ourselves as the ministers of God, in much patience, in affliction, in distresses, in stripes, in imprisonments." This word in season so strengthened and assured the prisoners, that the much dreaded imprisonment became to them an opportunity for thought and prayer and work that afterwards greatly aided the cause they were pledged to support.

That which he did, the Lord made it to prosper, v. 23. A worthless workman blames his tools, and a lazy lad complains of his lack of opportunity. For one to rise because of faithfulness in a jail, means that there is much good in him. Where there is much to try the temper, and much to tempt one to refusal, it is evidence of real manhood to try to do well. When one does as well as he can, he does all that is required of him, and he will prosper. For God works wonders for us, when we do our duty as in His sight. The "little, nameless, unremembered acts of kindness and of love," that we may perform towards our fellows, wherever we find them, are like seeds we drop into the warm earth in a sunny corner of the garden. They will spring up and prosper towards ourselves as well as to all men.

Wherefore look ye so sadly? ch. 40:7. When Sir Walter Scott was in Ireland, he met a poor woman who offered to sell him some berries. The offer was not accepted. Just then a beggar who came along asked an alms and was given some pence. At this the berry woman said that the gentleman might as well give her alms, too, as she was "an old struggler." Sir Walter was so struck with the expression, that he rewarded her and said her remark deserved to become classical, as a name for those who take up arms against a host of troubles instead of yielding sadly to them.

Think on me when it shall be well with thee, v. 14. It is most natural for us to feel the blows of life and to moan.

S. S. Lesson, April 28, 1907.—Genesis 39:20 to 40:15. Commit to memory vs. 21, 22. Read Genesis, chs. 39, 40. Golden Text—Be thou faithful unto death, and I will give thee a crown of life.—Revelation 2:10.

Dr. Joseph Parker says of this plea of Joseph, "He would have been far too great a man for me, if I had not seen this little touch of nature coming out, after all. I have wondered, as I have read along here, that he did not protest and resent and vindicate himself, and otherwise come out as an injured man. He has been almost superhuman up to this point." Now he feels the chain to be heavy and the yoke makes him chafe. He was only a man."

DOWN BY THE BROOK.

Down by the brook in the meadow green, "Jack in the pulpit" a sermon preached. Some "Quaker Ladies" to meeting came, And silent sat till the end was reached.

The stately "Cardinal" could not come. Violet, Daisy, and Lily were there, And others whose names I need not tell, An audience large, and wondrous fair.

His text was, "If God so clothe the grass," And he spoke of a Heavenly Father's love, Which is over all, to his humblest child, As the bright blue sky is the earth above.

Then a robin sang an anthem sweet A sparrow chirped, "For me he doth care."

And not a note of distrust or doubt Disturbed the congregation there.

'Twas a message of faith and hope and trust, And I, as I sat 'neath a shady tree, Listening and looking at flower and bird, I found that the sermon was preached to me.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Prison—In Egypt, a prison was usually a section of some strong fortress, where the prisoners were handed over to the soldiers, who became responsible for their safe keeping. Some of the palaces had apartments for the temporary imprisonment of offending officials or refractory slaves. And, as the priesthood grew in wealth and power by the endowments of successive kings, every great temple had its own prison. In many cases the prisoners were transported to the gold and silver mines of Ethiopia and Sinai, and worked with great cruelty during the short time they survived.

Butler—The cup-bearer, whose duty it was to serve the wine at the king's table. He shared the king's confidence in a high degree, because it was part of his duty to guard him against poison, and this confidence made him a person of great importance.

Baker—Providing bread for Pharaoh's household was a large task. A picture of the New Empire represents all the processes of baking, the kneaders of the dough tramping it with their feet, the bakers molding the loaves into fancy shapes, others carrying them towards the ovens, which were cylinders of Nile mud narrowed towards the top, out of which the flames appear, while the loaves are seen stuck on the outside to bake.

If your life must needs be taken up with humble duties, put into those duties the sweetness of a Christian spirit. Precious ointment does not lose its sweetness by being put into a common bottle.

THE LAMP OF SACRIFICE.

By Rev. W. H. Sedgwick, M. A.

It is easy to mistake the full meaning of the term sacrifice. We readily conceive that the man who cuts athwart the path of inclination, and does that which he does not like to do, for the sake of principle, is making a real sacrifice. And so he is. But there may be sacrifice where a man puts his heart into his work, takes pains with it, strains all his faculties so as to do his work well, do it up to the measure of his ability perfectly, do it so as to satisfy his idea of how it ought to be done. The lamp of sacrifice is lighted, when a man resolves, with David, that he will not serve the Lord with that which costs him nothing.

The Lamp of Sacrifice is the lamp we need to light up our Sunday School rooms. Architects and builders are at pains to have our buildings perfectly lighted. Well, this is the true light which ought to lighten every one coming into our Sunday School rooms to work there. I am not sure that the Sunday School is much enriched by the presence there of those who go simply because duty's cold eye is on them. But I am sure that there is great gain from those who never think of duty, yet do their work without reproach or blot, because their heart is there. For the sake of our work, then, we need to light the lamp of sacrifice and serve the Lord with our best.

And, for our own sake, we need to light this lamp. There are those who take life at its narrowest dimensions. They ask always, how little will suffice. There are others, who take life at its largest and best. Their perpetual thought is, not how little, but how much. They light their way always by the lamp of sacrifice; and this lamp leads them to the high levels of true nobility. "We are none of us so good architects," says Ruskin, in his "Seven Lamps," "as to be able to work habitually beneath our strength." For work reacts upon the workman. The Sunday School is not only a garden for the culture of the school; it is equally a garden for the culture of the workers. Its work, if faithfully done, is doubly blessed; ill done, it is doubly lost. Half-heartedly done, it is doubly lost. There is no serving the Lord with that which costs us nothing. If we pay not in one coin, we must pay in another. If we pay not in toil and pains and thought, we must pay in soul-stuff and working-power. The full result of the teacher's best work may be missed by the class; but think of the effect upon himself!

I cannot think, indeed, that one's best work, — work crimsoned with heart's blood, can ever prove wholly vain in the lives of those for whom we work. Somehow, somewhere in this world of God and of men, perhaps, far-off, the good seed will ripen for fruit. "God's seed shall come to God's harvest," as Samuel Rutherford said to Margaret McNaught. But there is one return for true work, which is sure and undelayed. It is the rich return which works itself out in the life and character of the worker.

Hamilton, Ont.

As all things work together for good to those who love God, and who are called according to his purpose, even sickness and death are not calamities to the Christian, but may serve the glory and his purpose of redemption.

Temptations from without have no power unless there be a corresponding desire within.

OVERCOME EVIL WITH GOOD.

By F. W. Farrar, D.D.

"Be not overcome of evil, but overcome evil with good." Aim at that which is good, cleave to that which is good; occupy your time with that which is good, fill your thoughts with that which is good and the assaults of evil will have lost half their power. An earnest employment, a steady purpose in life, a diligent use of time—these are an irresistible panoply against vice, these strike out of the devil's hand his worst implements of temptation. You will remember that terrible truth in one of the Lord's earnest parables, about the evil spirit returning to the house whence he came out, and finding it "empty, swept, and garnished"; then goeth he and taketh to himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first. What does that "empty, swept, and garnished" mean? It means that if your heart is not pre-occupied with good, it will be invaded by evil. Oh, beware of idleness in its every form, idle prostrations, idle talk, idle habits, idle thoughts, these are the certain ruin of the soul. The laborer who stands idle in the marketplace is ever ready to be hired in the devil's service. The worm of sin gnaws deepest into the idle heart. Pre-occupy your heart with good; pre-occupy your time with honest industry, and you are safe. Whatever things are true, honest, just, pure, lovely, of good report, if there be any virtue, and praise, think on these things. Evil can as little encroach on the domain of good as darkness can force its way into the circle of radiance which a lamp flings into the night. Remember that since all sin begins in thought, if your thoughts are safe then you are safe.

PRAYER.

O Lord God Almighty, most Merciful Father, we Thy children approach Thee this morning with confidence and thanksgiving. As we remember Thy love the response of the heart is: "Praise the Lord, O my soul, and all that is within me, bless and praise His Holy Name." We are not worthy of the least of all the mercies, and of all the truth which Thou art ever showing unto us Thy servants. Give us grace, O Lord, to lay aside every weight, and the sin that doth so easily beset us, so that looking unto Jesus, we may faithfully walk in the path of duty according to Thy will. We thank Thee that we have in Thy Son our Lord a great High Priest who offered Himself an all-sufficient sacrifice for sin, and Who now appears in Thy presence for us. We rejoice to know that if any of us sin we have an advocate with the Father, Jesus Christ the Righteous. O Lamb of God, Who takest away the sins of the world, grant us Thy peace. Amen.

WHEN AND WHAT TO READ.

If you are impatient sit down quietly and have a talk with Job.
If you are just a little strong-headed, go to see Moses.
If you are getting weak-kneed, take a look at Elijah.
If there is no song in your heart, listen to David.
If you are a polley man, read Daniel.
If you are getting sordid, spend a while with Isaiah.
If you feel chilly, get the beloved disciple to put his arms around you.
If your faith is below par, read Paul.
If you are getting lazy, watch James.
If you are losing sight of the future, climb up to Revelation and get a glimpse of the promised land.

If we knew our brother as God knows him, we should never dare to despise him any more.—G. H. Morrison.

A MISSIONARY WITH A WIDE PARISH.*

By Rev. M. MacGillivray, D.D.

The "Presbytery of the Canadas"! Words of gracious music, and omen of great things to come! Now, there are in Canada sixty Presbyteries. That of the "Canadas" was organized in 1818, and if the Rev. Robert McDowall was not of the five who constituted the first "sederunt" he may well be regarded as one of the charter members, for presently he joined the ranks, and gave such proof of executive ability that, two years after, he was elected the first Moderator of the Synod of the "Canadas." The "Canadas" were Upper and Lower, now Ontario and Quebec.

In the closing year of the eighteenth century emigrants were coming in considerable numbers to Upper and Lower Canada, both from the Old Country and from the United States—from the latter, because of the war of Independence; but they were settled in little groups, widely scattered over vast areas of the wilderness, for the most part far away from such small business centres as there were, with scarcely a bit of road between but the blazed trail, and sometimes not even that. For many a day, their condition materially was one of extreme hardship, being often pinched for the barest necessities of life; and religiously the case was no better. Years might pass without a sermon or sacrament. Marriage could be solemnized only by going enormous distances to the few ministers then permitted by law to officiate at such ceremonies, or by patiently keeping love warm, and waiting till a chance visit brought the qualified missionary to the settlement.

There were a goodly proportion of Presbyterians both among those who came from over seas and among those who espoused the British side in the war of Independence, and at its close moved northward to Canadian soil, to live again under the folds of the "dear old flag." A considerable settlement of these "United Empire Loyalists" pitched their tents on the picturesque, fertile shores of the Bay of Quinte, where with large hope and sturdy enterprise, they began at once to carve for themselves a new home out of the virgin forest. Their religion was as dear to them as the integrity of the Empire, and with little delay, they made application to the home church in Scotland for the minister and the schoolmaster.

The Dutch Reformed Church of the neighboring State of New York (Presbyterian in doctrine and polity) was the first to send help, and in 1798 the Rev. Robert McDowall was ready, and got his "marching orders." As the name implies, he was of Scottish origin, and was born in Saratoga County, New York; educated at Williams' College; and ordained by the Presbytery of Albany. The man and the crisis met.

From first to last, Mr. McDowall's work was largely itinerary, that of a missionary at large and covering a wide extent of country, from Brookville, Quinte, Kingston in the east to York (Toronto) and further west and north. But in 1800 he was inducted minister of the united congregations of Fredericksburg, Adolphustown, and Ernestown on the Bay of Quinte. This was his home, and the seat of his bishopric, but he could not close his ears to the appealing cry of the destitute in other places. His preaching tours were often long and dangerous, but in his prime neither fatigue, nor bad roads, nor stormy weather daunted him. Once he made a trip to York on foot, skirting the lake shore all the way, and swimming the larger streams. Among the many indentations of the Bay of Quinte his canoe was in much request. And wherever he went, he preached, administered ordinances, and officiated at marriages, as occasion might offer or require.

* Y. P. S. C. E. Topic for April 28th, 1907.—Acts 17: 1-9.

In his bulky Register of Baptisms and Marriages, now preserved with jealous care in the Library of Queen's University, the number of marriages entered between 1800 and 1822 is 753, and in 1838 the number is estimated at 1,100.

When the wholly unjustifiable war of 1812 was forced on us, the Dutch Reformed Church abandoned the Canadian mission; but Mr. McDowall didn't, and his labors multiplied. In 1818 he joined, as already said, the "Presbytery of the Canadas", and shortly afterwards identified himself with the Canadian branch of the Church of Scotland.

Shortly after his arrival in Canada Mr. McDowall was united in marriage to a Miss Hannah Washburn, daughter of a United Empire Loyalist. Eight children were born to them, and two sons became ministers in the United States. She died in 1852.

Quite as much honored by his brethren as by his people, Mr. McDowall's Synod, in June, 1841, planned to present him with a testimonial expressive, in warm terms, of the high esteem with which he was regarded for his personal worth and eminent services.

But the end was drawing near. The days when his brethren were doing him honor, he preached his last sermon, in St. Andrew's Church, Kingston, from the parable of the Lost Sheep. Two weeks thereafter, the intrepid, worn-out pathfinder laid by the implements of his toil, and entered into the joy of his Lord. Amid the tears of his people, his remains were interred in the family plot in the burying ground of Fredericksburg. And this might well have been his epitaph:

"Blow wind! Come whack!
At least we'll die with harness on our back."

SOMETHING TO LIVE UP TO.

One who repeated to a friend a word of praise that had been overheard—a high encomium of his work and character was somewhat surprised at the sudden light that flashed into the strong face.

"Thank you," was the earnest reply, "I'm glad you told me that. It is something to live up to."

There was no vain acceptance of the commendation as fully merited; it was only like a bugle call to higher service. That is what such words must always prove to any true and earnest spirit. They flash a sharp contrast between the self that appears to others, and what the soul knows of its own failures and shortcomings, and humble as no blame could do; but also they inspire to fresh courage and effort; they are "something to live up to."

"A true friend will tell one his faults," is a saying we often hear, but a true friend, if he is wise in the knowledge of human nature, will tell us our virtues. The fact is that in this busy world of ours, with its keen struggle and sharp competition, we are pretty apt to be told our faults by those who are not friends, and to be brought face to face with one's mistakes and failures so often that we sometimes lose hope and courage. Whoever has a word of honest praise for another should feel that he holds something which is that other's due, and hasten to pay it. The word of blame may be a good, but the word of hearty commendation will be "something to live up to" through many a trying hour.—Forward.

The neighbor who needs you most is not always the most congenial.

If God gives me work to do, I will thank him that he has bestowed upon me a strong arm; if he gives me danger to brave, I will bless him that he has not made me without courage; but I will go down on my knees and beseech him to fit me for my task, if he tells me it is only to stand and wait.—Jean Ingelow.

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C. BLACKETT ROBINSON,
Manager and Editor.

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The epidemic of coughing that attacks a congregation at times is regarded as of sufficient importance by a writer in *The British Medical Journal* (London) to merit discussion in a column article. He is of opinion that the cause is nervous irritability, but will not accept the theory of an American physician that it is due to prolonged attention, holding that lack of attentiveness must rather be held responsible.

The medical missionary work in India has grown to tremendous proportions. Statistics of the Indian Medical Missionary Association show that in the past year more than 2,000,000 patients were treated, and that 54,298 operations were performed. There are now in India over 300 medical missionaries, only 120 of whom are men, the disproportion in the sexes growing out of the necessities of the Zenana work.

The latest discoveries and conclusions relative to "Electric Waves and Wireless Telegraphy" are described by W. A. Shenstone, in an article which *THE LIVING AGE* for April 20 reprints from the *Cornhill*, in a manner to be easily understood by the ordinary reader. Mr. Shenstone is a recognized adept in conveying scientific knowledge in a popular way, yet without the air of painful condensation often affected in such articles.

Miss Marianne Farningham is probably the oldest woman journalist in England, having already celebrated her jubilee of work since she was writing for several magazines in 1855. She joined the staff of the *Christian World* at its birth in 1857, wrote for the first number, has written for the latest and for practically every number in between. Miss Farningham is a frequent writer of verse, several specimens of which have been published in *The Dominion Presbyterian*.

THE DOMINION PRESBYTERIAN.

FRIVOLITY OF SPIRIT. COMMUNICATIONS.

The Western Christian Advocate of Cincinnati deals firmly with the frivolity of the so-called communications with the spirit world. When it is asked whether, in all the years during which disembodied spirits have purported to speak to us through mediums, any important truth in science, philosophy, or religion has been given us through them, the answer must confessedly be "Not one." And, even more disappointing, it must be admitted that men, of high talent and culture when living, have seemingly fallen into childish and foolish ways of thinking and speaking when supposedly talking to us after death. We do not write in a spirit of contention. We are willing and more than willing that the reality of the spiritual world and of immortality shall be established through psychical research, if it can be. But if our belief in the hereafter is to rest upon anything that these revelations have yet shown, we must admit that we are leaning on a broken reed. Science is very far from proving immortality. We who accept it must believe on other grounds, and those mainly of religious faith. The evidence furnished by psychical research is too suspicious, flimsy, irrelevant, and trivial to furnish any firm standing-ground whatever. At present, at least, we can not walk by sight.

Another broad and Evangelical statement is made by Canon Henson, of London. Speaking of Confirmation, he says—As to the "spiritual gift" conveyed in Confirmation, Canon Henson rightly appeals to the test of fact and actuality. Young Nonconformist Church members show "no observable moral inferiority" to young Anglicans, and those who theorize about some special and unique gift of the Holy Ghost in Confirmation have "frankly parted company with Christian experience." As a matter of fact, it appears, this doctrine of some spiritual gift communicated through material agencies is a later Latin theory of Divine grace, unknown to early Greek theology. Canon Henson shows that the Anglican Church Fathers—and Baxter in particular—looked upon confirmation simply as a public personal profession, corresponding to the Nonconformist's "joining the Church." He urges, therefore, that mutual recognition of Church membership should be arranged between the Anglican and other Protestant Churches, and so "the standing injury to Christian charity" of refusing the fellowship of the Communion to brother-Christians be done away with.

Among the soon to expire copyrights is that of "Alice's Adventures in Wonderland," by Lewis Carroll, which expires in November. The copyright on Sir John Tenniel's illustrations, however, has several years to run, and as these illustrations are as much a part of the book as Lewis Carroll's prose the authorized edition will still hold its own.

THE SCHEMES OF THE CHURCH.

The sub-joined statement shows, for purposes of comparison, the amounts received at the church offices here from congregational contributions, donations, etc., for schemes indicated for year ending February 28, 1906, year ending February 28, 1907, and the disbursements for the year ending February 28, 1907. Increased contributions have not kept pace with the expansion of the work. Contributions to Knox College seem much larger for year 1906, but this was owing to a large legacy and other contributions which were special, being placed in the ordinary fund. The contributions to Home Missions were over \$2,000 in advance of 1906, but the expansion of the work called for over \$16,000 increase in expenditure. This necessitated the drawing of \$10,000 from the reserve fund to meet the claim: for the year, in addition to the balance of \$10,250 with which we began the year.

It has been the custom to place legacies in the reserve fund. This was done this year as usual, so that the reserve fund is over \$5,000 larger now than it was this time last year.

A somewhat similar statement has to be made regarding the Foreign Mission Fund. Although the amount received during the year just closed was greater by over \$7,000 than that of the preceding year, the greater expenditure required the transfer of \$12,000 of the sum received in legacies to the ordinary fund.

As in the preceding year, \$5,000 from the special donors' contributions and from British grants were transferred to the Augmentation Fund, yet it was necessary to transfer over \$3,000 from the Reserve in order that claims might be paid in full. The Reserve Fund of French evangelization had also to be drawn upon to meet the expenditure.

Doubtless the terribly severe winter in the West preventing the removal of the grain was the chief cause of the deficiency in the funds. It was fully expected that from Manitoba Synod the sum of \$30,000 would be contributed for Home Missions, but the amount received from the whole church west of Port Arthur did not nearly reach that sum. We have good reason to expect that the contributions for this year from the West will show that the failure to give last year is fully made up in the present with interest added.

If all our congregations, instead of trusting, as so many do, to a chance collection for the schemes of the church, were fully organized for missionary giving, and the session to keep its hand and eye upon the organization, all the year through, there would be abundance of money in the mission treasury for all the work of the church. Organization of the congregational forces for aggressive work is the need of the hour in our church.

	Rpts. to Feb. 28, 1906.	Rpts. to Feb. 28, 1907.	Disbursements to Feb. 28, 1907.
Knox College ..	\$ 12,049	\$ 5,944	
Queen's College..	2,407	3,542	
Mont. College ..	2,339	1,885	
Manitoba Col..	4,374	4,198	
Home Missions.	140,534	142,625	\$160,967
Augmentation ..	31,453	32,498	41,328
Foreign Missions	154,278	161,543	172,767
W. & O. Fund..	25,232	28,015	24,883
A. & L. M. Fund	35,756	32,626	38,692
Assembly Fund..	6,535	7,063	9,897
French Evana..	24,065	19,294	23,674
Pl. aux Trem...	14,273	14,117	14,117

JOHN SOMERVILLE,
Interim Treasurer.
Toronto, April 13, 1907.

THE QUEEN'S ENDOWMENT FUND

In June, 1904, the General Assembly at St. John came to the unanimous finding that the connection between Queen's University and the Church should be maintained. The voice of the Presbyteries had been heard and with but one exception had declared for this policy. Confidently relying on the expressed will of the Church, that Assembly took the further step of promoting a movement for additional revenue for Queen's and appointed a strong committee to cooperate with the trustees to this end. For considerably more than two years Principal Gordon, Rev. Robert Laird, and those who have been from time to time associated with them, have pressed the Half Million Dollar Fund vigorously forward. Many gratifying responses have been made and more than half the amount required has been promised. The movement has been before the Church long enough to make the seriousness of the issue perfectly clear to our ministers and leading laymen, and there are numerous signs that a new and deeper interest is being taken in the growing work of Queen's.

But the goal has not yet been reached. There are at least 250 self-sustaining congregations in the three central synods to which no direct appeal has yet been made. Upon them the responsibility largely rests of carrying the fund to a successful conclusion. To accomplish this those working in the interests of the fund should have the earnest and sympathetic help of the ministers and office-bearers. During the next few weeks the efforts of the agent will be supplemented by several ministers, who are voluntarily giving of their time and energy to this important task. Queen's has already achieved great things for church and country and the opportunity to equip her for still richer service should be a strong incentive to serious-minded and generous men to throw themselves vigorously into this movement.

LAYMEN AND THE D. D. DEGREE.

Why not? Many of the ruling elders in the church in Canada have both done service worthy of honorable recognition, and are possessed of such knowledge of scripture as would do any man honor. Edinburgh University is conferring the degree of Doctor of Divinity upon laymen. Sparingly; yes. But an honorary degree is always bestowed with discrimination. Let the recognition of work and merit within the church cease from being partial, as it most assuredly is so long as the D.D. is conferred upon preaching elders only.

Whilst I subscribe myself one who would enjoy the honor, more as a minister; if shared with men of honorable mention from among the ruling elders than when not so shared, I would urge the layman's claim, (the more so that he has never as much as named it himself).

Will some one undertake to say why the D.D. should not be conferred honoris causa upon laymen?

N. A. O.

April 15th, '07.

CONCERNING REVIVALS.

By Ulster Pat.

Was it not McKay, of Fortoosa, who said that the Church of our day had so much machinery that it required well-nigh all the electric energy she could produce to keep it moving, leaving little for the salvation of men? Take up the year book of any congregation, and you find societies, circles, guilds, associations for every conceivable object, until the mind becomes wearied by the defilement and triviality of the whole thing. Contrast with this the simplicity of the methods pursued by Jesus and the Apostles. The Saviour sent forth disciples to preach, but they neither were received by committees nor organized any. True, the apostles had a "deacons' court" to administer the "widows and orphans' fund"—but even that was the outcome of unfounded jealousy upon the part of some. Instead of sending forth men and women to bring others to the assemblies, they took their message to the people, reckoning "success" by the number brought, not merely "under the sound of the gospel," but to Christ. We read "statistics" of but two large congregations who heard Him, and those are given to show His ability and willingness to provide for the temporal as well as spiritual needs of His people. We never read of the number who listened to the apostles, but only of the number converted. The "financial statements" in the New Testament are so meagre that the whole would not fill one page of the bulky "year book" issued by every well-organized modern congregation. One effect of this effort to bring men and women to Christ, and children to the Sunday school, is, it appears to me, that men's Christian standing is judged by their regularity in attendance upon services and ordinances. Judged and judging by this false test has a deadening effect upon the true Christian and the "good churchman" alike, and I fear that many are led thereby to sleep in a false security to their lives' end.

I have also been struck by the absence of organization in the great revivals in history and of our own time. It may be said that the Moody and Sankey, Torrey and Alexander revivals were well organized. But even if that be true, these are but exceptions that prove the rule. Where was the organization that "got up" or "brought down" the Welsh revival? What "machinery" had Evan Roberts and others used of the spirit there and then? And this absence of human organization I believe to have been a striking feature of almost every great revival. Let us take one which Presbyterians, especially, should ever remember with gratitude—the Scottish revival of the eighteenth century. The visits of Whitefield to that kingdom were not arranged for, heralded, or managed by committees, great or small. He went about as the spirit directed, and in places where he never came, as well as before he reached others, the revival was felt. One outstanding fact, recorded in parish after parish, was that the first motions of the spirit were observed among children of from nine to fifteen years, who met for prayer and conference without the knowledge at first of their elders. Those who overheard them were astonished, as were the doctors of the temple when they heard the boy Jesus. But why should we be surprised that "out of the mouths of babes and sucklings He hath perfected praise?"

Dr. Increase Mather, writing towards the end of the seventeenth century, says: "Clear, sound conversions are not frequent in our congregations; the great bulk of the present generation are apparently poor, perishing, and, if the Lord prevent not, undone: many are profane, drunkards, lascivious, scoffers at the power of godliness, and disobedient; others are 'civil outwardly, con-

formed to good order, because so educated, but without knowing aught of a real change of heart." Sixty years ago, Dr. Macfarlane, in his "Revivals of the Eighteenth Century," says, and the remark is as true now as when he wrote, "The state of religion preparatory to the revivals of the last century, and the longing desires of many who, in discouraging circumstances, feared God, were not unlike what may be observed at present." And he adds these questions, which still are at least worthy of consideration: "Is it not true that we also live under the ministrations of the spirit, and as regards everything essential to conversion, as really as did the apostles. See Matthew XXVIII., 20; John XIV., 16, 17; John XVI., 8 to 11, and II. Corinthians III., 11. Is it not equally true that, as a generation, we come sadly short of the power which accompanied the word during the age of the apostles? See II. Corinthians II., 14, 17. Is it not equally true that an awakening is much wanted, because of the prevalence of an ungodly and worldly spirit among professors, and on account of the multitude who make not even a profession of religion? Evidence of both is within reach of all. Is it not further true that there is an important end to be served by awakenings, however temporary, in disturbing the deep slumber of an ungodly and worldly age? The ministry of John the Baptist was awakening, and meant to prepare the way for a fuller gospel, and the day of pentecost itself was but a day, a day of grace; moreover, the Apostle Peter seems to refer to something of this kind in Acts III., 19. Might it not then be well to consider whether we are not sinning in this through unbelief? Whether, like the Israelitish Lord, we are not sinning against the faithfulness of God to His own promise? "Shall it be said, Is the spirit of the Lord straitened? Are these His doing? Do not my words do good to Him that walketh uprightly?"

A CALL TO PRAYER.

The following call to prayer for the China Centennial Missionary Conference to be held at Shanghai shortly is issued by the Montreal Chinese Mission, 356 Laguardette street west:

Dear Co-workers,—Concerning China's calamity, China's crisis, and China's curse of opium much might be said; but her coming centennial conference is now the great event which should claim our attention, and upon which we should concentrate our most earnest prayers. The convention celebrating a century's conquest of the cross in Cathay is to convene at Shanghai, on the afternoon of April 25, probably at 2 p.m., the hour appointed for afternoon sessions, according to the provisional programme, which would be for Montreal about one a.m. on Thursday next. Let us therefore commence our simultaneous cycle of prayer at the Wednesday evening meeting, and remember the conference daily at our evening devotions during the ten days of its continuance exclusive of the two Sabbaths. This centenary is an event of supreme interest and of vital concern to Christendom. Let us by prevailing prayer, speed the Mongol Triad of nations in their present race towards priority in becoming a Christian country; and may they thus gather such momentum through this conference and your prayers upon it, that by God's blessing the new century of missions may not be very old till Christ is crowned king in the middle kingdom, and all the ubiquitous Cantonese—the world-wide representatives of the Chinese Empire—let us be earnest for blessings upon those abroad also, that they may, in turn, prove a blessing to China's millions, to whom many return as "messengers," that all at home and abroad may be alike blessed.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THE BEST THINGS.

(By Evelyn Orchard.)

The clink of the money was the dominant sound in the bank; the voices of those who handled it seemed subdued so that it might be heard.

It lay in piles along the counter, inside the brass rails which kept a greedy public at bay. Sinclair had often wondered why these close and heavy brass screens, with the tiny space below, just sufficient to shoot the gold through, were not more fiercely resented by customers. They so obviously presupposed on their part the desire to snatch. It was a stupid idea, perhaps, but Sinclair was a bit of a day-dreamer, to whom all sorts of odd ideals came. While he counted out the glittering horde of sovereigns at his end of the counter, never making a slip because his fingers had become expert in mechanical handling, he was thinking of something else, of a little flat in an uninteresting street, among a forest of dwellings; of an anxious-faced woman and a sick child. He had a fallow, almost sickly-looking face himself with thin cheeks and black-encircled eyes, the face of a man who lived an anxious life and seldom had enough to eat.

The average critic would have said that it served Sinclair right if he were miserable and underfed, for what right has a bank clerk with a hundred pounds a year to set up a home, and give hostages to fortune?

But nobody had ever put that question to Sinclair himself, because in some subtle way they feared his flashing eyes, and he was so desperately silent that one never knew what fires might be smoldering beneath.

On the whole he was not a favorite, though one or two customers preferred to be waited on by him, and were mildly interested in his private affairs. Not that he had put them in possession of any facts concerning them; his face and its expression were suggestive of an interesting personality, that was all.

The manager of the particular branch of the great banking house, a keen, alert-looking man of fifty or thereabouts, had made his branch, of recent establishments, a success. He had a cheery way with him, and conveyed the impression of solidity and worth. People trusted him, and his advice concerning investments had in several cases turned out well for the investors, so that his reputation as a safe man rose steadily. He had the optimistic appearance of the man whose position and future are assured; he differed in every respect from poor Sinclair, who had none of these attributes.

Germaine, the manager, was pleasant to his assistants, though exacting, and at times a trifle arbitrary. But he had a keen and nicely balanced sense of justice, and would always be fair to a man, even though he happened to dislike him. The usual routine of the hour of after-closing was gone through, the accounts balanced, the money locked away. One by one the assistants left. Sinclair was the last, and he stepped out just after Germaine, who turned at the door to bid him good-night.

"You don't look well, Sinclair," he said kindly, at the same time noticing the thin, worn overcoat that the young man wore, and his shabby boots. "You want a few days off. We must try to give you an extra day or so at Christmas."

"Thank you, sir," replied Sinclair, and Germaine wondered why his face flushed a little. It was a sensitive face, and there was something extremely winning about the mouth.

"Nothing wrong at home, I hope?" pursued the manager kindly.

Sinclair swallowed something in his throat.

"The little chap isn't well, sir. It makes a fellow anxious, naturally. But I hope he'll be all right."

"I hope so, sincerely," replied the manager, but as he walked away, his quick, alert step ringing on the pavement, he shook his head.

Unmarried himself, waiting the convenient season, the increased means which would satisfy his own idea of what is due to a man's dignity in the first instance, and to a woman's pride in the second, the best years of life, with all their capacity and opportunity, were passing. Germaine was now forty-seven. He had some thoughts of marrying the following year if certain investments should turn out well, but he was not sure. He pitied Sinclair with his shabby looks and downcast air, but blamed it all on the imprudence of an early and probably highly unsuitable marriage. He pondered on it as he walked home to his extremely comfortable chambers in a good house, and wondered that the image of Sinclair and his troubles should pursue him so persistently. He even wished he had asked his private address, so that he might pay a call that evening to inquire for the sick child. He dined rather early, because he was due at the home of his fiancée at half-past eight. He had just poured out his coffee and lit his cigar, when his sitting-room door opened, and the maid enquired whether he would see Mr. Sinclair.

"Certainly, show him in at once," he answered readily, and Sinclair was shown in. He looked so ill and desperate that Germaine rose in alarm.

"Surely something has happened, Sinclair. Curious that I have been thinking of you all the evening. What is it? Nothing serious with the child, I hope."

"He's dead," replied Sinclair dully. "I was just in time to see him die."

"I'm very sorry indeed," said Germaine in a shocked voice. "Believe me, I would have given a good deal to prevent this."

Sinclair looked round vaguely, his hand fumbling in his pocket.

From his recesses, after some trouble, he drew a sovereign, and laid it on the table.

"I've brought it back," he said quietly.

"Brought it back! What for?"

"I took it this afternoon. He needed some things, the little chap, I mean, and I hadn't a penny in my pocket. You'll never understand what it means to a man to feel like that. He wanted the things, and I was tempted. When I got there with them it was too late; they cost me eleven shillings. I had nine left. I pawned my overcoat, and there's the rest. I thought of putting it back to-morrow without saying anything, but when I looked at the kid's face I knew he'd want me to own up, so I've brought it. I don't suppose you'll want to see me at Tarvit Street to-morrow."

"Good God, Sinclair!" exclaimed the manager in a voice of horror. "You don't mean to tell me things have been so bad with you?"

"I've told you all there is to tell. We've had a lot of sickness, we got behind; I owe over twelve pounds now, and I'll never be able to pay it. Now it doesn't matter. If he'd lived I might have pulled through. His mother has given up 400. I suppose it's all up, isn't it? I feel easier now I've told you. We'll sell some of the things in the house to pay for the funeral."

"You won't do that," said Germaine quickly. All the hardness died out of his face, even the alertness from his manner; nothing but kindness and human feeling were visible, brought there by that bit of real tragedy, the existence of which was such a revelation to him.

"You might have told me, Sinclair. Surely I must have proved myself rather a brute that you couldn't trust me even a little bit. Yet I thought we got on not so badly at Tarvit street."

"It didn't occur to me," replied Sinclair dully, "and after all, a man has no right to intrude his troubles on other men. I know your views on things, and of course I am aware that I have brought my troubles on myself. I don't regret that, no, by God I don't! If only the little chap had been left."

His voice trembled a little, and he seemed to steady himself with a great effort.

"Will you take the sovereign! And what happens then; will you report it?"

Germaine walked over to his desk and sat down there for a brief moment. He came back holding out a pink slip of paper to Sinclair.

"I shan't expect you to-morrow, of course not, how could I? Get that cashed to-morrow, and pay up everything. No, not a word!"

"But twenty pounds, sir. I can't take it! I shall never be able to pay it back."

"It doesn't want any paying back. Take it, Sinclair. You must. I tell you, for—for a reason I'll perhaps tell you later on."

"And will you let me come back to Tarvit Street?"

"Yes, of course, when you are able. I'll make that all right."

"But—but it might happen again. Who can be sure?" he said with a faint, ghastly smile.

"It won't happen again, old chap. Don't you know that? There, there, don't give way, go home to your wife. Ask her if she will see me if I call to-morrow; and you'll let me come, I hope, to see you lay the little chap in his last bed."

Sinclair went out without a spoken word. Germaine cleared his throat, and wondered at the warm glow at his heart. Half an hour later he was telling the story to the woman he was supposed to love, and who had been waiting for him for ten long years. She was still a comely woman, though something of the brightness had gone from her eyes, and the bloom from her cheeks. Her face seemed to change as she listened, but she did not speak a word.

"Of course it has been disastrous folly on his part to marry on such a screw, mere madness. And the queer thing is he doesn't seem to regret it."

"No, why should he?" she cried, then, with a mighty passion in her eyes, "He has lived! He has had the best things in life. He has them now, even though he has had to make a grave. It is life."

Germaine rose to his feet, and his face grew a little pale.

"Anna, if I had known you felt like that!" he stammered. "I have been afraid to ask you to leave this luxurious home."

"Oh, hush!" she cried, with a bitter note in her voice. "It shows what a poor thing I must have seemed in your eyes. Will you give me the address of that poor mother, so that I may go to-morrow and tell her she has something to bless God for."

"I will take you myself," replied Germaine, with a strange new note in his voice. "God forgive me, Anna, it is I who have made a mistake."—British Weekly.

An immense natural cave of great beauty has been discovered underlying three of the principal streets of Constantine, Algeria. The interior is of dazzling white stone, worn by the forces of nature into all kinds of fantastic and beautiful forms. There are three ponds, the water being lukewarm, and crowded with fish.

THE PURPOSE OF A HOME.

There is, or should be, a purpose in a home. Home is not synonymous with a meaningless pile of brick and mortar, or a framework of wood and plaster, however finely garnished with and without, and filled with gathered treasures. There is something to be done with it—an idea and an ideal.

It will help to stop and think, weary, discouraged, fretting house-mother—resolutely and sanely to define your ideal of a home. What do you want for it? To outshine your neighbors, to make Mrs. Jones admiring, and poor Mrs. Smith discouraged and envious? Or to make it a centre of comfort, of inspiration and courage, of hope and joy and happiness for yourselves and all beholders? If no man liveth to himself, much more is it true of the household. A home—any home—seeds out radiating influences, healthful or otherwise, for every one it touches.

"I found I couldn't do anything in the church or neighborhood when we moved into our new home," said a young mother whose hands were tied with house cares and the charge of children; "so I made up my mind for a few years to try just being." She meant that her living should be so real and genuine, her home so sweet and healthful, her ideals and ambitions so true and simple, that all but going influences should of necessity be sane and healthful. It is a beautiful ideal of helpfulness. A home can help by simply being. The mere dropping of all pretence is a wonderful help to happy influence. The ideal home should be truthful, free of sham and deceit, in small things and great.

Another idea to be embodied in the home is comfort. Many things go to make up neatness, and a tender consideration this composite idea—order, punctuality, that puts first things first, and does not set the house above the household. "Comfort is the key-note," said one delightful housekeeper. "That shuts out a great deal of finery from my sunny parlor—I can't have things the sun will fade for me." One may make merriment—laughter and good times—the key-note. There is religion in it. Children brought up in such an atmosphere go out into the world with a fund of stored-up sunshine. "You always seem to have such good times at your house!" said a rich woman wistfully, speaking to a poor busy one. "I wish I knew how to have such good times!" It was not at all a question of worldly goods and possessions—simply of getting the key-note. There must be the idea and the ideal; the living up to it is easy.—Zion's Herald.

AN ANGLER'S ELYSIUM.

According to advertisements all summer resorts are alike. They are the best ever—but if fishing is better anywhere else than it is in "Georgian Bay" we do not know where it is. There is a greater variety of fish in this water than anywhere else, and they are always hungry. No one ever counted the fish in the Georgian Bay, but those that have been caught there have been counted and eaten, and if you read the Government reports on fisheries, you know that Georgian Bay supplies more fish than any other equal body of water in the world. The only place you can afford to fish is where the fish are numerous, big and delicious in flavor, and that place is Georgian Bay—so the fishermen say. Suppose you send for booklet, issued by Grand Trunk Railway System, free, telling about the home of the bass, pickerel, pike and the noble trout family. Address J. Quinlan, Bonaventure Station, Montreal, Que.

HOW THE MOUSE GOT THE COOKY.

Ponto, the spotted dog, came trotting into the field behind the barn. He held in his mouth a fine bit of cooky, which the baby had given him. As he ran he growled to himself: "I do wish babies ate bones instead of cake. I am tired of cookies. I will hide this till to-morrow."

The wise old mouse was in the field just then, seeing the grass grow. He heard the dog, and he thought the cooky would be nice. So he squeaked: "Do you want a bone, Ponto?"

"Yes; have you got one?" barked he. "I think the dog fairy has one for you."

This pleased Ponto. He had never heard of the dog fairy. He thought a fairy bone must be sweet indeed, so he said he should be thankful for one.

The mouse squeaked to him to run around three times in a circle; then he was to lie down in the grass, and shut his eyes for three minutes; then he could open them and look for the bone.

Ponto at once dropped the cooky. He ran around and around after his tail ever so many times. Then he lay down and shut his eyes. After a while he jumped up again; but there was no bone, and the cooky was gone. The wise old mouse had carried it off to his children.

Let us learn a lesson from this. Let us be content with what we have, rather than grasping at what is beyond our reach.

THE BEST TIME OF THE YEAR.

O, which do you think, my dear, my dear,

Is the very best time of all the year? Is it when north winds fiercely blow, Heaping the whirling, drifting snow O'er hillside and valley, far and near?

Which do you think, my dear? Or is it when south winds softly creep To beds where starry-eyed violets sleep, Calling to buds on flower and tree, Bringing the news to bird and bee That spring is coming—will soon be here—

The best time of the year? Is it when west winds, laughing in glee, Shake down the brown nuts from some dreaming tree?

Ah, well, dear heart, this do we know: Whichever way the winds may blow— From north or south, from east or west— Each season, in its time, is best. God's wisdom makes each one, my dear, The best time of the year!

MAKING A PRACTICE OF LOVE.

Because we love our dear ones is not a good reason for wounding them freely. Yet we actually seem to make it so in much of our daily life. Some one has said keenly, "Any one can be courteous to a stranger." It is easy to be careful for the feelings of those about whom we care little. Should we not do as much for those who are dearest to us? There is no greater cruelty than to count upon our love's "tiding over" the effect of impatience, discourtesy, harsh criticism, and all the unloving, stinging darts that most of us reserve for home use. There is no better way of loving and proving our love than by using at home all the courtesies, attentions, cheeriness, sunshine, and "better side" of our natures that most of us reserve for company use. For love that takes these things for granted is either counterfeit or perilously near death.—S.S. Times.

Children are allowed to travel free on the local tramway-cars in some German towns if they are below a certain height, which is marked on the doors of the vehicles.

The earrings worn by Italian women generally indicate the part of Italy the wearers come from. The longer the earrings the farther south the original homes of the women. In the far north the ornaments are quite short.

MOTHERS FEEL SAFE.

Mothers who have used Baby's Own Tablets for their little ones say they feel safe with the Tablets at hand, for they are a never failing cure for all the minor ills of babyhood and childhood. Mrs. Urias Cressman, New Hamburg, Ont., says: "I have used Baby's Own Tablets for stomach trouble and constipation with marked success. I always feel that my little one is safe when I have a box of the Tablets in the house." Baby's Own Tablets are sold under the guarantee of a Government analyst to contain neither opiates nor other poisonous drugs. They always do good—they can't possibly do harm. For sale at druggists or by mail at 25 cents a box from The Dr. Williams Medicine Co., Brockville, Ont.

A FUNNY DENTIST.

Gracie had a loose tooth. "That tooth must come out," said her mother.

"O no!" cried Gracie; "it'll hurt." "Because pretty soon another little tooth will come pushing along behind it," went on mother, "and I want it to come straight and even. Let mother pull this one for you, dear."

"O no!" cried the little girl again; and she put her right hand tightly over her mouth and ran out to play in the yard.

Pretty soon Uncle Ed swung the gate open. He always had something in his pocket for Gracie. This time it was a big sweet apple. "But you must ask your mother if you can eat it," said he.

Mother said, "Yes," and the little girl sat down by the window to eat her apple. It was a very sweet apple, and Gracie enjoyed it very much. All at once she gave a little cry: "Why—why—there's a bone in my apple, mamma, sure's you live!"

"O, I guess not," said her mother; "I guess it's a seed."

"No," persisted Gracie; "it's just as white and hard, mother."

A twinkle came into mother's eyes at that. "Let me see it," said she. Gracie showed it to her.

"Go look in your mouth, dear," mother then said.

"O mother!" cried Gracie, "there's a hole come where my tooth was. Why—did the apple pull it, mother?"

But mother only laughed, and then Gracie laughed, too.—Our Little Ones.

OUT OF THE WAY NOTES.

The raccoon plunges all its food into water before eating it.

A ton of oil has been obtained from the tongue of a single whale.

London is better off for trees than any other European city.

Upwards of a thousand guineas has been reached at Christie's for a single specimen of a snuff-box.

The household of the Sultan, which costs £3,000,000 a year to maintain, is the most expensive in the world.

A single firefly, in some parts of Central and South Africa, gives sufficient light to illuminate a whole room.

Less tobacco is consumed in Great Britain, in proportion to the inhabitants, than in any other civilized country.

The signal code books carried in warships have leaden backs, so that they will sink should the vessel be wrecked.

On a hot summer day, fill the hot water bag with cold water and put it under your cheek during the afternoon nap.

Water freezes every night throughout the year at Alto Crucero, in Bolivia; while at noonday the sun is hot enough to cause actual suffering.

Toads have been found so useful that they are sold in France by the dozen for stocking gardens to free the ground from many injurious insects.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

The death is announced of Rev. Evan McAulay, M.A., for some time a retired minister residing in this city. Deceased was 76 years of age, and had filled pastorates in several congregations.

In the absence of Dr. Herridge, who was preaching the Baccalaureate sermon at Queen's University, Rev. Professor McNaughton conducted the services in St. Andrew's.

Rev. Dr. Bayne, of Pembroke, was the preacher in Erskine church last Sunday. He delivered two strong sermons on timely subjects to large congregations. Rev. E. A. Mitchell was in Pembroke, where he preached in two churches and gave an evangelistic address in the afternoon.

The F. M. Tidings for April gives the following new Life Members: Miss M. Jamieson, Knox Church Auxiliary, Ottawa; Miss Christina McGillivray, Port Elgin Auxiliary, Port Elgin; Miss Jean Miller, W.F.M.S. Auxiliary, Paisley; Mrs. J. L. Johnston, Glebe Church Auxiliary, Ottawa.

The corner stone of the new medical laboratories building at Queen's, for which the Ontario government voted \$50,000 will be laid on Wednesday, April 24, by Lieut.-Governor Clark, of Toronto, immediately following the convocation proceedings. The building is now well underway. Besides being used for biological purposes, the pathological, bacteriological and public health laboratories will be in it.

PRESBYTERY OF WINNIPEG.

A meeting of this presbytery took place in Manitoba College last week for the ordination of two young Hungarians who have just arrived from the college of the Reformed Church in Debreczin, Hungary. The Protestants of Hungary aggregate in their own land some three millions of people, and a number of their settlements are found in Manitoba and Saskatchewan. As the followers of the celebrated leaders of the earlier Reformation in Europe, led by John Huss and Jerome of Prague, the Hungarian church is Presbyterian in its tenets.

The Presbyterian Church in Canada, which is using its financial strength in a determined way to care for the foreign population in Western Canada, and to Canadianize them, has Hungarian congregations in Winnipeg, Bekevar, Othon, Wakaw, and Whitewood. Its missionary in the city is Rev. Louis Kovachy, who has a vigorous congregation of forty families, which worships on Sunday afternoons in the Point Douglas Presbyterian Church. The Rev. Koloman Kovachy is minister of the Bekevar congregation in Saskatchewan.

Rev. K. Kovachy has been visiting Hungary during the past winter, and will return this month with a number of his countrymen who are settling in Saskatchewan.

At the Presbytery meeting Dr. DuVal presided, and ordained Rev. John Kovachy and Rev. Charles Feyer to take charge of the remaining congregations in Saskatchewan. The Hungarians, like the greater number of our foreigners, are very anxious to learn English. The young men ordained, as well as the two brothers Kovachy, are thoroughly educated in arts and theology in their native country, and are fine representatives of a most intelligent and thrifty element which is taking up its home in Western Canada.

EASTERN ONTARIO.

Rev. Dr. Douglas, Senator, has been preaching in Knox Church, Perth.

Rev. Dr. Bayne, who so long and so ably has filled the pulpit of Calvin Church, Pembroke, is called to Sudbury, with a promised stipend of \$2,000, free manse, and holidays.

The call of Rev. J. A. McLean from the Dalhousie congregation was sustained at a special meeting of Lanark and Renfrew Presbytery in Beachburg. It is expected that it will be accepted by him at once, and arrangements will be made for induction as soon as his answer is received.

The congregation of Knox Church, Cornwall, have been commemorating the fifth anniversary of Rev. Dr. Harkness' pastorate. There was a very large attendance. Dr. D. O. Alguire presided. Robert McKay read an appropriate address and asked Rev. Dr. Harkness to accept a handsome Morris chair, and Mrs. Harkness a quartered oak parlor table, as a mark of their respect and esteem. Dr. Harkness made a feeling reply. Addresses were made by Dr. Alguire and Hill Campbell, and after a musical programme, which included solos by Mrs. W. A. Craig, Miss Atchison and W. V. Boyd, refreshments were served by the ladies.

Rev. A. Bright, who has accepted a call to St. Paul's Church, Ingersoll, was presented with a substantial purse of money and a clock by St. Paul's Church, Peterboro; while Knox Church in the same city gave him an edition de luxe of Dickens' works. The Review says of the young minister: "Mr. Bright has been an active, earnest, and faithful worker and his discourses have been marked by originality, force and sound doctrine. He carries with him in his new field in the west the heartiest well wishes of the members of the church."

HAMILTON.

Rev. Mr. Laird, representing Queen's College, Kingston, has been laboring of late in our Presbytery.

Rev. A. Ester, of Cooke's church, Toronto, preached at anniversary services in Knox church on Sunday, the 14th inst.

Rev. Prof. Dyde of Kingston was the preacher in St. John's church on Sunday, April 21, in connection with the anniversary services there.

Bible Society Day in Hamilton was set for Sunday last, the 21st inst., and stirring addresses in connection therewith were given in the different churches.

The Hamilton Ministerial Association held its last meeting for the season on Monday, the 15th inst. Rev. W. H. Sedgewick and Rev. J. A. Wilson represent the Presbyterians on the new executive for 1906-07.

A welcome visitor to Hamilton recently was Rev. E. A. Henry, the former much-loved pastor of Knox church. He preached in his old charge on Sunday evening, the 14th inst., and was greeted by a large audience.

Rev. Dr. Nelson, the popular pastor of Knox church, had a close call the other day. Having a severe cold he purchased certain waters recommended by his druggist. The effect was not what he looked for. In the morning he was found rigid, life almost gone. Medical aid was quickly summoned, but it was with difficulty that his life was saved.

WESTERN ONTARIO.

Rev. Mr. Nicholl, of Cargill, preached in the Hespeler Church at both services last Sunday.

Mr. Wm. J. Cooke, from Queen's University, commenced his duties at Sprucedale last Sunday.

Rev. Dr. Dickson, of Galt, visited Waterloo on Friday week to install the newly-elected elders in the church there.

The next meeting of the London Presbytery will be held at St. Andrew's Church, London, on Tuesday, 7th May, at 10.30 a.m.

Last Sunday week the services in Knox church, Embro, were conducted by Rev. Mr. White, M.A., of Barrie Presbytery, who preached excellent sermons.

Rev. Mr. Sharp of Alliston has been preaching in Bradford. The pastor, Rev. Mr. Morden, was at Stratford for the day, assisting Rev. Mr. Thompson of St. Andrew's church there.

St. Andrew's Church, London, is advertising for a contralto soloist for their excellent choir. Professor Kilpatrick, of Knox College, was the preacher in the First Church last Sunday, both morning and evening.

Miss Jessie G. Ross, after ably filling the position of organist of Knox Church, Embro, for six years, was presented with a china cabinet and a buffet by the congregation. Miss Ross is shortly to change her name; hence the presentation.

PRESBYTERY OF WHITBY.

There was a good attendance of both ministers and elders at the last quarterly meeting of this Presbytery, which was held at Whitby.

A call from the pastoral charge of Inniskillen, Cadmus and Blackstock was laid before Presbytery. It was hearty and unanimous and was in favor of Rev. J. C. Foster, late of Red Deer. Mr. Forster has accepted the call and will be inducted at Blackstock, on April 30th. Mr. Cooper will preside and induct, Mr. Brown will preach, Mr. Tait will address the people, and Dr. Abraham will address the minister. The pulpit of this fine congregation has been vacant for fifteen months and the people are glad to have a settled pastor again. They give a salary of \$300 a year with manse.

The congregation of Dunbarton has been steadily advancing under the ministry of Rev. W. R. Wood. They have during the past year reached the status of a congregation giving the minimum salary. This is very creditable and Presbytery resolved to send to the congregation an expression of their very high appreciation of the progress made.

Gratifying reports from the standing committees were presented. The committee on Church Life and Work recommended that the mid-week prayer meeting be made the subject of a presbytery conference. This recommendation was adopted, and it was agreed to hold the conference at the October meeting of Presbytery. It is felt by many that the solution of the prayer meeting problem is becoming increasingly difficult.

During the discussion of the Sunday school report reference was made to the recent visit of Mr. Robertson, the General Secretary of Sunday Schools. The institutes held by him at three central places in the Presbytery proved helpful and were an inspiration to those who had the very great privilege of being present.

QUEEN'S UNIVERSITY.

KINGSTON, April 22.—The graduates in arts, theology and medicine at Queen's University were announced on Saturday. There are 13 M.A.'s, 69 B.A.'s, 4 D.D.'s, 6 testamurs in theology and 30 M.D.C.M.'s.

In the afternoon, Rev. Dr. Herridge, Ottawa, addressed the graduates in Convocation hall.

Following are the graduates from the Capital, the Ottawa Valley and Eastern Ontario:

Degree of B.Sc.

J. R. Akins, Kinburn, mining; W. R. Alder, Prescott, mining; James Bartlett, Ganaquoque, mining; J. D. Calvin, B.A., Kingston, civil; E. S. L. Code, Kingston, electrical; C. J. Curtin, B.A., Brockville, mining; H. A. Germain, Kingston, electrical; G. C. Keith, Smith's Falls, civil; G. R. McLaren, Perth, mining; J. M. Sands, Kingston, mining; R. Potter, Kingston, civil; L. P. Stiles, Cornwall, electrical; G. C. Wright, Kingston, civil.

Diploma in Civil Engineering.

G. C. Keith, Smith's Falls.

University Prizes—Arts.

Latin prose, C. R. Graham, Arrprior, Greek prose, A. E. Book, M.A., Kingston.

Roughton in German, Winnifred Gilen, Kingston.

Professors in French, Winnifred Gilen, Kingston.

Ropers in English, M. T. Patton, Windham Centre.

Lewis in English, J. Dunn, Kingston.

McLennan in Hebrew, W. A. Dobson, Pictou.

Gowan in Botany, J. A. Anderson, Rossnope.

Gowan in Political Science, D. A. MacArthur, Dutton.

Calvin in Latin, A. P. Menzies, Ottawa.

MacLennan in Greek, May Macdonnell, Kingston.

Gowan, No. 3, D.A., MacArthur, Dutton.

University Medals.

Latin, C. R. Graham, Arrprior, Greek, A. E. Book, M.A., Kingston.

History, Ethel Alford, B.A., Brockville.

Moral Philosophy, B. W. Thompson, Ottawa.

Mathematics, W. Dwyer, Kingston.

Physics, M. L. Cornell, Carleton Place.

Animal Biology, J. W. Gibson, Kars.

Chemistry, N. L. Bowen, M.A., Kingston.

Mineralogy, N. L. Bowen, M.A., Kingston.

Geology, S. J. Schofield, M.A., Kingston.

Scholarships in Theology.

Anderson No. 2, \$35, R. Brydon, M.A., Ottawa; Toronto, \$60, A. D. Arnitt, Kingston.

Morris, \$50, W. H. McInnes, B.D., Vankleek Hill.

Degree of B.D.

M. F. Munro, B.A., Lancaster.

M.A. Degree.

A. E. Boak, Kingston; N. L. Bower, Kingston; N. L. Cornell, Carleton Place; W. O. Dwyer, Kingston; S. J. Schofield, Kingston.

B.A. Degree.

Ethel Alford, Brockville; Jennie M. Anglin, Kingston; G. H. Ashman, Ottawa; C. H. Bland, Pembroke; A. D. Cornett, Kingston; W. F. Cornett, Kingston; C. M. Crawford, Kingston; R. Dingwall, Cornwall; D. G. Ellis, Flor-

ence m. Dunlop, J. J. Ferguson, D. G. Foley, Kingston; Margaret F. Grass, Kingston; J. T. Grover, Kingston; Win. Ide, Ottawa; C. W. Livingston, Kingston; Constance M. Low, Ottawa; Frances B. Mills, Kingston; J. F. McCallum, Brewer's Mills; Annie S. MacFarlane, Franktown; Minnie B. MacKay, Smith's Falls; Caroline J. McRae, Perth; Beatrice A. Ockley, Kingston; Edna Poole, Poole's Resort; Jean J. Reid, Renfrew; F. V. Reilly, Kingston; Carrie L. Scott, Napanee; R. S. Smart, Ottawa; Amy Spencer, Sault Ste. Marie; J. R. Urquhart, Kingston.

Degrees of M.D. and C.M.

H. M. Bowen, Ganaquoque; S. B. Caselman, North Williamsburg; F. J. Donovan, Ganaquoque; A. C. Johnston, Kingston; R. M. Mills, Kingston; A. M. McCormick, Ottawa; A. McDonald, Scotch Line; W. L. McDougald, Cornwall; R. D. Paul, Kingston; J. P. Quigley, M.A., Kingston; A. T. Spankie, Wolfe Island; H. D. L. Spence, B.A., Kingston; M. T. C. Walker, Kingston; R. Wrightman, Lancaster.

Winners of Medals.

University medal in medicine, H. A. Boyce, Murray.

University medal in Surgery, J. P. Quigley, M.A., Kingston.

Prizes in Medicine.

Faculty prizes in Anatomy—2nd year prize, I. B. Hutton, Kingston.

N. Y. Alumnae Assoc'n Schol., value \$50—W. G. Wallace, Metcalfe, Ont.

Chancellor's Schol. for general proficiency, \$70—J. P. Quigley, Kingston.

Recommended for house surgeons at General hospital—R. Wrightman, Lancaster; H. A. Boyce, Murray, Ont.; P. H. Trousdale, Hartington.

Next in order—J. P. McNamara, Stratford; A. T. Spankie, Wolfe Island; R. D. Paul, Selby; M. J. O. Walker, Kingston; R. M. Mills, Kingston.

Class prize for physical diagnosis, 3rd year, F. B. Sargent, Kingston.

On the 18th instant Rev. Daniel Johnston, late of Waubano, was inducted in the pastoral charge of English Settlement and Iderton, in the Presbytery of London. The service took place in the former place, Rev. H. W. Reede, M.A., Moderator of Presbytery, presiding. Dr. Gustavus Munro preached the induction sermon. Rev. Jas. Rollins, of King Street Church, addressed the minister, and Rev. Dr. Nixon, of Hyde Park, exhorted the congregation. This terminated a vacancy of six months' duration.

Recently the Moravian congregation in London, Eng., celebrated its 450th anniversary. Moravians divide with Waldenses the honour of being the oldest Evangelical community. Its beginnings may be traced back twelve centuries to the first evangelisation of Bohemia by missionaries of the Greek Church, while its definite organization, due to the preaching of John Huss, dates to the year 1457—sixty years before the Reformation. The Moravian church was the first to have a hymn-book; it was also the pioneer in Protestant missionary work. This missionary enthusiasm brought some of the Moravian Brethren to England in the first half of the eighteenth century, and they were invited to remain. A unique fact in the records of the Brotherhood is that through all its long history there has been no schism—due, no doubt, largely to the absence of any formal creed as a test of faith. The Bible is the only rule of faith and life.

Conviction of ignorance is the doorstep to the temple of wisdom.—Spurgeon.

BRITISH AND FOREIGN.

It is rumored in Dublin that Lord Aberdeen, Lord Lieutenant of Ireland, is about to resign.

Five thousand people assembled at Belfast on the 4th inst. to protest against Home Rule or devolution.

Glasgow Presbytery ask the corporation for leave to hold religious meetings in the parks on Sunday evenings.

An Ayrshire minister has had a busy time since he invited his flock to send written questions for pulpit answers.

Mr. Walter Easton, jun., Jedburgh, is the author of an interesting book, "Notes and Observations of a Visit to Canada."

Rev. Professor Moore, in the closing address to the students of the Free Church College, dealt with "The New Theology."

Within a few months a new pastor has been appointed to the Free Church, the United Free Church and the Parish Church of Dornoch.

There died in Edinburgh on the 31st ult. the widow of the Rev. Dr. Murray-Mitchell, and daughter of the late Rev. Alex. Flyter, Alness.

A movement has been started in Newton Stewart to erect a memorial to Joseph Train, the Galloway author, and the friend of Sir Walter Scott.

At a book sale in London on the 22nd ult. a copy of "The Thrie Tallies of the Thrie Priests of Pebilis," published in Edinburgh in 1603, was sold for £120.

The exhibition of prints and pictures illustrative of the life and times of Mary Queen of Scots has been transferred to the National Portrait Gallery buildings.

The kirk session of Old Kilpatrick have recommended that the Rev. Wm. McKean Campbell, Fintry, be given charge of the new extension church of St. Peter's.

Gipsy Smith, the evangelist, goes from Philadelphia this week to Providence, R.I., where he will conduct revival services for ten days. He expects to sail for England on May 7th.

Maderewski drew tears from the keyboards of the piano in Glasgow the other day, and an attendant had to face the audience with a pocket handkerchief to wipe the moisture away.

Dr. John Watson ("Ian MacLaren") has been nominated by every one of the twelve Presbyteries of the English Presbyterian Church for the Principship of Westminster College, Cambridge.

Miss Campbell, one of the most conspicuous figures in Islay, has just died in Edinburgh at the age of 98 years. She could recall people who saw Prince Charlie and others who were acquainted with Robert Burns.

An earthquake, the main shock lasting four and a half minutes, visited the City of Mexico on 14th April. The shock is reported as the heaviest in that city for several years, but except for cracked walls and some fissures in the pavements no damage was done.

It was wonderful the other night, at the opera, to see (remarks the club window gossip of the "Liverpool Post") how marvellously young the Queen looked. I was in the box immediately opposite her. Sitting sideways, her figure looked almost girlish in its slim, graceful erectness. Her beautiful features were more animated than usual, and she talked with vivacity and some freedom of gesture to Lord Howe and Lady Lansdowne.

The fruit of the Spirit is character, not service. Being is more than doing. If Christ's life be in you, it will shine through you. What a man is, that will his life be. Be and thou wilt do.

HEALTH AND HOME HINTS.

No matter of how good a quality your coffee or tea is it will be ruined if the water used in making it has boiled more than once. Do not let the water boil more than three or four minutes.

Fruit Pudding.—One pint bread crumbs, one teacup sugar, one teaspoon soda and salt, one teaspoon cinnamon and cloves, one teacup currants and raisins, three cups flour. Steam three hours; serve with sauce.

Oat Meal Wafers.—One cupful sugar, half a cupful butter, two well-beaten eggs, two and a half cupfuls oat meal. Drop on buttered tins by small spoonfuls, allowing room for them to spread. Bake until a golden brown, and let them cool on the pans.

Eggs in Potatoes.—Bake some good-sized potatoes, cut in halves, and take out part of the pulp. Put a raw egg in each half, sprinkle with salt, pepper and chopped parsley and a teaspoonful of cream, and put in the oven; beat well the white of an egg and work into it the potato removed from the shells, with salt. When the eggs are set, heap this over them, and brown.

Good Summer Pudding.—One quart of milk, three tablespoonfuls cornstarch, dissolved in cold water, the yolks of four eggs, six tablespoonfuls of sugar. Heat the milk, add the sugar, then the starch and the beaten yolks, and flavor. Pour in a pudding dish and bake in a slow oven thirty minutes. Then beat the whites very stiff, sweeten and flavor and allow it to brown lightly.

Egg Nests with Cheese.—Cut some rather stale bread into slices an inch thick; scoop out a little from the center of each, and cut the edges square. Mix a small cup of milk, and spread on these; sprinkle with salt and a dash of red pepper; into each cup put a raw egg set, the dish in the oven, and let them set. As these are best served in the dish in which they are cooked, it is a good plan to put them on a very shallow baking dish, such as a brown earthenware lined with white.

Ham with macaroni furnishes an acceptable dish for luncheon or supper with great nutritive value. Break macaroni in one-inch pieces; there should be one cupful. Put in a sauce pan, and cover with boiling water to which one half-teaspoonful of salt has been added, and let cook until soft, the time required being about thirty minutes. Drain in a strainer, and pour over one quart of cold water, to prevent the pieces adhering. Melt two tablespoonfuls of butter, add two tablespoonfuls of flour, and when well blended pour on gradually, while stirring constantly, one and one-half cupfuls of scalded milk. As soon as the boiling point is reached, add two-thirds of a cupful of grated mild cheese, and season with salt and paprika if it be at hand. Add the chopped ham, and when thoroughly heated turn on a hot platter. Sprinkle with one-fourth of a cupful of finely chopped cold boiled ham, and garnish with sprigs of parsley.

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SPARKLES.

"Hello, Leo," panted the tiger. "I've been chasing a wounded antelope for several miles. Did it pass by here?"
"No," replied the lion, contentedly, licking his chops; "it didn't pass here."

The editor of a note and query column received the following:

"Every morning when I go out I find two or three of my hens on their backs. They never get up again. What is the matter?"

The editor replied:—"Your hens are dead."

Mother.—"How dare you tell me you washed your face? Why, it's just as dirty as ever."

Tommy.—"Well, I washed it, but maybe it didn't take. You know my vaccination didn't the first time."

Poet—Here's a little poem which I recently composed. I read it to my mother, and she cried loud and long, so touching did she find it.

Editor—You ought to be ashamed of yourself. Take back your poem and promise me that you won't make that poor woman cry any more.

Old Bluff.—"Ah, Miss Nightingale, that Winter Song was charming. It carried me back to the days of my childhood."

The Singer.—"I am so glad you liked it."

Old Bluff.—"Why, I could actually hear the cattle bellowing, the old windmill creakin', and the discordant wings hawking about the doors!"

Lawyer—Well, what was done in the interim?

Witness—I don't know, sir. I didn't go into the interim. I stayed in the ante-room.

Sophie—No, mother, I don't like that young doctor at all. He has red hair.
Mother (consoling)—Oh, but his hair will be grey long before he will be able to marry you, my dear.

"He's studying dentistry at a correspondence school."

"Rather an awkward way, I should think."

"I should say it is. He gave a patient gas the other day, and then found he didn't know how to remove the molar. So he had to write to the school, and it was three days before he could get rid of his patient."

Salt and vinegar make an excellent solution for cleaning bedroom water bottles or wine decanter bottles. A dessertspoonful of rough salt put into a wine decanter, moistened with vinegar and well shaken, generally removes all stains.

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You can get Dr. Williams' Pink Pills for Pale People from any medicine dealer or by mail from The Dr. Williams' Medicine Co., Brockville, Ont., at 50 cents a box or six boxes for \$2.50. If you are weak or ailing give these pills a fair trial—they will not disappoint you.

A PROBLEM IN THREES.

If three little houses stood in a row,
With never a fence to divide;
And if each little cat had three little kits
At play in the garden wide;
And if each little maid had three little cats
(Three times three times three);
And if each little cat had three little kits,
How many kits would there be?

And if each little maid had three little friends
With whom she loved to play;
And if each little friend had three little dolls
In dresses and ribbons gay;
And if friends and dolls and cats and kits
Were all invited to tea,
And none of them should send regrets,
How many guests would there be?
—The United Presbyterian.

Marriage in Spain takes place during the day or night, according to the position in life of the young people. If well-to-do, the ceremony occurs early in the morning.

Imported foxes have increased to such an extent in Gippsland, Victoria, that organized "drives" to exterminate them have been resorted to.

Married women live on an average five years longer than maids, while married men live seven years longer than bachelors, according to an eminent authority.

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4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	8.45 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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PRESBYTERY MEETINGS

Synod of Montreal and Ottawa.

Quebec, Quebec, 5th Mar.
Montreal, Knox 5th Mar. 9.30
Glengarry, Cornwall, 5th Mar.
Ottawa, Ottawa, 5th Mar. 10 a.m.
Lan. and Ren., Renfrew 18th Feb.

Synod of Toronto and Kingston.

Kingston, Belleville, Sept. 18, 11 a. m.
Peterboro', Peterboro', 5 Mar. 9 a.m.
Lindsay, Woodville, 5th March, at 11 a. m.
Toronto, Toronto, Monthly, 1st. Tues.
Whitby, 16th April, 10.30.
Orangeville, Orangeville, 10th and 11th March at 10.30 a.m.
North Bay, Sundridge, Oct. 9th., 2 p.m.
Algoma, S. Ste. Marie 27 Feb. p.m.
Owen Sound, O. Sd., 5 Mar. 10 a.m.
Saugeen, Drayton 5 Mar.
Guelph, in Chalmers' Ch. Guelph, Nov. 20th., at 10.30.

Synod of Hamilton and London.

Hamilton, Knox, Ham 5 Mar.
Paris, Woodstock, 5 Mar. 11 a.m.
London, St. Thomas 5 Mar. 10 a.m.
Chatham, Chatham 5 Mar.
Huron, Clinton, 4 Sept. 10 a.m.
Maitland, Wingham, 5 Mar.
Paisley, 14 Dec., 10.30.

Synod of the Maritime Provinces.

Sydney, Sydney.
Inverness.
P. E. Island, Charlottetown.
Pictou, New Glasgow.
Wallace.
Truro, Truro, 18th Dec. 10 a.m.
Halifax.
Lun and Yar.
St. John.
Miramichi.
Bruce, Paisley 5 Mar. 10.30
Sarnia, Sarnia, 11 Dec. 11 a.m.

Synod of Manitoba.

Superior.
Winnipeg, College, 2nd Tues., bi-mo.
Rock Lake.
Glenboro', Cyprus River 5 Mar.
Portage-la-P.
Dauphin.
Brandon.
Melita.
Minnedosa.

Synod of Saskatchewan.

Forkton.
Regina.
Qu'Appelle, Abernethy, Sept.
Prince Albert, at Saskatoon, first Wed of Feb.
Battleford.

Synod of Alberta.

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

Synod of British Columbia.

Kamloops, Vernon, at call of Mod.
Kootenay.
Westminster.
Victoria, Victoria, in February.

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**Synopsis of Canadian North-
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HOMESTEAD REGULATIONS

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

Entry must be made personally at
 the local land office for the district
 in which the land is situated.

The homesteader is required to
 perform the conditions connected
 therewith under one of the follow-
 ing plans:

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

(2) If the father or mother, if
 the father is deceased, of the
 homesteader resides upon a farm in
 the vicinity of the land entered for,
 the requirements as to residence
 may be satisfied by such person re-
 siding with the father or mother.

(3) If the settler has his per-
 manent residence upon farming
 land owned by him in the vicinity
 of his homestead, the requirements
 as to residence may be satisfied
 by residence upon the said land.

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

W. W. CORY,
 Deputy of the Minister of the In-
 terior.

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

SEALED TENDERS

addressed to
 the undersigned and endorsed
 "Tender for Belleville Drill Hall"
 will be received at this office until
 Wednesday, April 21, 1907, inclu-
 sively, for the erection of a Drill
 Hall at Belleville, Ont., accord-
 ing to a plan and specification to
 be seen at the office of W. R.
 Aylesworth, Esq., C.E., Belleville,
 Ont., and at the Department of
 Public Works, Ottawa.

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

An accepted cheque on a char-
 tered bank, payable to the order of
 the Honorable the Minister of
 Public Works, equal to ten per
 cent (10 p.c.) of the amount of
 the tender, must accompany each
 tender. The cheque will be for-
 feited if the person tendering de-
 cline the contract or fail to com-
 plete the work contracted for, and
 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, March 30, 1907.

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