

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA WEDNESDAY, JUNE 9, 1909.

Single Copies, 5 cents.

THE BETTER DAY

BY ARCHIBALD LAMPMAN

Harsh thoughts, blind angers, and fierce hands,
That keep this restless world at strife,
Mean passions that, like choking sands,
Perplex the stream of life.

Pride and hot envy and cold greed,
The cankers of the loftier will,
What if ye triumph, and yet bleed?
Ah, can ye not be still?

Oh, shall there be no space, no time,
No century of weal in store,
No freehold in a nobler clime,
Where men shall strive no more?

Where every motion of the heart
Shall serve the spirit's master call,
Where self shall be the unseen part,
And human kindness all?

Or shall we but by fits and gleams
Sink satisfied; and cease to rave,
Find love but in the rest of dreams,
And peace but in the grave?

Church Brass Work

Eagle and Rail Lecterns, Altar Vases, Ewers, Candlesticks, Altar Desks, Crosses, Vesper Lights, Altar Rails, Etc, Chandeliers and Gas Fixtures.

CHADWICK BROTHERS,

Successor to J. A. Chadwick

MANUFACTURERS

182 to 190 King William St.
HAMILTON, ONT.

THE QUEBEC BANK

Founded 1818. Incorporated 1822.

HEAD OFFICE, QUEBEC

Capital Authorized	\$3,000,000
Capital Paid up	2,000,000
Reserve	1,000,000

BOARD OF DIRECTORS:

John T. Ross, Esq., President. Vesey Rowwell, Esq., Vice-Pres.
W. A. Marsh, Gaspard Lemoine, G. G. Stuart, J. E. Aldred,
Thos. McDougall, B. B. STEVENSON, General Manager.

BRANCHES, QUEBEC

Black Lake, Farnham, Inverness, Montmagny, Montreal, Quebec, Shawenegan Falls, Stanfold, St. George, St. Romuald, Victoriaville, Ville Marie, Three Rivers, Thetford Mines.

BRANCHES, ONTARIO

Ottawa, Pembroke, Sturgeon Falls, Thorold, Toronto.

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

Important to Form
Good Habits!

GET THE HABIT OF
GOING TO THE

Standard Drug Store

RIDEAU STREET, OTTAWA

FOR YOUR DRUGS

Quality is sure to be of
High Standard.

BIRTHS.

At Orillia, on May 17, 1909, the wife of Chas. W. McDonald, of a son.

At Lethbridge, Alberta, on May 3, 1909, the wife of Dr. W. S. Galbraith, of twin daughters.

At McIlquham's Bridge, Drummond, on May 18, 1909, to Mr. and Mrs. Geo. McIlquham, a daughter.

At Perth, on May 17, 1909, to Mr. and Mrs. James L. P. McLaren, a daughter.

At Lunenburg, on May 16, 1909, the wife of E. O. Mattice, of a son.

On May 23, at 122 Argyle avenue, Ottawa, the wife of J. F. Smellie, of a daughter.

At the Manse, Agassiz, B. C., on May 6, 1909, to Rev. J. H. and Mrs. Miller, a daughter (Dora Margaret).

DEATHS.

At Kingston, on May 22, 1909, George Leback Hower Fraser, I.S.O., K.C., chief clerk Department of Justice, son of the late John Fraser, of Kingston, Ontario.

At Lot 3, Eighth Concession of Kenyon, on May 19, 1909, Mrs. N. P. MacCrimmon, aged 75 years.

At Cornwall, on May 15, 1909, Robert Watson, aged 78 years.

At Newington, on May 14, 1909, George Matthias Sneltinger, aged 83 years and five months.

At "Mountain View Farm," Hawkesbury, on May 12, 1909, Peter Spurgeon, fourth son of Donald and Mary A. Cameron, aged 14 months.

In North Burgess, on Friday, May 14, 1909, Thomas Smith, aged 106 years.

At Tatlock, on Sunday, May 9, James Wark, aged 86 years.

In Perth, Christina Dunlop, of Dalhousie, aged 65 years.

At Playfair, on Monday, May 10, Alexander W. Campbell, aged 92 years and six months.

In North Elmsley, on Wednesday, May 12, 1909, Thomas Code, aged 82 years.

At Port Hope, on Saturday, May 15, 1909, Margaret Webb, aged 68 years.

In Normanhay township, on Tuesday, May 18, 1909, Duncan Stewart, aged 75 years.

At his late residence, 28 Ray street south, Hamilton, on Tuesday, May 18, 1909, Samuel Foster Ross, in his 89th year.

On May 3, 1909, at Ryecroft, Brunswick Drive, Harrowgate, England, Letitia eldest daughter of the late Alexander Rowand, M.D., of Quebec, Canada.

At Cornwall, on May 14, 1909, Alexander Adams, aged 80 years and five months.

At Fort Covington, N. Y., on May 7, 1909, Mrs. Frank Gordon, mother of Wm. Gordon, of Bridge End, Glengarry, aged 73 years.

BLMYER BELL CHURCH BELL
 UNLIKE OTHER BELLS
 SWEETER, MORE DURABLE, AND CHEAPER
 SEE THE CATALOGUE
 TELLS WHY.
 Write to Cincinnati Bell Foundry Co., Cincinnati, O.
 PLEASE MENTION THIS PAPER.

J. YOUNG, LIMITED
 THE LEADING UNDERTAKER
 359 YONGE STREET, TORONTO
 TELEPHONE 679

Mrs. E. deFONTENY
 DRY CLEANING WORKS and
 OSTRICH FEATHER DYER
 DRESSMAKERS LADIES' DRESSES GENT'S SUITS
 Upholstered Furniture beautifully
 Dry Cleaned a specialty
234 BANK ST. - OTTAWA
 Phone 1378

ST. ANDREW'S COLLEGE
 TORONTO
 A CANADIAN RESIDENTIAL AND DAY SCHOOL
 FOR BOYS
 Upper and Lower Schools. New Buildings. Separate Junior Residence.
 Days prepared for the Universities and Business.
 REV. D. ORRICK MACDONALD, M.A., LL.D., Principal
 Calendar sent on application.

"MY WARDROBE" and "MY VALET"
 THE NEW METHOD
 W. H. MARTIN & CO., PROPRIETORS
 224 SPARKS STREET, OTTAWA
 PHONE 25

JAS. HOPE & SONS
 STATIONERS, BOOKSELLERS,
 BOOKBINDERS AND
 JOB PRINTERS
 47 & 49 Sparks St., 18 & 20 Elgin St.

STAMMEPEPS
 The ARNOTT METHOD is only logical method for the cure of Stammering. It treats the CAUSE not merely the HABIT, and ensures natural speech. Pamphlet, particulars and references sent on request. Address
The ARNOTT INSTITUTE
 BERLIN, ONT. CAN.

KENNEDY SHORTHAND SCHOOL
 96 per cent. of our pupils attend our school on the recommendation of former students.
 In the selection of a school the reason for this should appeal to you.
 9 ADELAIDE STREET E. TORONTO

James C. Mackintosh & Co.
 BANKERS BROKERS & GENERAL
 FINANCIAL AGENTS

Collections Made Everywhere
 Stocks bought and sold in London,
 New York Boston, Montreal
 and Toronto.
 166 HOLLIS STREET, HALIFAX, N.S.

PRESENTATION ADDRESSES
 DESIGNED AND ENGRAVED BY
 A. H. HOWARD, R. C. A.
 82 KING ST. EAST, TORONTO

COMMUNION SERVICES.
 JEWELLERY, WATCHES,
 SILVERWARE, CLOCKS,
 SPECTACLES, ETC., ETC.
J. CORNELIUS, 99 GRANVILLE ST.
 HALIFAX, N.S.

Dufferin Grammar School

BRIGHAM, QUE.

Residential College for Boys. Collegiate, Commercial and Primary Departments. Staff of European Graduates, Fine Buildings, Healthy Site, Extensive Play Grounds, easily accessible. For Prospectus, address THE HEAD MASTER.

BISHOP STRACHAN SCHOOL

FOR GIRLS

President—The Lord Bishop of Toronto
 Preparation for the Universities and all Elementary Work.

APPLY FOR CALENDAR TO
 MISS ACRES, Lady Principal

ST. MARGARET'S COLLEGE

TORONTO

A Residential and Day School for Girls
 GEORGE DICKSON M.A., Formerly Principal
 Upper College, Toronto; Director.
 Mrs. George Dickson, Miss J. E. McDonald, B.A.
 Principals.

LARGE STAFF OF TEACHERS
 Graduates of Canadian and English Universities
 FULL ACADEMIC COURSE
 Music, Art, Domestic Science & Physical Education
 Write for Booklet and Record of the School to
 the Secretary.

Matriculation Night School
 Commercial Shorthand

TELL A FRIEND

SOUND INSTRUCTION

AT REASONABLE RATES
 BY MAIL OR AT COLLEGE
 R. A. FARQUHARSON, B.A.,
 British Canadian Business College,
 Bloor & Yonge, TORONTO

Highfield School

HAMILTON, ONT.

President: Lieut.-Col. The Hon. J.
 S. Hendrie, M.P.P.

Residential and Day School for Boys
 Strong Staff. Great success at R.M.C.
 and in Matriculation. Head Master, J.
 H. COLLINSON, M.A., late open mathematical scholar of Queen's College,
 Cambridge.

WESTMINSTER PRESBYTERIAN SCHOOL
 A Christian School for Girls in the Capital City
 MISS CARRIE LEE CAMPBELL,
 PRINCIPAL

Illustrated Catalogue. 705 W. Grace St.
 Richmond, Va.

W. H. THICKE
 EMBOSSESSOR and ENGRAVER
 42 Bank Street, Ottawa
 VISITING CARDS PROMPTLY PRINTED

Dominion Presbyterian

\$1.50 Per Annum.

OTTAWA

Single Copies 5 Cents

NOTE AND COMMENT

Santa Fe, the oldest city but one in the United States, by her city council, passed an ordinance closing all saloons after January 1, 1910.

A committee has been appointed by the British Medical Association to consider healing the sick through such methods as the Emmanuel Movement.

There is a mission school in China where six Chinese girls can repeat by heart the whole of the New Testament. We question whether this could be paralleled in any other country in the world.

Florence Nightingale, who has just entered her 90th birthday, was the recipient of a great number of congratulatory messages and flowers on her birthday. She is very feeble, and is confined to her rooms in London.

The seal of Oliver Cromwell, now in the possession of a prominent family in Wales, is a plain gold mounted corundum stone five-eighths of an inch in diameter. It dates from 1653, and was used on several of his deeds. The whole of the Lord's Prayer is engraved upon it.

The condition of the celebrated Cologne Cathedral is reported by the architect to be unsatisfactory, as the stone is crumbling very rapidly. The necessary repairs are so extensive that they will cost many millions and take years to carry out. Anything affecting the stability of this beautiful building would be cause for regret.

Some years ago Dwight L. Moody offered to his Northfield pupils a prize of five hundred dollars for the best thought. The prize was awarded for the following:—"Men grumble because God put thorns with roses. Would it not be better to thank God that he puts roses with thorns?" How much more helpful it is to look at thorns as blessed with roses, than to think of roses as cursed with thorns!

Tennyson's favorite passage of Scripture was Rev. 10 16, the magnificent episode of the "strong angel," whose "face was as the sun," a description which has been the admiration and despair of other imaginative poets. Principal Forsyth prefers Isa. 14, 323, with its superb thirteenth verse: "How art thou fallen from heaven, O day-star, son of the morning." Sunday at Home has been collecting the opinions of various eminent Englishmen upon the "most magnificent passage in the Bible," and some of the answers are:—Job 28; Psa. 100; Isa. 40; Heb. 12, 18 24; Rom. 8, 19 39; and Rev. 11, 15.

An important hygienic principle is enunciated by the Lancet when discussing the early morning cup of tea, in which many persons indulge. It is that injurious matter accumulated in the mouth during the night is, if the warm drink is partaken of before the mouth and teeth have been cleaned, washed into the stomach, and a poisonous process might thus be begun. Gastric catarrh is doubtless thus caused. As to the early cup of tea habit, the Lancet says that when tea, properly infused, is harmful, is when it is taken without food; that is, when the stomach is empty; but milk neutralizes the tannin substances and prevents their acting as irritants. We question whether the cup of tea before rising is a good habit.

The following bit of exaggerated sarcasm is not without its application to Canada:—A Washington Congressman suggested an American characteristic when he said in a public address the other day that "unless the man of today practises economy more extensively and stops selling the kitchen range to get tickets to the circus and mortgaging the house his wife's father had given her in order to buy a blood-colored automobile, there is bound to be grave trouble."

A conference of rich and influential Jews is soon to be held in New York City to further the enterprise of purchasing Jerusalem and Palestine for a future home of the descendants of Abraham to whom Jehovah promised that land forever. Dr. Briggs once said these are some of the promises of God which would never be fulfilled. They could not now be fulfilled, for the time had gone by. In our judgment the promises of God to Israel concerning Palestine are not among those that cannot now be fulfilled.

Dr. Wilfred T. Grenfell is one of the most interesting men of our time. His own record of his "Experiences on the Labrador," which will be published in the June "Century," must have a vivid and unique interest. "The object of the Labrador mission is to help men to live, and not to die; and so to live as not merely to cumber this earth for a few more years, but to live as worthier sons of that great Father whose face we all expect one day to see," is this hero's own characterization of the ideal of his life's work.

Music has been pronounced a specific for pneumonia and lung complaints. Mr. W. Tattersall, conductor of a choir in Southport, England, says that if all the people were trained in voice production, not by the lifting of the shoulders, but by the natural, easy, and comfortable singing, breathing naturally like an animal, with no affectation, he believes we should hear less of pneumonia and lung complaints. This should be an inducement to join in congregational singing, instead of leaving it to the choir to do it all.

The work that Dr. Robertson began has grown with the succeeding years, says West-Land. Instead of a Western Superintendent there are now provincial superintendents, and each year is meaning more to be done and more need of it. The chain of superintendents has now been completed, so far as nomination goes, and the choice of Rev. Wm. Rochester by the Alberta Synod does credit to both the Synod and the man. He is the man for Alberta. He can do the work, and the work offers a field which will employ and develop the well admitted abilities of the man. The Church awaits his acceptance.

In the report on education, submitted to the American General Assembly, the significant statement is made that the majority of the ministerial candidates come from the humbler homes of the Church, and it also adds that families whose home-life is simple, frugal, and unaffected, generally produce the best type of minister. The truth of these statements will probably be questioned by no one; as it seems only too evident to every man who looks into the matter. It is, after all, but another illustration of the fact that the best type of man (as well as minister) comes from the home which is clean, intelligent, and free from artificiality.

A prominent lawyer in Boston describes Mrs. Eddy as "the founder and sole proprietor of Christian Science."

The hotelkeepers of Brockville have signed an agreement that they will strictly observe the license law, and the inspector in its enforcement, and discharge any employee who violates it. They also ask that photographs of minors, or others to whom liquor is not to be sold, shall be furnished them, so they can be identified. This is well, and if they adhere to their determination they will do much to remove the objections urged against the liquor traffic as it is usually conducted. Sellers are frequently tempted to transgress by the impetuosity of buyers, and the latter, as well as the former, should be punished for violating the law. Hotelkeepers in other places would do well to follow this example.

The progress of missions in Central Africa is phenomenal for rapid extension and encouraging results, says the Missionary Review of the World. It is only thirty years since work began in response to Stanley's appeal that at least one missionary be sent to this, at that time, almost unknown region. To-day there are 100 ordained native pastors, 2,000 churches and schools, 60,000 converts, and 300,000 native children in the Christian schools. In Uganda, not included in the above, there are 32 native clergy, besides the 2,500 native evangelists and helpers, who have 1,000 places of worship, including a cathedral that seats 4,000. The baptized converts number 50,000, and the attendants at Sunday service are as many. In Uganda alone there are 100,000 natives who can now read and write, and 250,000 who receive regularly Christian instruction. Such success is almost unparalleled in the history of missions.

The first legal decision which we have seen bearing on the pre-nuptial contract made by a Protestant and a Roman Catholic with regard to the religious training of children who might be born of the union, says the Lutheran Observer, was rendered by Judge Matthew G. Reynolds, recently, in St. Louis. It is well known that the Roman Catholic Church will not countenance the marriage of one of its communion with a non-Catholic unless there is an agreement, properly signed, that children born to the couple shall be trained in the Catholic faith. The failure to live up to such an agreement was recently carried to the courts by the Catholic party, and Judge Reynolds decided that the contract was not of a character that could be enforced by law. Mixed marriages, unless one or both of the parties are indifferent to the meaning and claims of religion, are always productive of trouble, and the trouble is invariably accentuated when children are born. Peace can only be through surrender by one or the other, and unless that surrender is due to a genuine conversion to the faith of the other, it is the peace of dishonor that means for the one surrendering the end of practical religious life. Such marriages are a calamity from whatever view they are taken—as unpopular with the Protestant as with the Catholic; nevertheless, we are glad to see a legal decision as to the status of a contract which many men and women, on coming to an understanding of all that is involved in it, have found it impossible to keep without doing violence to every dictate of an enlightened conscience.

MEETING OF GENERAL ASSEMBLY

REV. DR. LYLE, ELECTED MODERATOR.

HAMILTON, Ont., June 2.—The 35th General Assembly of the Presbyterian Church in Canada was opened here in Central Church this evening. Over 600 commissioners were present from all parts of the Dominion. In the absence of Rev. Dr. Duval, owing to the death of his wife, the ex-moderator, Rev. Dr. Campbell, Montreal, presided.

Rev. Dr. Sedgwick, Tatamagouche, N. S., conducted the opening exercises.

In the course of Dr. Duval's sermon, read by Dr. Patrick, the writer dwelt upon the beautiful harmony existing between Christ and the Creation. He said the failure to recognize the fixed correlation between the growing soul and the guiding spirit had been the source of interminable troubles in the world. The spirit was leading the Church now into clearer understanding of the truth. This was an age of critical mind; of agonizing commercialism; an age that was consequently seeking relief in sensuous indulgence and vulgar display. It was an age of compound difficulties, of struggle for the mastery between capital and labor; an age that gave opportunity to men without principle; an age when some politicians played every game of the gambler, every trick of "bluff" to deceive the people; an age in which the press was not always free, sometimes purchased and used to cover villainy, to abuse and ruin if possible any soul that dared to oppose their crimes. Despite this, it was an age that was not content with itself. Men were struggling to free themselves from ills they could not clearly define. Their demands would not be met by reiteration of dry dogmas. The system of public education had taught the children to reason, and the pew was pushing traditions out of the pulpit. But earth must look to Heaven, men to God, and their spirits to the Holy Spirit.

Church Union.

After alluding to the function of the Spirit on the executive of the Godhead, the writer continued by asking if they were doing their best to put men worthy of the great men in the past into the ministry to-day. They must get away from the idea that God acted arbitrarily in calling men to the ministry. The men who had done the greatest work for God had been men of great natural force, stimulated by circumstances. Men were hard to breed for rich greatness, yet their students were sometimes made to appear as paupers. The soul must be kept in harmony with itself, if it was to do exploits in the field. It was time the Church was seeking to free itself from the abnormal position. At present their purpose was to unite the sentiments of all grave and learned men, and so, according to the rule of Scripture, bring the separated churches into one. Neither labor nor pains should be spared in effecting this.

Dr. Duval then dwelt at some length on unity, and said they should be led by the Spirit into a higher generalization of thought, into higher, deeper, and richer Christian ethics. They needed to be guided by Scripture in bringing all the churches together. Instead of childish invalids the world was demanding a church full of zeal for the amelioration of human conditions. Instead of bolstering these petty rivalries by gathering up scores of incompetent men to hold contested fields, the world was asking them to send men deeply cultured in all truth and competent to lead in the work of amelioration. They were only trifling with the mighty problems that burdened the heart of

the Son of God. The world cared little about their metaphysical distinctions, their criticisms, higher or lower; but when it gave a present living force in Christianity to lift the world to better things, it could reverence Jesus for the very work's sake. Now was the time. Whatever their actions might be, whether towards union, federation, or remaining as they were, he charged them to follow the guidance of God's spirit into all truth.

Rev. Dr. Campbell read a letter from Dr. Duval, in which he explained that he was unable to report on his stewardship in person owing to the sickness of his wife.

Rev. Dr. Lyle Elected.

The commissioners then proceeded to the selection of the next moderator. Rev. Dr. Lyle, Central Church, Hamilton, was nominated by Rev. Dr. Ratcliff, St. Catharines, seconded by Rev. Mc Gillvray, Vancouver; and Rev. Dr. Mac Kay, Toronto, Secretary of Foreign Missions, was nominated by Rev. J. McP. Scott, seconded by Rev. A. McGillvray. A ballot was demanded, and Rev. Dr. Lyle was elected by a large majority, the Assembly eventually making the choice unanimous. He accepted the honor on behalf of his church and the committee of which he was chairman, the Augmentation Fund committee.

Rev. Dr. Somerville, Toronto, requested that he be relieved of the duties of joint clerk, and the Assembly accepted his resignation with regret. Rev. Dr. Ratcliff was appointed to succeed him.

Upon the motion of Rev. Principal Gordon, a resolution of sympathy was passed in connection with Rev. Dr. Duval's recent loss of his wife.

At this point the adjournment for the evening was decided upon.

The Scottish Churches.

The General Assemblies of the three principal Presbyterian Churches in Scotland were opened in Edinburgh on the same day.

Church of Scotland.

The High Commissioner (Lord Kinnaid), held the usual levee at Holyrood Palace, and drove in semi-state procession to St. Giles's Cathedral. After service the procession went to the General Assembly hall.

The Rev. Dr. Mitford Mitchell, who presided, referred to the death in five months of five of those whom the Church had raised to the moderatorship. He nominated the Rev. Dr. James Robertson (Whittinghame) as Moderator of the Assembly.

Dr. Robertson having been introduced and having taken the chair, the King's letter was communicated to the House. In it reference was again made to the loss the Church had sustained by the death during his year of office of the late moderator.

The High Commissioner said he was commanded by the King to assure the fathers and brethren of His Majesty's great sense of their steady and firm zeal in his service, and to assure them of his resolution to maintain the Presbyterian Government in Scotland. (Cheers.) His Majesty further assured them of his deep interest in all that concerned the spiritual welfare of the people of Scotland. He was also commanded to acquaint them that His Majesty had been graciously pleased to order that the customary grant of £2,000 to the Highlands and Islands be continued, and to suggest that part of the grant might be beneficially appropriated to aiding and encouraging young men in the study of the Gaelic language.

Dr. Norman Macleod gave in the report of the Foreign Missions committee. As the result of a special appeal the whole debt, amounting to several thousand pounds, had been obliterated. (Cheers.) The expenditure for 1908 had been fully met, and they ended the year with a balance of over £700 to their credit.

Sir Andrew Fraser, ex-Lieutenant-Governor of Bengal, as representing the Presbyterian Church of India, and a number of foreign missionaries spoke.

United Free Church.

At the United Free Church Assembly the Rev. Dr. Henderson, of Crief, was elected moderator. In his opening address he said that the unhappy division of Scottish Presbyterianism must be allowed to have done a real service in making clear the distinction between the rights of citizens and of the Church's members, and in limiting ecclesiastical authority as over those only who of their own free will submitted to it. Was there no cause to fear lest the Church, in a mistaken desire to win the world, should go over to the world?

The announcement that Dr. Henderson was to submit a motion on the communication from the Established Church on the subject of union attracted an enormous gathering.

The motion submitted by Dr. Henderson indicated that the assembly, while fully recognizing the duty of the United Free Church to promote fellowship and co-operation with all kindred churches in the service of their common Lord and in particular with the Church of Scotland, with whose operations those of the United Free Church of Scotland were in such close contact both at home and abroad, were unable hopefully to entertain the suggestion that conference on co-operation offers the path best fitted to lead to union. At the same time, the motion added, the assembly, believing that the outstanding causes of separation between churches might properly form the subject of conference between brethren who desire the removal of everything that mars the prosperity and peace of the Church of Christ in the land, declare, in accordance with the report of the committee, their readiness, should this course approve itself to the General Assembly of the Church of Scotland, to enter into unrestricted conference with their brethren of that Church on the existing ecclesiastical situation and on the main causes which keep the churches apart, with the earnest hope that by God's blessing misunderstandings and hindrances may be removed and the great object of Presbyterian reunion in Scotland thereby advanced.

Dr. George Robson seconded the motion, which was supported by Sir Samuel Chisholm and others, and unanimously approved.

The Free Church.

The General Assembly of the Free Church of Scotland met in its newly-constructed hall, when the retiring moderator, the Rev. W. Mackinnon, of Gairloch, preached. Unless, he said, Church and State should combine to teach the young of the nation more effectually the nature and danger of sin, and insist upon more obedience to the moral law of God, their people would perish in their own corruption. Even ministers with their clubs crowded to the golf links, and freely associated with the most careless and indifferent of men.

The Rev. James Henry, Burghed, was elected moderator of this assembly.

Chinese Students.

The agitation which took place recently in connection with the graduation from McGill of Mr. Peter Hing, B.C.L., and his departure for China, having for its object the amendment of the Chinese Immigration Act, so as to allow Chinese students wishing to

attend Canadian educational institutions to enter the country without having to pay the heavy head tax, appears to have been practical and satisfactory result. Following is a certified extract on the subject, copied from the minutes of a meeting of the Treasury Board, held on May 1, 1909, and approved by His Excellency, the Governor-General-in-Council, on May 4, 1909:

The Board recommended that authority be granted for the exemption from payment thereof of the Chinese capitation tax in the cases of those persons of Chinese origin hereinafter described in clauses 1, 3, 4 and 5, and the refunding after payment thereof of the said tax in the cases of those persons of Chinese origin hereinafter described in clause 2, in the administration of the Chinese Immigration Act, Revised Statutes, 1906, and amendments thereto, when such persons, subject to the provisions of the said Act, can substantiate their status to the satisfaction of the controller, subject to the approval of the minister:—

1. Students who pursue some regular course of study in the higher branches of learning.

(a) Students whose studies are pursued for some particular professional occupation or calling requiring a technical or other special mental training.

(b) Students who upon arrival already possessed a liberal education, who devote themselves to the study of special subjects or questions, as students of manners, customs, institutions, politics, economy or history.

(c) Teachers who are eligible to impart instruction in one of the recognized schools or colleges or other educational institutions of Canada designated for those whose entire time is given to scholastic work.

2. Students who upon their arrival in Canada declare their intention of pursuing their studies in Canada and who, being unable to produce upon arrival the necessary proof of their status and are thus required to pay the capitation tax, and who are able to produce within two years and a half of the date of their arrival in Canada certificates from teachers in any recognized school, college, university or technical school, showing that they have been for at least two scholastic years bona-fide students in attendance at some institution.

QUEEN'S UNIVERSITY AND THE CHURCH.

HAMILTON, June 3.—The relationship of Queen's to the Presbyterian Church gave rise to an animated debate this morning. In their report the trustees of the university submitted a resolution requesting the Assembly to assent to the removal from the charter of such denominational restrictions as might impede the development of the university, and to appoint a commission to co-operate with the Board of Trustees in regard to such changes.

It fell to Principal D. M. Gordon to present the resolution, and in a speech of marked ability and moderation he almost succeeded in persuading the Assembly to accept, without further consideration, its proposals. With a lucidity and sequence which compelled the attention of a crowded and expectant house he traced the evolution of Queen's University from its nakedly denominational position to the status of a national institution. Step by step the Assembly had modified its constitution, almost to the verge of abolishing the denominational restrictions, and then came the change in 1903, when a policy of maintaining the university by the aid of the Church's contributions was embarked upon, and a campaign of endowment by subscription launched. That campaign had proved a disappointment, and, in the opinion of the trustees, the time had arrived when the Church must either discharge its responsibilities to the university more adequately or grant the constitutional changes proposed. What form these changes should take Principal Gordon merely suggested, but he indicated that the view of the trustees

was that the restrictions of the Principalship to the ministry of the Presbyterian Church should be removed; that the provision requiring an overwhelming majority of the trustees to be Presbyterians was unnecessary, and might be dispensed with, and that the corporation should be confined to benefactors of the university and graduates. He regarded these changes as inevitable, and denied that they would mean the separation of the university from the Church or any weakening of the Church's control over the theological faculty. Principal Gordon concluded by moving a resolution in favor of appointing a commission to confer and co-operate with the trustees regarding the constitutional changes suggested, and to report to the next General Assembly.

Such was the effect of the Principal's speech that for a few moments it seemed as if the Assembly would accept it. Rev. Dr. Campbell, the venerable Clerk, however, sounded the first note of opposition. He regarded the proposals as the first step towards the separation of the Church from the university.

Rev. Dr. Armstrong, Ottawa, suggested that the resolution should be submitted to the Presbyteries and Synods instead of to a commission. He maintained that as a Church they should have a college or a Christian school where they could educate their ministers and their sons and daughters. "If you allow this university to go out of your hands," he declared, "the time will come when you will be very anxious to get it back. I do not think this Church should bow the knee before a Carnegie or anybody else."

Prof. Jordan protested against Mr. Carnegie's name being introduced.

"This agitation began," said Dr. Armstrong, "because the college desires to have its share in the Carnegie grant that is given to professors."

Cries of "question,"

Rev. James Hodges, Oshawa, as a graduate of Queen's, opposed the resolution. A leading member of the Church had said to him: "Cut the connection between the Church and Queen's, and in five years you will have no theological faculty." The movement was contrary to the spirit which animated the students of his day.

Rev. John Hay, Renfrew, supported the resolution, contending that nothing would be lost by submitting the matter to a commission, while much might be gained.

Prof. Jordan, in supporting the motion, ridiculed the idea that the theological faculty would be destroyed by what was proposed, and deprecated any discussion of Mr. Carnegie's action. He regarded the proposed constitutional changes as evolution and inevitable. Theological students numbering 20 or 30 could not be allowed to stand in the way of the interests of 1,000 students. He did not think the word separation was in order. The changes proposed were changes in the charter, a dead parchment, rather than in the actual life of the university.

Mr. W. Drysdale, Montreal, declared that the tendency was to nationalize all progressive educational institutions. He characterized the statement of Rev. Dr. Campbell, that the corporation of the university extended from ocean to ocean, as bunkum. Members of the Church had no real control of Queen's University.

Mr. J. K. Macdonald, Toronto, thought the request of the university trustees a reasonable one. If, he said, they believed that Queen's University was experiencing difficulty in connection with things as they now existed, it was surely the duty of the Assembly to assent to the removal of these difficulties at the earliest possible moment.

Mr. G. M. Macdonnell, K.C., regarded the proposed changes as the first step towards the separation of Queen's University from the Church. He denied that

the Senate and Trustees were a unit in favor of the changes, and maintained that the attitude of the Church towards the university was clearly defined in 1903. "They call this evolution," he exclaimed, "this proposal to cut off the university from the source of her past strength. What is nationalization?" asked Mr. Macdonnell. "Will anybody tell us?"

A commissioner: Making a united Canada.

"We are to make a united Canada," replied Mr. Macdonnell, "by cutting us off from the things we have loved for the past sixty years." The charter had been described as a dead parchment, but the charter declared that the university was founded "for instruction in the Christian religion and arts." If they were to appoint a commission, that commission should have instructions, and they ought to reaffirm the position of the Church, made clear at Vancouver, that Queen's University must stay with the Church. He would not object to the Principalship being opened up nor would he insist upon an overwhelming majority of Presbyterians on the Board of Trustees, but he would not be content to have a corporation composed of graduates and benefactors. If the university were nationalized the benefactors would disappear, and as for the graduates, their power would be limited, and the control of the university would be left in the hands of a Board of Trustees. Some Toronto graduates had written to him, "Hold arts and theology." The Church must hold what it had held for sixty-eight years. They could build up other faculties and group them as they pleased, but let them stand by arts and theology. Mr. Macdonnell concluded by moving the following amendment:—"The Assembly, while reaffirming the resolutions of 1904 and 1908 as requested by the trustees, appoint a commission to consider in co-operation with them whether it would be advisable to limit the relation now subsisting between the Church and the university to the departments of arts and theology, and to provide that the other departments now or hereafter existing may be otherwise constituted, such commission to report to the next Assembly."

Rev. Dr. John Forrest, Halifax, said that in the Maritime Provinces they had fought the battle of denominationalism in relation to their colleges, and the results had proved satisfactory. He declared that for the Presbyterian Church to bind itself to any university would be to kill it.

Prof. Perry, Winnipeg, contended that the question should be regarded from a national standpoint, and not merely from the standpoint of Presbyterianism. People of different religions were pouring into the west, and if they were to segregate Presbyterians they would have a divided Canada.

Prof. Dyde, Queen's University, rose to continue the debate, but the hour of adjournment having arrived, further discussion was deferred until to-morrow morning.

We Give "Cleric's" Notes on "Home Mission Night."

"Let the people praise Thee, O God; let all the people praise Thee. Then shall the earth yield her increase and God even our God shall bless us."

How well chosen were these words of Scripture lesson read at the opening of the evening sederunt by the Moderator, and inspired the opening prayer of Dr. Battisby, of Chatham.

Canada is yielding her increase of wheat, timber, and minerals. Dr. E. D. McLaren was ready to admit. But he warned the fathers and brethren that just here was the danger point in the old idolatry of worldliness. But "let the people praise Thee, O God, let all the people praise Thee. Then Canada

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

HEROES OF FAITH.*

By Rev. J. W. McMillan, D.D.

Faith is the assurance (Rev. Ver.) v. 1. Some botanists were one day hunting for specimens of mountain plants in the Highlands of Scotland. They saw several scarce and beautiful plants growing at some distance down the face of a steep precipice. They called a boy who happened to be near and offered him a sovereign if he would allow himself to be lowered in a basket to pluck the flowers. The boy shrank back at first, but, remembering how poor his parents were, he bravely answered, "I will go if my father holds the rope." He knew the strength of his father's arm and the love of his father's heart, and felt safe. The assurance of our faith is our knowledge of the power and love of our heavenly Father.

Proving, v. 1. A captive was brought before an Asiatic prince. The scimitar was already raised above his head, when, oppressed by intolerable thirst, he asked for water. A cup was handed him. He could scarcely raise it to his lips, so much was he trembling with fear. "Take courage," said the prince. "Your life will be spared till you drink that cup of water." He instantly dashed the cup of water to the ground. He knew how highly the barbarian ruler held his plighted word. God's promises are said to be immutable. That is a long word which means never to be broken.

Things not seen, v. 1. One evening a father and his little daughter were walking in a valley where the mist lay close to the ground. It rose above the child's head, but the man was out of it from his shoulders up. The little girl was frightened. She cried, "I can't see our house, papa. I don't know the way. Where are we going?" He replied, "I can see perfectly well, just keep hold of my hand, and I will take care of you." He was walking in the light, while she was walking in the darkness. He was guiding her to the "things not seen." So is it with every child of God. God sees, for He is Light and lives in light. And He leads His children safely through the darkness to the light. Faith "sees the Best glimmering through the Worst."

She feels the sun is hid but for a night, She spies the summer through the winter bud."

Abraham, v. 17. There is an ancient legend that the youthful Abraham, whose father Terah was a dealer in idols, once took a hammer and smashed all the images in his father's shop. Terah, in his rage, dragged his son before King Nimrod. Nimrod said to Abraham, "You will not adore the idols of your father; then worship fire." Abraham replied, "Why may I not pray to water which extinguishes fire?" "Be it so; pray to water." "But why not to the clouds which hold the water?" "Well then, pray to the clouds." "Why not to the wind which drives the clouds?" "Then pray to the wind." At last Abraham said, "Be not angry, O king, I cannot pray to the fire, or the water, or the clouds, or the wind, but to the Creator who made them. Him only will I worship." The reproach of Christ, v. 26. Fifty years ago, in Madras, India, a young Brahman became a Christian. His friends determined to kill him, rather than that he should be baptized. He was taken to the missionary's house, which had to be guarded for days by soldiers to protect him from the mob that sought his life. At last, his father

and mother pretended to be reconciled to his being baptized, and asked him to come home for his evening meal. Overjoyed and unsuspecting of harm, the young man went. The mother put into the meal a drug, which does not destroy life, but renders its victim hopelessly insane. The son ate the food, lay down to sleep, and awoke in the morning, his reason gone. He was taken to an asylum. But he still held fast to his faith. "Forsake Jesus," he would exclaim. "Forsake Jesus, did you say? Never. I will never give Him up. You may kill me, but I will never give up my Jesus. Oh, Jesus Christ, keep me, keep me, keep me, keep me firm to the end."

"The recompence of the reward, v. 26. "God give you eyes," wrote Samuel Rutherford to Lady Kennure, "to see through sickness and death, and to see some angel beyond death. I doubt not but that if hell were betwixt you and Christ, as a river which ye behoved to cross ere ye could come at Him, ye would willingly put in your foot, and make through to be at Him, upon hope that He would come in Himself, in the deepest of the river, and lend you His hand. Ye have also a promise that Christ shall do more than meet you, even that He shall come Himself, and go with you foot for foot, yea, and bear you in His arms. O then! O then for the joy that is set before you; for the love of the Man (who is also God over all, blessed for ever) that is standing upon the shore to welcome you, run your race with patience."

The walls of Jericho fell down, v. 30. In ancient history there is a story of a valiant captain whose banner was always first in the fight, and whose sword was drenched by all his enemies. His king once asked to see the sword. After carefully examining it he sent it back with the message, "I see nothing wonderful in this sword. I cannot see why any man should be afraid of it." The captain sent the reply, "Your Majesty has been pleased to examine the sword; but I did not send the arm that wielded it." That is the mystery of the victories of faith. The instruments are often commonplace enough, as they were when the walls of Jericho fell down. It is the strength of faith that makes them mighty to the pulling down of the strongholds of sin.

OUR FOES.

A man's worst foes are those within his heart—

Which often seem to him his dearest friends, Nor ever once suspects, until life ends, That they have slain him as with deadly dart.

If by rare chance and grace of God's good part

We waken from the lethargy (which sends

A numbing influence over us and blinds

The ill and good) how bitter is the smart!

So let us probe far down the dismal wound

And drag forth every foe that lurks within

Alas how many are there ever found! Until we know not of one soul's dear sin,

Then should we feel a happiness more blest

Than sleepless eyelids that at length find rest.

—Alexander Macaulay.

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.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D.)

STAFF (v. 21)—This was a straight pole about six feet long, carried by shepherds to assist them in mountain climbing, to chastise their flock, or to strike down for them leaves and twigs that are out of their reach. When the shepherd was at rest, he grasped it with both hands near the top and leaned his head upon his arms. A staff that had long been carried became highly prized; the old man laid aside from service, still kept it near him, and held it in great and affecting moments, and bowed his head upon it to worship as he did when standing on the hillside in his prime. The staff of the king was called his sceptre, was ornamented with gold and gems, and became the symbol of his government and power.

BONES (v. 22)—The Hebrews buried their dead as we do, and the bones were the only part of the body that remained after the lapse of years. But Joseph was embalmed after the manner of the Egyptians, his mummy was placed in a coffin, kept for 300 years, carried round by the Israelites in all their wanderings, and finally buried near Shechem in the grave his father had bought, and in the centre of the territory belonging to his descendants, the children of Ephraim.

THE MORNING PRAYER.

Now, before we work today,
We must not forget to pray
To God, who kept us through the night
And woke us with the morning light.

Help us, Lord, to love Thee more
Than we ever loved before,
In our work and in our play,
Be Thou with us through the day.

THE BLESSED GOSPEL TRUTH.

It is a beautiful conviction, one whose mysterious beauty we are always learning more and more, that the deeper our spiritual experience of Christ becomes, the more our soul's life really hangs on His life as its Saviour and continual friend, the more real becomes to us the unquenched life of those who have gone from us to be with Him. In those moments when Christ is most real to me, when He lives in the centre of my desires and I am resting most heavily upon His help—in those moments I am surest that the dead are not lost; that those whom this Christ in whom I trust has taken He is keeping. The more He lives to me, the more they live. If the city of our heart is holy with the presence of a living Christ, then the dear dead will come to us, and we shall know they are not dead but living, and bless Him who has been their Redeemer, and rejoice in the work that they are doing for Him in His perfect world, and press on joyously toward our own redemption, not fearing even the grave, since by its side stands He whom we know and love, who has the keys of death and hell.

A living Christ, dear friends—the old, ever new, ever blessed Gospel truth! He liveth! He was dead; He is alive for evermore! Oh that everything dead and formal might go out of your creed, out of your life, out of your heart today! He is alive! Do you believe it? What are you dreary for, O mourner? What are you hesitating for, O worker? What are you fearing death for, O man? Oh, if we could only lift up our heads and live with Him; live new lives, high lives, lives of hope and love and holiness, to which death should be but the breaking away of the last cloud and the letting of the life out to its completion! May God give us some such blessing for every day.—Phillips Brooks.

S.S. Lesson, June 13, 1909. Hebrews 11: 1-3, 17-25. Commit to memory vs. 24, 25. Study Hebrews 11: 1-49. Golden Text—Faith is the substance of things hoped for, the evidence of things not seen.—Hebrews 11: 1.

THE FORGIVING SPIRIT.

Christ taught his disciples specifically that "if ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses," and yet how many professing Christians disregard this teaching. We all at some time or other offend our fellow-man. We may go to him and confess our offense and ask for forgiveness. But how often do we receive the answer, "I can forgive but not forget." Do such persons really forgive? Can you imagine Jesus saying to any one who comes to Him and confesses his sin and asks for forgiveness, "Yes, I'll forgive you, but I will always think of your sin whenever I see you?" And yet that is the way Christians—those who profess to be living a life in accordance with Christ's teaching—often meet the appeals of those who have offended them. No matter how great the offense or how grievous the wrong, if the offending one comes, truly repentant, and asks for forgiveness, the Christian must, by Christ's command, forgive. Yes, though the offense be repeated until seventy times seven. Does this seem hard? At first it may, but when one has fully realized how much Christ has to forgive even the best of his followers, and then remembers that he asks us to do it all out of love for him, the hard task becomes an easy one.

How many have been driven almost to despair because of the unforgiving spirit of those who may not have been so unfortunate as to have offended in like manner and therefore feel it to be almost impossible to forgive. Then there are those who forgive, in a manner, but who by their bearing recall to the mind of the offender the fact that they have been so good as to forgive them. Is this in accordance with the Spirit of Jesus? We do not believe that He ever made Mary Magdalene feel that He thought of the seven devils which He had driven out of her, when she chanced to be near him afterward. Or the woman who had been a sinner and whom He forgave. We do not read that He reminded the forgiven of their forgiveness whenever He met them. But how different are many Christians. Let us then really forgive when some one who has offended or wronged us truly repents and asks our forgiveness. Forgive and treat as though the offense had not been given and our joy will be greater even than the joy of the forgiven one.—E. J. R. in Lutheran Observer.

WORK.

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work; my blessing, not my doom;
This work can best be done in the right way."

Then shall I see it not too great, nor small,
To suit my spirit, and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long sabbath ends fall
At eventide, to play and love and rest,
Because I know for me my work is best.
—Henry Van Dyke.

All that goes to constitute a gentleman—the carriage, gait, address, voice; the ease, self-possession, the courtesy, the success in not offending, the lofty principle, the delicacy of thought, the taste and propriety, the generosity and forbearance, the candor and consideration—these qualities some of them come by nature, some of them may be found in any rank, some of them are a direct precept of Christianity.—John Henry Newman.

THE MEANS OF GRACE.

Many helps have been provided for those who are trying to live a spiritual life. But they will do no good except to those who make use of them. To grow in grace it is necessary to use the means of grace. Many professing Christians are indifferent to these institutions of religion. They not only become weak and sickly themselves, but also hinder the progress of religion in the community. Many have no conscience about this matter. When admonished that they are neglecting duty, they laugh at the admonition, and count it a joke. But it is no joke. It is an exceedingly serious matter.

Many years ago a young minister went into the country one day to call on a member of his church who was ill. She belonged to a highly respectable family and was herself highly respected in the community, but she had been quite worldly and very negligent in her attendance upon the ordinances of religion. The pastor saw that she had but a short time to live, and asked her about her faith and hope in Christ. She said she had faith in Christ as her Saviour, and believed she had a hope of heaven; but she said she was exceedingly sorry that she had neglected her religious duties for several years. As she uttered these words her voice trembled, her lip quivered, and tears rolled down over her pale face and fell on the white pillow. It was a picture never to be forgotten.

Everyone is near the valley, and none knows how near he may be. Will it be a dark valley, and will the river be the prayer meeting, the Bible, the Lord's Supper, and other holy ordinances there will be no dark valley and no cold river. Not that outward ordinances will save us, but the proper use of them will greatly enrich the soul with refreshing grace. But to those who neglect these spiritual helps the valley will be dark and the waters cold and chilly.

A young minister who took his congregation on his heart, labored diligently to persuade them to attend prayer meeting and other religious services. His utmost endeavors failed. He brooded over his failure, and in that depressed state of mind became an easy mark for any fatal disease that might come along. He became ill and died. At the funeral the minister who spoke said that this young man was a victim of grief and sorrow over his failure to persuade the people to attend upon the means of grace. It is a little thing for a minister to lie down at night with a heavy heart, and toss upon his pillow because he has failed to lead the people to do their duty; but it is not a little thing when the Great Shepherd of the sheep who died for us on Calvary is wounded in the house of his friends, crucified afresh by his own people, and put to an open shame before the world. This is what happens when those who are known in the community as disciples of Jesus frame vain excuses for neglecting the means whereby they might become strong in the Lord.—Christian Advocate.

PRAYER.

O Lord, we would enjoy Sabbath in the wilderness—rest-time immediately before war, so that in the night itself we may know the mystery and benediction of peace. We thank Thee for all the comfort of the week. Thou hast caused the light to drive away the darkness, and this is Sabbath day. The very clouds are filled with light, and Heaven heightens itself for very gladness. Behold the time of the singing of birds has come. May there be music in our life, sweet and noble psalmody in our hearts. May our whole being be lifted up in solemn praise, so that we may live the truly Christian life. Amen.

Never esteem anything as of advantage to thee that shall make thee break thy word or lose thy self-respect.
—Marcus Aurelius.

A NOBLE LIFE.

By Robert E. Speer.

Sixty years ago an immigrant caravan passed through Chicago on its way from Oberlin, Ohio, to Janesville, Wisconsin. Chicago was then a town of "about four thousand inhabitants, on the main streets of which were posts driven into the mud holding signs which read 'No bottom here.'" The caravan consisted of three canvas-covered wagons transporting the Willard family, which included two little girls, Frances, and Mary. The new home was on a farm on the edge of a forest on the bank of the Rock River.

Here Frances Willard spent her childhood. She had a great aversion to sewing and dish washing, but she trained a cow to be ridden and driven. She was fond of birds, but did not hesitate to help to drown out the gophers who ate up the corn. "Father told us," she said, "that the poet Cowper, who writes so well about kindness to animals, says, 'Our rights are paramount and must extinguish theirs'; that is, when they spoil our work, we are obliged to spoil them, for the general good."

She grew up in a clean, Christian home with Puritan standards. The following lines cut from a story paper were pasted in the family Bible:—

"A pledge we make no wine to take,
Nor brandy red that turns the head,
Nor fiery rum that ruins home,
Nor whiskey hot that makes the sot,
Nor brewer's beer, for that we fear;
And cider, too, will never do.
To quench the thirst we'll always bring
Cold water from the well or spring.
So here we pledge perpetual hate
To all that can intoxicate."

Schools were soon opened near her home, and she and her sister entered. She began to write essays, and great was the triumph when an essay of her's on "Embellishment of a Country Home" in which she took her own home as subject, won a prize from the Illinois Agricultural Society. She was full of thoughts of woman's rights. When her brother went to cast his first vote, she said to her sister, "Wouldn't you like to vote as well as Oliver? Don't you and I love the country just as well as he, and doesn't the country need our ballots?" From Janesville she went to the Milwaukee Female College for one year, and then to Northwestern Female College at Evanston, where the family soon moved, and where Frances had a brilliant college course and openly confessed Christ.

After leaving college Miss Willard became a teacher. In a few years she became head of the "Evansston College for Ladies" and when it was merged with the Northwestern College for Men she was elected Professor of Aesthetics. She resigned her post soon and went abroad to travel for two years. Upon returning she abandoned the work of the school for the great work of temperance reform with which her life was henceforth identified. She became president of the Women's Christian Temperance Union, and lectured all over the land in support of two ideas (1) that women ought to vote, and (2) that they ought to vote against the saloon. She did her work with great power, and became the best known woman in America. After hearing her lecture, a Southern woman said, "The first time I heard her I lay awake all night for sheer gladness. It was such a wonderful revelation to me that a woman like Miss Willard could exist. I thanked God, and took courage for humanity."

I think it is a sweet thing that Christ saith of my cross, "Half mine," nay, that I and my cross are wholly Christ's.
—Samuel Rutherford.

Cast forth thy seed, thy word, into the ever-living, ever-working universe. It is a seed grain that cannot die.—Caryle.

The Dominion Presbyterian

IS PUBLISHED AT
323 FRANK ST., - OTTAWA
 AND AT
MONTREAL AND WINNIPEG

Terms: One year (50 issues) in advance, \$1.50.

SPECIAL OFFER.—Any one sending us FIVE new names and \$5.00 will be entitled to a FREE copy for twelve months.

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mistake in label.

Paper is continued until an order is sent for discontinuance, and with it, payment of arrearage.

Send all remittances by check, money order, or registered letter, made payable to the DOMINION PRESBYTERIAN.

When the address of your paper is to be changed, send the old as well as new address.

Sample copies sent upon application.

Letters should be addressed:—

THE DOMINION PRESBYTERIAN,

P. O. Drawer 563, Ottawa.

C. BLACKETT ROBINSON,

Manager and Editor

OTTAWA, WEDNESDAY, JUNE 9, 1909.

A manufacturing plant is being established at Cleveland, Ohio, in which only cripples will be employed. The work carried on will be the designing and perforating of cloth, manufacture of cloth and ivory buttons, also aprons, and the making and mending of lace. The machines will be such as cripples can operate. How much better this than having these people a burden on the community.

An English cathedral is being erected in Khartoum, where General Gordon was killed in 1885, when the city was taken by El Mahdi, the false prophet, just as the British troops, which had toiled up the Nile, were on hand for his relief. As the influence of the brave Gordon was far-reaching, let us hope that the effect of the establishment of a see of the Anglican Church on the scene of the tragedy in which he sacrificed his life, may be even more widely felt.

What we do not know about the universe still bulks up very large, notwithstanding the fact that astronomers with their telescopes have made extensive explorations in the heavens. An international congress, which has been working for twenty-two years on a map of the sky does not expect to finish its work for ten years. The map when completed will show about forty million stars. A revised edition of Addison's hymn might be written, though it would be hard to compile anything more beautiful.

Seventeen years ago a man in Chicago left \$50,000 to the American Sunday School Union, stipulating that only the interest was to be used in its work. The union has had the interest for eleven years, and during that time has started 819 Sabbath schools, with 3,086 teachers and 29,784 scholars; 97,569 visits have been paid to the homes of the people; 8,577 meetings have been held; 6,149 Bibles and Testaments and \$6,693 worth of religious literature distributed; 3,676 persons have been converted, and 61 churches have been organized. It would be difficult to find a better paying investment than that man made.

THE DEADLY AUTOMOBILE.

A wealthy Roman Catholic has left a large sum of money to secure the saying of masses for the repose of the souls of victims of automobiles. If such masses can do any good there is reason for many of them. These modern methods of fast locomotion, the electric street car and the automobile, have caused great loss of life. It is stated that if a headstone were raised on every spot where a death occurred by accident in the streets of our great cities, the highways would resemble an endless graveyard. Statistics show that a life is lost in the streets of New York every 24 hours, and between the rising and setting of the sun there is a daily average of six serious collisions between traction cars and persons or vehicles. For every person killed a number are injured or crippled for life. In the last 12 months 474 persons were killed and 2,193 injured in greater New York.

Of course there are two sides to the automobile question. The machine certainly serves a useful purpose. Take the question of church attendance for instance. Objections are sometimes raised to Sunday cars on the ground that their use compels a number of persons to labor who are therefore deprived of their Sunday rest and opportunity of worship. The same objection applies to the use of carriages and cabs. Against the automobile this cannot be urged, at least to anything like the same extent. That there is so much said against the automobile is largely the fault of those who use it. Many show an utter disregard for the comfort or the rights of others. If automobilists showed a little more consideration there would be less said against their use, and a convenience, which is here to stay, would be tolerated with better grace.

The two sides of the automobile question are fairly expressed in the following paragraphs which recently came under our eye:

The Good Side.

"The automobile has been a most useful contribution to civilization. It has increased industrial wealth, provided a new source of income for tens of thousands of workmen, added an invaluable convenience to locomotion and a new pleasure to life. It has fostered the development of many minor lines of manufacture, opened other avenues to employment and supplied the state with new revenues."

The Bad Side.

"The automobile's progress has been accomplished at the cost of many human lives. The automobile has increased the work of the hospitals and the courts, added to the bulk of criminal legislation, made the streets unsafe, furnished a new menace to vehicular traffic, put new burdens on the police, torn up the highways and entailed heavy expenses for street repair, magnified the volume of city noises, polluted the atmosphere, befouled the parks and injected a new element of disorder into the night life of the city. It has aroused class antagonisms and fomented discord in labor relations."

In this statement the bad side seems to have the advantage.

The United States long ago found the Philippine Islands, which came into their possession at the time of the Spanish-American war, to be a white elephant. They want to get rid of them, but do not wish any other nation to become possessed of them, so they propose to open negotiations with the various governments to enter into an agreement for the independence of the islands. The attempt at colonization on the part of the United States has not been successful, and a revolt has been in progress ever since they obtained them, which is not yet wholly suppressed. The United States has done something, however, towards christianizing the islands, and in this respect what has been accomplished will tell in the future.

AN EFFECTIVE APPEAL.

One of the most effective appeals in a local option campaign which has come under our notice was that adopted in a certain locality in Ohio. A card was widely circulated, and appended to it were the names of twelve grocers. The card was as follows:

"Any one who drinks three glasses of whisky a day for one year and pays 10 cents a drink for it can have at any of the firms whose names appear on this card, the following groceries:

3 Barrels Flour
 20 Bushels Potatoes
 200 Lbs. Granulated Sugar
 1 Barrel Crackers
 1 Lb. Pepper
 2 Lbs. Tea
 50 Lbs. Salt
 20 Lbs. Rice
 50 Lbs. Butter
 10 Lbs. Cheese
 25 Lbs. Coffee
 10 Lbs. Candy
 3 Dozen Cans Tomatoes
 10 Dozen Pickles
 10 Dozen Oranges
 10 Dozen Bananas
 2 Dozen Cans Corn
 18 Boxes Matches
 1 Half Bushel Beans
 100 Cakes Soap
 12 Packages Rolled Oats

for the same money and get \$15.30 premium for making the change in his expenditures."

This was surely an eminently practical way of pressing home the amount of money spent for drink. Little wonder the campaign was successful, and many a family, if they patronized the grocers as suggested, would find themselves well fed where formerly they had gone hungry.

The town of Renfrew has a local Andrew Carnegie in Mr. M. J. O'Brien, who has accumulated wealth at Cobalt and is using a portion of it for the betterment of his fellows. Mr. O'Brien, who is a native of Nova Scotia, commenced his career on the Intercolonial Railway, and subsequently had contracts on a number of railways, being now interested in several on the National Transcontinental, representing \$15,000,000 and extending over 571 miles. He has also operated in timber limits, but the bulk of his wealth was derived from the silver mine at Cobalt which bears his name. He has given his town a fully equipped hall and opera house, and his name is associated with other benefactions. He is interested in, and has given liberally to the Church Extension Movement of the Roman Catholic Church in Canada, an organization along lines similar to the Laymen's Missionary Movement.

Under the patronage of the Emperor Francis Joseph of Austria there will shortly be opened in Vienna an imposing block of buildings containing composite workshops and model dwellings. The object is to help the large number of artisans who work at home, by providing them with well ventilated and well equipped workshops, instead of the unhealthy quarters of their own homes. The building will contain about 150 workshops and 120 flat apartments, and will cost about \$500,000. The rents will be low, every kind of artisan will be accepted as tenant except those classed as dangerous, and the shops will be fitted out with all necessary technical appliances. This is a very practical way of helping a numerous class which is to be found in large cities.

ROCK LAKE PRESBYTERIAL.

Manitou was the place where the Rock Lake Presbyterial met this year. They met during the week beginning Wednesday, May 26th.

Mrs. (Dr.) McCharles gave the Presbyterial the address of welcome which was replied to Mrs. Gordon of Swan Lake.

The address by the retiring president, Mrs. (Rev.) Hamilton was very interesting. The greetings of other societies were presented — Mrs. McClung, author of Sowing Seeds in Danny, represented the Methodist W. F. M. S., and also greetings from the Baptist and English Church Auxiliaries, also letters of greeting from Carmen, Portage and Brandon.

A missionary address was then delivered by Mrs. (Dr.) McLelland, Winnipeg. Mrs. Prest read an excellent paper on "Character."

An address was given by Miss McIlwain of Swan Lake Indian Reserve, in which some difficulties presented by the Indian work were noted and also a report of the work done was given.

Mrs. Mamilton gave a short account of the meeting of Laymen's Mission Movement. Tables were set in the basement for the tea provided and a very pleasant social hour was spent.

Evening Session.

Rev. Peter Scott occupied the chair and Rev. Wm. Caven conducted the opening exercises.

A report was then read by the corresponding secretary, Mrs. Ferguson, 9 auxiliaries, 4 mission bands, \$458.60 contributed. Miss Crossby sang a solo entitled "The Song the Angels Sang."

Rev. Dr. McIvor gave a very excellent address on Missions and Miss McIlwain also gave an address on the Indian work at Swan Lake.

Rev. M. C. Rumball presented the greetings of Rock Lake Presbytery to the Presbyterial.

The choir of Manitou church led the Praise service and also rendered an anthem.

Thursday Morning.

Mrs. Mason and Mrs. Ferguson assisted the president in the opening exercises. Mrs. Ferguson of Pilot Mound was elected Mission Band Secretary. Her duties being to visit Bands and organize new ones.

The reports from auxiliaries showed them all to be in a flourishing condition. The following officers were elected: Mrs. Hamilton, Boissevain, president; Mrs. J. H. Black, Morden, cor.-sec.; Mrs. Ferguson, Pilot Mound, rec.-sec.; Mrs. Baine, Boissevain, treasurer. The next meeting is to be held in Pilot Mound.

EASTERN ONTARIO.

Rev. W. A. Morrison preached his farewell sermon in Dalhousie Mills church on Sunday morning at eleven o'clock. A very large congregation was present and the sermon was one of more than usual interest. He took for his text the words:—"Finally brethren, farewell," (2 Cor. 13:11).

Universal regret is expressed at the removal of Mr. Morrison, and it is generally conceded that it will be some time before an equally able successor can be secured. General handshaking was indulged in and many a kindly parting word testified the sincere affection which had grown up between pastor and people. Mr. Morrison left by the evening train on Monday for South Mountain, his new charge, where he was inducted at the Pleasant Valley appointment on Tuesday afternoon.

The Winnipeg Presbytery has decided to extend an invitation to the General Assembly to meet in Winnipeg in 1912, the year of the World's Fair.

WESTERN ONTARIO.

Mr. Mitchell, a Knox College student, occupied Stanley street, Ayr, pulpit last Sabbath.

Rev. H. J. Pritchard, of Galt, conducted the Knox church preparatory services on Saturday afternoon.

The Winnipeg Presbytery has decided to extend an invitation to the General Assembly to meet in Winnipeg in 1912, the year of the World's Fair.

Members of Knox Church, Acton, congregation generously subscribed over \$600 towards Knox College Building Fund during Rev. Dr. Gandier's visit last week.

Rev. A. W. McIntosh, of Belwood, has accepted a call to Saskatoon, which has been confirmed by Presbytery. He will preach his farewell sermon at Belwood the last Sunday in June.

The corner stone of the new church at Stroud was laid on Victoria Day by Rev. Dr. McLeod of Barrie. Rev. L. McLean, pastor of the church, Rev. Mr. Crockett of Stroud and Rev. G. Crow of Thornton also took part in the service.

The Moderator of Presbytery, Rev. R. McCullough, presided. Rev. Dr. Dickie conducted the examination in Hebrew, Rev. W. R. Shearer in Greek, Dr. McMullen in theology and Rev. Mr. Barber in church history. Rev. M. T. Craig preached the ordination sermon.

A unanimous call has been extended by the congregation of First Presbyterian Church, Chatham, to Rev. Dr. H. Dickie, of Chalmers Church, Woodstock, to accept the pastorate left vacant by the recent resignation of Rev. A. H. McGillivray.

The commission appointed by the Presbytery to look into the matter of transferring the manse from Ashton to Appleton met here Monday afternoon, and after due consideration decided to let it remain in Ashton, the house to be put in thorough repair and well drained.

The Presbytery of Paris held a special meeting Monday, June 1st, in St. Andrew's Church, East Oxford, for the ordination and induction of Rev. J. Fraser Clugston, B.A., into the pastoral charge of East Oxford and Blenheim, vacant since the translation of Rev. W. J. Booth.

The charge of the pastor was given by Rev. Mr. Barber, of Embro, and the address to the congregation by Rev. R. B. Cochrane, to whom, at the close of the services, a presentation was made on behalf of the congregation for his services during the vacancy. A social meeting was held in the evening, and a hearty welcome was given by the people to their new pastor.

The native Christians of Uganda can set their brothers in other countries an example in church-going. Winston Churchill, in his recent book, "My African Journey," tells us that Uganda is the only country he visited where every person of suitable age goes to church every Sunday morning. Uganda has been called a miracle of missions. Judged by the standard of church-going, a very good test, it is worthy of it.

Many of our readers will regret to learn of the death of J. F. Waters, LL.D., of the Secretary of State's Department at Ottawa, which occurred with great suddenness as he was entering his office one day last week. Dr. Waters was well known as a literary man, and his lectures, frequently delivered before learned societies at the Capital and elsewhere, were models of graceful diction as well as advanced scholarship. Dr. Waters was of a most genial disposition, as so many of the Celtic race are, and his sudden removal will bring sorrow to his many friends. He had, so far as we are aware, no relatives in this country. Though a Roman Catholic he held his degree from Queen's University.

THE WOMAN'S DAILY NEWSPAPER IN CHINA.

The progress of reform in China is, perhaps, no more forcibly shown than in the publication at Peking, by a woman, of a daily newspaper for Chinese women.

Mrs. Chang, a well-born Chinese woman of marked literary ability, became interested in the education of women, and pondered over the best way to reach the masses. She thought if she established schools she would be limited to a very few. Finally, two years ago, she conceived of this plan to reach into all parts of the empire. As she says in her own words: "To open closed doors to the mind of the Chinese woman, to liberate her from the four walls of her house, which she has never dared or cared to leave in mind or body, is an object worthy of strife. If a change can be brought about, I believe it will be due largely to the work and power of the press."

Her undertaking has been a marked success, the circumstances reaching over 1,600 copies the first year, with a steady increase. Single copies sell for one-half cent, and advertisements are about two characters for a cent, yet she has made it more than pay all expenses. Since its establishment she has opened an industrial school for girls at her own expense, while through its columns she has conducted a crusade for more schools, with the result that more than ten government schools have been opened for girls. Foot-binding has been steadily condemned, and all reforms upheld.

Mrs. Chang does not confine herself solely to what women want to know; she tells them some of the things they ought to know. Telegraphic news, imperial edicts, home and foreign affairs, educational, religious, commercial and items of interest concerning the social world, all find place, as well as recipes for cooking fashions for women, and the rearing of children.

In addition to this daily paper, Mrs. Chang is publishing a tri-monthly, printed for those who are unable to read at all. This is illustrated, the illustrations explaining the subject so well that one need not read to understand. She believes that in this way she can reach many who would otherwise never learn to read.

Mrs. Chang has twenty correspondents outside the city oversees the make-up of her sheets, writes her own headings, dictates all her own editorials, and so forth, and cares for all the business interests of the paper. Her son is with her, and lends some assistance.

She has the honor of publishing the first daily newspaper for women in the world.—Woman's Missionary Advocate.

The Interior describes a movement to unite the theological colleges of the Church of Scotland and the United Free Church. Both schools are in Edinburgh, but a few hundred yards apart, each fully equipped with a large staff of professors. The two schools teach the same confession of faith. The difficulty about uniting at present is the legal condition under which their trusts and chairs are held. The directors do not wish to strike upon the rock which came so near wrecking the union of the United and Free bodies. Whatever plans are adopted will embrace Aberdeen as well, where conditions are similar, but the problem, if anything, is more acute.

To consolidate and methodize and complete what has been most successfully begun in former years—to turn theory into practice—to attack with vigor the great task of life—to cast out old evils, and by grace to exhibit a holy character, these are the duties of him who is growing old. The whole prospect is deeply serious, though it need not be alarming.—F. W. Alexander.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

CHRISTINA'S HOLIDAY.

"I believe I can do it," said Christina. She made a few rapid calculations and shut her account book with an air of triumph. "Yes, I can," she declared, and then for a whole hour she sat and dreamed dreams of the holiday she had just planned.

Christina Graham was a typist in a London office. She was a gentle, refined looking girl, who, as her landlady was fond of saying, "had known better days."

She could not remember her mother, but for eighteen happy years Christina had been her father's idolized treasure, till the sudden failure of a big financial venture had put an end to those halcyon days. The shock, added to a heart already weak, practically killed Mr. Graham, and Christina found herself alone in the world.

When the creditors' claims had been met, there was a tiny nest-egg left, which would bring the orphan girl exactly forty pounds a year.

To make a long story short, Christina studied shorthand and typewriting with dogged perseverance, and finally obtained a post in the office of Messrs. Barham & Co.

Her salary was pitifully small, but when supplemented by her modest income, Christina managed somehow to make both ends meet.

She sat now in her tiny bed-sitting room, her hands clasped round her knees, and a far-away look in her eyes.

"I shall have to do without a summer dress," she said presently, addressing the oil-stove, "and that old straw hat must do duty again; I shall get a scrap of new ribbon for it though, and I absolutely must take my bicycle. What does it matter about clothes when there's only Nurse to see me, and she would love me in sackcloth?" And here Christina laughed, for she was young and healthy, and she had not had a holiday for three years.

Her plan was to go to Dalesmouth, a tiny Devonshire village, and stay in a little cottage by the sea, with her old nurse, Martha Dollins. Once, when Christina was a child, she had spent a whole month there with the kindly woman who had mothered her for the first seven years of her life. That month in Martha's cottage had been a happy, irresponsible time, and she was looking forward to just such another.

It was a glorious summer evening when Christina arrived at Dalesmouth. Martha welcomed her young lady with ecstasy; to her, at least, Christina was still a child, her nursing, who must be petted and made much of.

"It's good to see you, dearie," she exclaimed over and over again, as Christina sampled home-made scones and Devonshire cream.

"Have a morsel of treacle with it," counselled Martha; "that's what the folks round here do call 'thunder an' lightning.'"

So Christina ate "thunder and lightning" and enjoyed herself immensely.

"The young squire have come back from furrin' parts," said Martha presently. "'Tis lonely for him up at the Hall, I reckon, with no mother, nor nobody to see after him but Jane Collett, his housekeeper, and she's a poor toot if you like.

"Mr. Cecil have grown something considerable, as you gave yourself, Miss Christle," continued Martha, waxing garrulous, "but free-an'-easy he is, same as ever. He stepped in to see me a week or two back, and it was on the tip of my tongue to ask him if he remembered the time when you and him played together in my back garden, and shovelled every bit of small coal out of the coal-house on to my bed of white lilies. You was a pair of pickles, and no mistake!" concluded Martha, laughing immoderately.

Christina laughed, too; she remembered the childish escapade very well, and felt a natural curiosity to see her old playmate again.

"Not that he would remember me," she told herself; "that's not at all likely."

The next day Christina was up betimes.

"Mornings at seven,

The hillside's dew-pearled."

she carolled merrily, as she spun along the country road on her bicycle. Every turn of the lanes revealed some fresh beauty; it was like getting into Fairyland to the girl who had spent the last three years in dingy lodgings. No wonder she wanted to make the most of the dew-spangled grass, and the hedges gay with wild roses and honeysuckle.

Christina went on gaily. Once she stopped to gather a big bunch of dog-roses; laughing at the thorns, she fastened the flowers to her handle-bars and rode on again.

She had been out for more than an hour before it occurred to her that the road seemed curiously unfamiliar.

"Certainly," she said to herself, "I ought to be getting back," she reflected. "Martha will be waiting to have breakfast. Can I have taken a wrong turning? Oh, there's a man with a motor. I must ask the way, I suppose."

The man was kneeling in the road doing something to the motor, but as Christina came up he rose to his feet saying, "Got him!" and was just going to jump in when he saw her.

"If you please," said Christina, "can you tell me the nearest way to Dalesmouth?"

"Certainly," said the young man politely. "You'll have to go back a mile or so, and turn—excuse me, haven't we met before somewhere? I seem to know your face perfectly."

Christina smiled. She had known the moment he turned around that this must be the young Squire, her old play-fellow; but before she could answer he came towards her with outstretched hands. "You needn't tell me," he cried, "of course I know now. It's Christina. My little playmate, Christle Graham! Why, Chris, where have you hidden yourself all these years? Are you staying with Martha Dollins? Here jump in, 'The Scarlet Runner' will get you home in next to no time."

Christina laughed; it was delightful to be greeted like this. She got into the car, her bicycle was hoisted in too, and then they were off.

Before they reached Dalesmouth Cecil Tregarthen had gathered a very fair outline of Christina's history. His jolly, good-natured face grew grave as she spoke of her father's death; and though she touched lightly on her own loneliness, and said nothing at all about her poverty, it did not require much imagination to see that the world had not been particularly kind to her.

They chattered gaily, however, about old times until Sea Cottage came in sight, when The Scarlet Runner slowed up.

"Good-bye," said Christina at the gate; but the Squire corrected her.

"Au revoir," he said; and Christina went in to breakfast with shining eyes and quite an unusual color in her cheeks.

After that morning it was surprising how often The Scarlet Runner came tearing round the corner and stopped at the little gate. Indeed, as a matter of fact, Christina's bicycle had rather a dull time of it in the little shed at the back; but then, as Martha said, "A body can't ride in a motor-car every day," and Christina, remembering her life in London, said, "No, indeed," and determined to enjoy every single moment of the holiday that was slipping away so fast.

She began to make a collection of shells and seaweed to take back with her, and, strangely enough, whatever

part of the shore Christina favored, sooner or later a boyish face was sure to appear round a corner of the rocks, and Cecil Tregarthen would join in the hunt for treasures.

Martha Dollins, discreet and old-fashioned as she certainly was, indulged privately in a queer kind of smile when day after day the Squire dropped in just at tea-time because, as he explained, he was so fond of Martha's scones, and her "thunder and lightning" tasted better than other people's. It did not require much penetration to see that Cecil was about as much in love as a young man of five-and-twenty could well be!

"I won't think, I won't, I won't!" said Christina to herself when the last day of her holiday arrived. "I'll forget all about tomorrow. Oh, dear, how hateful London will seem after this!"

But though she would not admit it, even to herself she knew it was not the thought of leaving the hills and the rose-laden hedges that filled her eyes with searing tears; an unaccountable feeling of loneliness tore at her heart, and Christina did not dare to analyze it.

She managed, however, to talk cheerfully to Cecil that last evening of all she meant to do on her return to town, and he listened gravely, trying to show sympathy with her plans, and falling in the attempt.

"I suppose you'll be very glad to get back," he said abruptly, slashing at some unoffending dandelions.

"Glad!"—Christina never knew how much pathos slipped into her voice—"glad to leave Dalesmouth? Oh, if you only knew how lonely London is!" Then she stopped, hoping it was too dark for him to see her face, when suddenly a warm hand took hold of hers.

"Dearest," said Cecil, "don't go. Stay here and look after me. I'm lonely too."

And Christina stayed.

MAN AND BOY.

I, strolling along at forty,
He, holding me by the hand,
As he prattled his childish questions
Of the things he would understand.
I was thinking of years ahead,
And he of the years ahead:
"I wish I was grown up, father—
"An' what do you wish?" he said.

A dear, strong face was before me,
As it was in the time gone by:
I thought of our strolls together
Underneath the old blue sky.
"I think I should like"—I answered
In reply to his little talk—
"To again be a boy for an hour,
With my father out for a walk."

BOOKS.

Never, under any circumstances, read a bad book; and never spend a serious hour in reading a second rate book. No words can overstate the mischief of bad reading.

A bad book will often haunt a man his whole life long. It is often remembered when much that is better is forgotten; it intrudes itself at the most solemn moments, and contaminates the best feelings and emotions. Reading trashy, second-rate books is a grievous waste of time, also.

In the first place, there are a great many more first rate books than ever you can buy; and, in the second place, you cannot read an inferior book without giving up an opportunity of reading a good one.

Books, remember, are friends; books affect character; and you can as little neglect your duty in respect of this as you can safely neglect any other moral duty that is cast upon you.—Coleridge.

WHEN THE LIONS STOPPED THE RAILROAD.

Simba station has made history for itself by the numerous attacks on the station staff by lions. It was a matter of common occurrence at one time for the railway traffic manager to receive urgent "clear the line" messages over the wires, such as:—

"Traffic Manager Nairobi: Lions on platform—train approaching—pointsman up water tank—lions won't let down—station master in office—cannot give line clear to oncoming train—please arrange."

"Traffic Manager Nairobi: Wire station master Makindu to instruct driver up mixed to approach station here with caution as four lions on platform in charge. Am powerless—please arrange," etc.

The traffic manager has many such messages pasted into a book in his office as a memorial of the time when lions disorganized the traffic of the Uganda Railway at Simba.

It was at Simba that Captain Stigand, F.R.G.S., made himself famous a few years ago by sitting up all one moonlight night on the water tank in order to rid the station house of several lions that were continually harassing the railway staff. He waited his chance until the early hours of the morning, when out on to the platform stalked a fine lion with two lionesses in attendance. He fired and killed the lion; the others escaped after he had mortally wounded one lioness. Later the other lioness returned to look for her mate, and as she appeared in the open Captain Stigand fired again, wounding her. As she dragged herself off into the bush he climbed down from his place of vantage in order to follow her up, but he had not gone far in the long grass before the wounded animal sprang out suddenly and brought him down, mauling terribly his left arm and shoulder. Then raged a terrific struggle for mastery between the Captain, who was a powerful man, and the lioness maddened with pain and rage in the last struggle for existence. The fight ended when Captain Stigand, with his right arm freed, hit the lioness in the jaw, breaking her jaw bone. He was found next morning by his servants in an unconscious condition, with the dead animal across his body.

Captain Stigand lived, but it was a close call. He is still shooting big game in Africa.

EVERYBODY LIKES HER.

There is a type of girl that everybody likes. Nobody can tell exactly why, but after you have met her you turn away to some other woman and say:—"Don't you like Miss Grosvenor?" Now the reason you like her is a subtle one; without knowing all about her you feel just the sort of girl she is.

She is the girl who appreciates the fact that she cannot always have the first choice of everything in the world.

She is the girl who is not aggressive and does not find joy in inciting aggressive people.

She is the girl who has tact enough not to say the very thing that will cause the skeleton in her friend's closet to rattle his bones.

She is the girl who, whether it is warm or cold, clear or stormy, finds no fault with the weather.

She is the girl who, when you invite her to any place, compliments you by looking her best.

She is the girl who makes this world a pleasant place because she is so pleasant herself.

And by-and-by, when you come to think of it, isn't she the girl who makes you feel she likes you, and therefore you like her?

A sense of duty may not be the highest motive, but the best men are moved by it.

AT WHOSE HOME?

A beautiful little canary came flying by and settled down on a branch of the honey-suckle. "I'm so tired," he said. "I haven't found a really happy home yet. I'm quite sure, though, that no one would be unkind or unhappy in such a charming place as this. I think I'll make my home here."

But just then a dog came round the corner of the porch, limping and crying, for a boy was running after him, striking him cruelly with a big stick.

"O! O!" said the bird, and away he flew. "I couldn't stay there. That boy would surely be unkind to me." And he flew to a window sill of a fine stone house in a beautiful garden.

"What a lovely home! I'm sure I can stay here." But there were sounds of crying from the room within, and, peeping in, he saw two little sisters quarrelling over a doll.

"Let go! That's my doll! No, you shan't have it! I want to play with it!" and in the struggle, the poor little doll was pulled to pieces.

"Dear! O dear!" chirped the poor little bird. "They might try to do that to me. I don't want to live here."

On he flew, from home to home, finding unkindness so often that at last he sank down, worn out, on to a porch to die, his poor little heart almost broken with sadness. Suddenly he felt a warm hand close over him, and a soft, kind little voice said: "Why, you poor little thing! O, mother, see this dear little bird! Please let me keep him. I'll take good care of him, and not let a thing hurt him!"

"Very well, dear, you may. Now go and feed him."

And the little canary found happiness and kindness at last, and sang and made the little child happy for being so good to him.

Do you suppose any little birds would have to fly away sorrowfully from your home?—Selected.

A MISSIONARY PIE.

Little Jack Horner sat in a corner Eating a very queer pie; He saw in a trice it held everything nice From lands where the mission fields lie.

From Ceylon came spice, and from China the rice, And bananas from Africa's highlands; There were nutmegs and cloves from Borneo's groves, And yams from the South Sea Islands.

There were nuts from Brazil all the corners to fill, And sugar and sago from Fiam, And from Turkey a fig that was really so big Jack's mouth thought, "It's larger than I am."

There were pomegranates fair grown in Persia's soft air, And toetillas from Mexico found there, And there did appear grapes and grains from Korea, And the various fruits that abound there.

A Syrian date did not turn up too late, Nor did he for tea to Japan go; Tamarinds were not few, there were oranges, too, And from India many a mango.

"Now," thought little Jack, "What shall I send back To these lands, for their presents to me? The Bible, indeed, is what they all need, So that shall go over the sea."

Do not draw interest on the successes of the past; do something today.

KEEPING CHILDREN WELL.

Every mother should be able to recognize and cure the minor ills that attack her little ones. Prompt action may prevent serious illness—perhaps save a little life. A simple, safe remedy in the home is therefore a necessity, and for this purpose there is nothing else so good as Baby's Own Tablets. They promptly cure all stomach and bowel troubles, destroy worms, break up colds, make teething easy and keep children healthy and cheerful. Mrs. Jos. Levesque, Casselman, Ont., says:—"I have used Baby's Own Tablets and have always found them satisfactory. My child has grown splendidly and is always good natured since I began using this medicine." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

GOOD-BYE.

We say it for an hour or for years, We say it smiling, say it choked with tears;

We say it coldly, say it with a kiss, And yet we have no other word than this: Good-by.

We have no dearer word for our heart's friend, For him who journeys to the world's far end

And scars our soul with going; thus we say, As unto him who steps but o'er the way: Good-by.

Alike to those we love and those we hate, We say no more at parting. At life's gate, To him who passes out beyond earth's sight,

We cry as to the wanderer for a night: Good-by.

JUST EVEN.

"Well, Hans," I said to the big, cheery-faced German, who sometimes does odd jobs for me, "I hear you have been on the warpath,"

"Vat was heem?" inquired Hans, with a puzzled frown.

"The mayor told me he had to fine you and your brother for fighting," I explained.

"Oh, yah; dat vos so," assented Hans, with a pleased laugh. "I vas verocious, undt Yacob he was verocious, und so ve had a leedle paddle."

"Which licked?" I asked.

"Oh, neider von; ve vas bod yust efen," answered Hans, earnestly.

"How's that?"

"Vell, Yacob he called me a fool, undt si I called heem a fool, und so ve vas efen dere," exclaimed Hans.

"Undt den Yacob he called me a big fool, undt I called heem a big fool, undt dere ve vas efen again,

"Undt Yacob he called me a liar, undt so I called heem a liar, undt dere ve vas efen some more times.

"Undt den Yacob he called me a liar, liar, undt den I heet heem, undt so I vas a leedle ahead, ain't it?"

"But den Yacob he hit me, undt so dere ve vas efen again all ridt.

"Und den der policeman run us bod in, undt dere ve vas efen dere.

"Undt der mayor he vined me five shillings, un vined Yacob only half a crown, undt so Yacob he vas ahead, ain't it?"

"Undt then I borrowed half a crown from Yacob to help pay mine vine, undt so dere ve vas efen again all ridt.

"Undt ve vas going to stay efen now. It don't pay to paddle, so Yacob says, and I guess he knows vat vas vich," concluded Hans, nodding his head, sagely.

Continued from Page 5.

shall yield her increase and God even our God shall bless us."

The Assembly still resounds with the echoes of great "Home Mission Nights," when Dr. Robertson, Cochrane, and Warden used to appear in the spirit of a John the Baptist. If since then a glory has passed away from the Assembly when the same subject is discussed, it is simply the inevitable law of life. After the bands and bunting about a departing army to bear their "baptism of fire" there will be the slow marches, retreats, mistakes, and all the other difficulties due to the evil world in which we live. But it is both by good and ill fortune that great soldiers are made and great conquests won. Dr. E. D. McLaren's message was not new, not popular, not heroic, but it was the straight talk of a man who knows the fight is on. He is a good speaker, wielding fluently a mass of Miltonian English. His speech is also flavored with eloquent and patriotic lines of Canadian verse. And, judging an address by the compelling power to listen, he always does great service upon the platform. He said that the first note was one of discouragement, because the estimate of \$195,000.00 of last year was not reached. If these defects continue the reserve fund will soon disappear. Is any member of this great wealthy Church prepared to call a halt in the needed march of progress. For thirty years our Church has been the pioneers at the front. Others have been compelled to both compliment and copy. Must we now confess that our hands have become weary, or the task too big for us. Turning from this, the men and women who are serving the church on the frontiers are worthy of highest praise. They are practically further from home and kindred than their worthy brethren in the foreign field, because the latter are provided with a furlough every seven years. The position of our country as a nation has serious aspects. We are on the highway between the East and West. No one can foretell the changes likely to come in the next fifty years. Regarding immigration, to realize what every 250,000 of an annual increased population brings a tremendous increase in the financial obligations of the Church. The work among the foreigners is bearing fruit. This is a fact that both friend and foe recognize. The Montreal La Presse lately gave its first page to the report of a Roman Catholic inspector who has investigated the religious affairs of the Galician community in the West. These people, who in the main belong to the Greek Church, have organized an independent Greek communion in Canada. They have had the assistance of the Presbyterian Church in the solution of their problems. Principal Patrick has given much of his time thereto. But no encouragement was given to draw them into the Presbyterian denomination. The La Presse states that the time has come when the machinations of the Presbyterians must be stopped. If the Church of Rome knew one one hundredth of the diabolical things the Presbyterian Church has done among these people it would bear out the Scripture that the children of darkness have surpassed the children of light. It concludes by warning against the "fury of the wolves."

Now what has been this fury? To spend \$1,000 a year for 8 or 9 years, in order by education and moral well-being to enable them to become better citizens of Canada? Is that the fury of wolves? The truth is that such unfounded charges are proof that something has really been done for the Galician people, who were otherwise down-trodden or neglected.

Rev. Mr. Douglas, of Chilliwack, B.C., was the next speaker. He is a picturesque "sky-pilot," and looks the part of a man ready in the line of courage

and duty to go for a cruise in an air-ship, or a walk in the deep, dark valleys of life. He said the "right calibre of man succeeds," and also looked the best. His superintendent gives a great tribute to his previous work in Trail, while on the Kootenay force. He won his way with the miners, to the credit of the Presbyterian Church.

He said: Your sons and daughters are coming to our fruit lands, mines, and forests. I went West first as a school teacher, and my first attempt at religious service was to save a poor dead miner from an unhallowed grave. I got a Church of England Prayer-book and read the service. Times are better now, through the energy of the Church. But the situation is still alarming. Not long ago a missionary was compelled by a man to go into a saloon "to have a drink." He at first resisted, then went inside only to so win the men that everybody, save the bar-tender, went to his service that night. Away up on the mountain-side there was an old Scotchman. By "his swear words" I knew he was a Highlander. I asked if he had a Gaelic Bible, because I learned a little of the language at my mother's knee. He refused; but his wife soon found one. They knelt in prayer. At first he refused to uncover his head. But when they arose he said: "It is twenty years since I took off my hat to God or man." I have still that Gaelic Bible. There are more "tired Christians" beyond the Rockies than would reach from ocean to ocean. I ask a young lady to assist in the Sunday school, and she may say: O, I taught when in the East, but I want a rest." I urge a young man to take the Bible class, and he says: "Yes, I used to teach long ago; but I came here to have a rest."

Rev. J. A. Macfarlane, of Levis, presented the Home Mission problem in the Province of Quebec. Amidst the difficulties of the work he instanced the vast area of that province. Its area is 347,000 sq. miles, as compared with Ontario's 200,000, exclusive in both cases of the new territories recently added. Yet there are but two full presbyteries, and part of another, for its supervision. The lack of proper common schools for Protestant education in many places was a second drawback; and a third very serious one was the lack of men to preach and teach, and of money to send them out, and to remunerate properly the men who are there.

Notwithstanding these difficulties, Presbyterianism had advanced more in Quebec Province in the decade ending 1901 than in any province east of Manitoba.

Mr. Macfarlane then spoke of the new plans of work being inaugurated by the Church, and of the doors that the harnessing of the great water powers along the Laurentides were flinging open to new industries and enterprises. He affirmed that three-fourths of the best water powers east of the Rocky Mountains were in the Province of Quebec, and that the voice of the waters must issue a call to the Church as it does to the great world of business; for that country is destined to play a leading part, and that speedily, in Canada's manufacturing.

The Record Report.

The report of Rev. Dr. Scott, editor and manager of that excellent publication The Presbyterian Record, showed that there were printed during the year 60,000 copies monthly, a total for the year of nearly three-quarters of a million copies, and that there was a financial balance at the end of the year of \$12,875. The report was adopted.

The Assembly adjourned at 10 o'clock.

Young People's Societies.

The report showed that during the past year the list of societies had been considerably augmented, and that the membership had increased by more than 1,300. Rev. Dr. McTavish, Kingston.

Convenor, in a review of the past seven years, during which he had served, said that in that time there had been an increase of 51 societies and of 4,600 members, while to-day \$18,000 more were raised than seven years ago. He called the attention of the Assembly particularly to the recommendation that the subject of amalgamating committees on Sabbath schools and young people's societies should be sent to Presbyteries for consideration and report.

In moving the adoption of the report Rev. A. H. Drumm, Belleville, thought it would be a mistake to amalgamate the committees, and Principal MacKay, Westminster hall, deprecated any haste in making a change in the present system. The whole problem of educating young people for the work of the Church should be carefully considered. The report was adopted, but the recommendation concerning the amalgamation of the committees on Sabbath schools and young people's societies stood over until the report on Sabbath schools is taken up.

Statistics.

Rev. Dr. Ratcliffe, St. Catharines, presented and moved the adoption of the report on statistics, and commented on the inaccuracy of the reports sent in by Presbytery committees.

The report called attention to the inaccuracy, if not carelessness, of those who prepared the statistical reports. "It has been a growing time in Canada, and yet the returns show a decrease of 7,001 in the number of families. Either the figures of a year ago were greatly inflated, or those now reported are far below the mark; for no one can believe that the Presbyterian population of the Dominion has decreased to the extent of 7,000 families. When we turn to the columns devoted to communicants, a further surprise awaits us. The number of communicants on the roll shows an increase of 4,689 over the number reported in 1908, while the column giving the number removed would lead us to expect a net gain of 9,330. The number enrolled in Sabbath school and Bible classes show a gratifying increase—14,470. The two features of the report which more than any others reveal the spiritual condition of the Church as a whole are the additions to the Communion roll by profession and the amounts contributed to the schemes of the Church. In each case the returns show a decrease. The number received on profession is 129 less than in 1907, while the contribution for schemes are \$12,345 less.

As an illustration of carelessness shown in the Presbytery, Rev. Dr. Ross, London, pointed out that 5,000 families in London had by a slip of the pen been omitted.

Mr. Walter Paul, of Montreal thought the time had come when something should be done to secure correct statistical reports. The reports showed a decrease, whereas everybody knew the Church had been increasing all along the line.

Conclusion of Queen's Debate.

HAMILTON, June 4.—The debate on the resolution urging the appointment of a commission to consider the removal of denominational restrictions from the charter of Queen's University was resumed by Professor Dyde, of Queen's University, who suggested a change in the amendment proposed by Mr. G. M. Macdonnell, K.C., with a view of giving the proposed commission a larger measure of freedom to deal with the question. He moved as a substitute that "The Assembly, while reaffirming its resolutions of 1904 and 1908, appoints a commission to consider, in co-operation with the trustees of Queen's, the matters referred to in the resolution presented by them to the Assembly, and any other matters that may be deemed advisable, and to report to the next Assembly."

Mr. Macdonnell said he accepted the amendment. Principal Gordon asked in what respect the amendment was properly an amendment to the resolution.

Professor Dyde said the amendment consisted in the words:—"The Assembly, while reaffirming its resolutions of 1904 and 1906."

Proceeding to discuss the question, Professor Dyde pointed out that, while Principal Gordon claimed that the constitutional changes proposed were in the line of natural development, the late Principal Grant's view was that they were required in order that Queen's might receive Government aid. Principal Grant did not like the idea of separation, but he regarded it as a grim necessity. When people talked of severing connection between the Church and Queen's, and of the Church taking the whole responsibility of maintenance of the university, it was forgotten that as a matter of fact \$51,000 was given annually by the Provincial Government to the affiliated schools of Queen's. The constitutional tie was the vital tie, and if they severed the constitutional connection between the Church and Queen's there would be started a progress which would not cease until Queen's belonged to the Presbyterian Church the relation of any other college in the land. Its name would cease to be heard on the floors of the Assembly. Principal Gordon had referred to the relations of Canada to the mother land, but if they wanted a parallel to what would happen in the event of the severance of Queen's from the Church they would look to the United States. "In this matter," said Professor Dyde, "I am a solid Conservative." He commented upon the adverse effect upon the Endowment Fund of the present agitation, and declared that all that was needed to carry the fund to a successful completion was a little backbone.

Rev. Dr. John Pringle declared himself in hearty sympathy with the principle of Principal Gordon's resolution. He believed in the nationalization of Queen's, because that was the logical policy of a Church which advocated free national education. How, he asked, could he consistently oppose a separate school system when the second university in Ontario was maintained on a denominational basis. Queen's, he maintained, could never be separated from Presbyterianism.

Rev. J. Rollins, London, described the movement to cut the denominational tie between Queen's and the Church as a movement not towards nationalization, but towards provincialization.

Principal Patrick, of Winnipeg, supported Principal Gordon's resolution on the ground that it would give the Church adequate time to consider the question thoroughly. The amendment would disabie the commission from instituting any of the inquiries which were requisite for the proper understanding and settlement of the question of Queen's University. It indicated a distrust of a commission of the Church, and proceeded upon an interpretation of a resolution of the Assembly in 1905, which he, for one did not accept. "If we love Queen's, and desire to promote its interests," said Principal Patrick, "the more deliberate our action the better, and the motion makes for deliberation."

Principal Gordon then replied. Dealing with the argument that the constitutional bond was the only vital bond, he pointed out that although Dalhousie College had passed from the control of the Church, it was today as vitally Presbyterian as when it opened its doors. As to the responsibility of the Church, were they prepared to commit themselves to the maintenance of the arts department of Queen's in its fullness and efficiency? He was content that that and all other questions should be considered by the commission. "I am not afraid of the commission of this Assembly," he declared.

"I am satisfied that the relations between Queen's and the Church will continue to be of the closest character, whatever the ultimate action of the commission may be. The motion asks for a full and fair consideration of all interests involved, so that the Church may be in a position to deal justly with this great university."

The vote was then taken. The amendment was defeated by 143 to 65, and Principal Gordon's motion referring the question to a commission was then carried unanimously. It was agreed that the Moderator, Principal Gordon and Mr. G. M. Macdonnell should nominate the commission.

To Evangelize the World.

Principal Gaudier, Knox College, in presenting the report on systematic giving, stated that when the Laymen's Missionary League issued the challenge, "Shall Canada evangelize her share of the world?" the committee felt that the Presbyterian Church must measure up to that challenge by evangelizing her share. In order to meet that obligation the committee estimated that one million dollars would be required, and although the response to the appeal had been disappointing, he believed that as the influence of the committee and of the Laymen's Missionary League reached out from the centre there would be a great improvement. A new movement is now abroad in the Church," said Principal Gaudier; "a new spirit is stirring not only in Ontario and in the eastern provinces, but among the men of the prairies and the mountains, and I believe that this year the reports will be very different from those of the past year."

Systematic Giving.

The committee reported that they estimated that to maintain the home mission work in its completeness, including augmentation and French evangelization, to support the colleges for the training of ministers and missionaries, to provide small annuities for the aged and infirm who have given their life's work for the Church, and for the widows and orphans of those who fall upon the field, they would need from the Church at the present time from three hundred and fifty to four hundred thousand dollars a year. The committee also estimated that the least number of missionaries required to occupy foreign fields would be one medical or ordained missionary, with proper staff of lady helpers and native workers for each fifty thousand of the people. The committee therefore decided to appeal to the Church for nothing less than one million dollars, and that each Presbytery and each congregation be asked to become responsible for its share of that amount. "Your committee have aimed to utilize the impetus of the Laymen's Missionary Movement and to make this forward movement for our Church co-incidental with the Presbyterian side of the Laymen's Movement. Even in the best organized Presbyteries action was not taken in time to materially increase the giving for the current year, and your committee regret to report that we have fallen far short of the million dollars and face a deficit in many of the important funds of the Church. We have to remember, however, that 1918 was a year of financial depression, and the state of the funds on March 1, 1909, would have been altogether disastrous to our work, had it not been for the largely increased giving in Toronto and a few of the other centres where, under the influence of the Laymen's Movement and the weekly offering, some congregations doubled, trebled or even quadrupled their giving."

The committee recommended that not less than one million dollars from the western section of the Church, and \$200,000 from the eastern section, be aimed at as the amount necessary for the Church is to perform adequately the educational and missionary work at home and abroad.

Mr. N. W. Rowell, K. C., was then invited to address the Assembly on the

work of the Laymen's Missionary Movement. His desire, he said, was to ask the Assembly to endorse the working creed adopted at the recent Laymen's Missionary Congress at Toronto. It was a striking and significant fact that the Synods of the Anglican Church, the Conferences of the Methodists, the Unions of the Congregationalists, the gatherings of the Baptist Church, as well as the General Assembly of the Presbyterian Church, would be found officially endorsing that working creed, and each in its own way seeking to give practical effect to it. The sight, he thought, was something new in the history of this country or any other country. He believed the time had come when the Ministers might take their rightful place of leadership, and ask and expect and receive assistance from the laymen of the Churches.

Hon. W. A. Charlton, Chairman of the Presbyterian Council of the Laymen's Missionary Movement, spoke of the work of the committee and invited the Assembly to endorse it. The business men of the Church, he said were now coming to their own.

Mr. Anderson, Secretary of the Presbyterian Council, also addressed the Assembly.

Rev. Dr. Bryce moved a resolution declaring that the General Assembly recognized the Laymen's Missionary Movement as one of the most remarkable and important religious features of the beginning of the twentieth century, and expressing pleasure at having received as delegates Messrs. Rowell, Charlton and Anderson, and the hope that the general principles of the Movement would be put into practice by the methods suggested by the Presbyterian committee. Dr. Bryce said he regarded the Laymen's Missionary Movement as a great nationalizing movement.

Principal MacKay, Westminster Hall in seconding, declared that those connected with the Laymen's Missionary Movement would either achieve the greatest success ever known or they would chalk up the greatest failure. Indications were that their efforts would be crowned with success. The resolution was adopted.

On motion of Rev. A. J. Mac Gillivray, Vancouver, seconded by Rev. John Lowden, Toronto, the report of the Committee on Systematic Giving was adopted.

Mr. Lowden stated that 25 out of 36 churches in Toronto had adopted the weekly offering system, and it was hoped by the Toronto Committee of the Laymen's League that before the end of the year every church would have adopted it for missions as well as for general purposes. The amount allotted to Toronto as its share of the work of evangelization, namely, \$125,000, had been reached.

Aged and Infirm Ministers' Fund.

The report of the committee stated that the annuities had been paid in full, and also that in the combined account the deficit balance of \$795 at the close of last year had been changed to a credit balance of \$2,461.

Mr. J. K. Macdonald, Toronto, who submitted the report, especially congratulated the congregations of Toronto on the liberality of their contributions to the fund, there having been an increase of \$1,700 over the amount of the previous year. The committee recommended that the following ministers be allowed to retire from active duties and be placed on the fund as annuitants: Revs. Dr. Murray, Maltland; John McFarlane, Maltland; Dr. Robt. Campbell, Montreal; Andrew Rowat, Montreal; Jos. Gardier, Kingston; Dr. Thos. Sedgwick, Wallace; Robt. Cumming, Picton, and J. W. Bell, Toronto.

On motion of Rev. Dr. Armstrong, Ottawa, the report and recommendations were adopted. Dr. Armstrong made a sympathetic reference to the retirement of such prominent men in the Church as Dr. Robert Campbell and Dr. Sedgwick, the one after 47 years' service and the other after 48 years' service.

HEALTH AND HOME HINTS.

Dyspeptics should eat breakfast bacon often. It is said by some to be almost a cure for dyspepsia.

A large pinch of salt put in the tank of a coal oil lamp will cause it to give a better light.

A Good Soup.—A knuckle of veal stewed in milk, with rice, very delicately flavored with lemon peel, makes a nourishing broth when beef tea is disliked.

A little muriatic acid added to the rinsing water after a blue and white fibre rug is scrubbed with soap and water will help to restore the color.

Dripping from joints should be clarified in plenty of boiling water. Leave it till cold, then remove the cake of fat, scrape off any impurities from beneath it, and melt it into a basin for use in making cakes, or pastry, or for frying fish.

A Plain Pudding.—Mix together half a pound of pastry flour and six ounces of ground rice. Rub in three ounces of butter or lard, one ounce of white sugar, adding a good pinch of ground ginger. Mix with half a pint of milk in which an egg is beaten. Bake for one hour and a quarter in a greased pie dish, turn out, cut in two, spread thickly with preserve, and put together like a sandwich.

Ham-Toast for Breakfast.—Grate about a pound of cold boiled ham, twice as much lean as fat. Season it slightly with pepper and a little powdered nutmeg or mace. Beat the yolks only of three eggs, and mix with them the ham. Spread the mixture thickly over slices of delicately browned toasts, with the crusts pared off and the toast buttered while hot. Brush it lightly on the surface with white of egg, and then brown it with a red-hot shovel or salamander.

THE HEALTHFUL BANANA.

In the production of nutritive substance per acre of ground cultivated the banana is far ahead of any other food plant, says a recent French writer. In fertile ground an acre of bananas may feed fifty men, while the same area planted in wheat would support only two. Methods of preservation have been sparsely applied to the banana, which is one reason for its slight use as a food outside of the countries where it grows.

Of the four chief ways of preserving foods—namely, heat, cold, drying, and antiseptics, only drying has been applied extensively to the banana. The Waas machine dries bananas by furnace heat, producing about twenty seven and a half pounds of the dessicated fruit from one hundred pounds of the natural weight. In other forms of apparatus the bananas are heated in a partial vacuum, which dries them more quickly. Fruit thus dried and pressed keeps a long time. In some places they are kept in strings, like sausages.

Banana starch is obtained by drying the green fruit. This product is made in quantities in South America, in the form of a fine very white powder. Its grains are slightly rounded, but it resembles in other respects more familiar varieties of starch, although it is somewhat richer.

These banana products could probably be used to advantage in Europe and the United States. The first firm to put a dried banana breakfast food on the market may make a fortune. The cereals have been somewhat overworked, and the forms into which they may be tortured are being exhausted. The banana as a fresh fruit is not all that can be desired; as a starchy vegetable it may have an extensive career of prosperity and popularity before it.

Better methods may simplify the social question, it can be solved by nothing less than better men.—Francis Greenwood Peabody.

SPARKLES.

"My case is just this," said a citizen to a lawyer: "the plaintiff will swear that I hit him. I will swear that I did not. Now, what can you lawyers make out of that if we go to trial?" "A hundred dollars, easy," was the reply.

Professor (to class in history): "Why does an Indian usually make up his mind more quickly than a white man?" Small boy (near the foot): "Because he has mostly less mind to make up."

"Children," said a school examiner, after hearing some of their essays read—"Children, you should never use a preposition to end a sentence with." "Isn't with a preposition?" shouted a boy. The examiner made no reply.

"Ma," anxiously inquired a small boy, "is a tapestry like a turkey?" "Why not? What put that into your head?" "Well, it says something here about a gobelin tapestry, any way."

Wife, to sick husband: A gentleman down stairs wishes to see you, John. "Why, I'm too ill to see any one. Wife: It's the minister. John: Well, I'm not ill enough to see him yet.

"Hope," remarked the mereman, "is certainly a wonderful thing."

"Yes," rejoined the wise woman. "Why, one little nibble will keep my husband fishing all day."

He: Your milliner's bill has cost me last year as much as the salary of my two bookkeepers. That is more than I can afford.

She: Well, discharge one of them.

AHEAD OF DATENESS.

A slow, dragging, dawdling, behind-hand fellow, who likes him? But a hustling, snappy, on-timer, who does not admire him?

The wise man said, "Of making many books there is no end." And the endlessness of making many books is more apparent in this twentieth century than ever before.

Publishers are hustlers, and are getting faster all the time. I was amused when an enterprising lad came hurrying by one Thursday morning, crying lustily, "Here's your next Saturday Evening Post." Ahead of time.

It used to be that the monthly magazines would be on the newsdealer's stand by the tenth of the month whose date they bore. A step forward, and he had them by the first day of the month. Another step, and they were for sale a week before the first.

But see how it is now. On the first day of April I stopped to look over the array of magazines in the newsdealer's window. Many of them were dated May. A month ahead. Telling us the news a month before it happens! That is up-to-dateness gone to seed and become ahead-of-dateness; enterprise made ridiculous.

A man may be so slow that he fails to get on even the tail-board of the month as it passes by. It is gone before he starts the work belonging to it. But these publishers have stepped off the front end of the current month and gotten on the month whose trolley pole is not even on the wire ready to start.

It's all right to "get there," but rather foolish to get there before you start: Intelligent speed is well, but one can be too fast for even this fast century. It's all right to "get there first," before the lazy competitor, but to get there before you ought to start—you've overdone the scoop. Snap shots by a passing Preacher in Cumberland Presbyterian.

THERE are treasures laid up in the heart—treasures of charity, piety, temperance, and soberness. These treasures a man takes with him beyond death, when he leaves this world.

INDIGESTION CURED
EVIDENCE IN PLENTY

Your Neighbors Can Tell You of Cures by Dr. Williams' Pink Pills.

Every case of indigestion, no matter how bad, can be cured by Dr. Williams' Pink Pills. Not only cured, but cured for good. That's a sweeping statement and you are quite right in demanding evidence to back it. And it is backed by evidence in plenty—living evidence among your own neighbors, no matter in what part of Canada you live. Ask your neighbors and they will tell you of people in your own district who have been cured by Dr. Williams' Pink Pills of dizziness, palpitation, sour stomach, sick headaches, and internal pains of indigestion. Dr. Williams' Pink Pills cure because they strike straight at the root of all stomach troubles. They make new, rich blood, and new blood is just what the stomach needs to set it right and give it strength for its work. Mr. Geo. E. Whiteneck, Hatfield Point, N.B., says: "I am glad to have an opportunity to speak in favor of Dr. Williams' Pink Pills, for they deserve all the praise that can be given them. I was a great sufferer from indigestion, which was often accompanied by nausea, sick headache and backache. As a result my complexion was very bad and I had black rings under the eyes. I took a great deal of doctor's medicine, but it never did more than give me the most temporary relief. About a year ago I was advised to give Dr. Williams' Pink Pills a trial. Before I had taken a couple of boxes I found relief, and by the time I had used a half dozen boxes I found myself feeling like a new woman, with a good appetite, good digestion, and a clear complexion. I can strongly recommend Dr. Williams' Pink Pills for this trouble and advise similar sufferers to lose no time in taking them.

Dr. Williams' Pink Pills cure all the troubles which have their origin in bad blood. That is why they cure anaemia, indigestion, rheumatism, eczema, St. Vitus dance, partial paralysis, and the many ailments of girlhood and womanhood. Sold by all medicine dealers or sent by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams' Medicine Co., Brockville, Ont.

A REMARKABLE TREE.

There is a singular tree in Cuba—the jaguey tree—that affords striking illustrations of the progress and fatality of sin. This tree begins to grow at the top or midway of another tree. The seed is carried by a bird, or wafted by the wind, and, falling into some moist branching part, takes root and speedily begins to grow. It sends along a kind of thin string-like root down the body of the tree that is occupied, which is soon followed by others. In course of time these rootlings strike the ground, and growth immediately commences upward. New rootlings continue to be formed and get strength, until the one tree grows as a net with the other inside. The outside one surrounds and presses the inner; like a huge giant of snakes, strangling its life and augmenting its own power. At last the tree within is killed, and the parasite that has taken possession becomes itself the tree. What a picture of the enslaving and fatal power of sin as it attaches itself to a man, and with his consent is allowed. It may have a small beginning, but soon binds him as with cords, gains increasing mastery, and presses upon his very life. He is held in fetters by its power, till at last the tyrant overcomes the victim, and triumphs over its prey.

**Grand Trunk
Railway System**

MONTREAL

8.30 a.m. (daily) 3.15 p.m. (Week days) 4.30 p.m. (daily).

4.30 p.m. (daily)

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

8.35 a.m., 11.50 a.m., 5.00 p.m. (Week days)

**Pembroke, Renfrew,
Arnprior**

and Intermediate Points.

11.50 a.m. (Week days)

**Algonquin Park,
Parry Sound
North Bay**

Through Cafe Sleeping Cars to
New York Daily.

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

**CANADIAN
PACIFIC**

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

b 8.15 a.m.; b 6.20 p.m.
VIA SHORT LINE FROM CENTRAL
STATION.

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

BETWEEN O T T A W A, ALMONTE
ARNPRIOR, RENFREW, AND PEM-
BROKE FROM UNION STATION:

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

a Daily; b Daily except Sunday
c Sunday only.

GEO. DUNCAN,

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

**New York and Ottawa
Line**

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

And arrive at the following St
Daily except Sunday:—

3.50 a.m.	Fitch	5.47 p.m.
9.33 a.m.	Cornwall	6.24 p.m.
12.58 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	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.

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

Ticket Office, 85 Sparks St., and Cen-
tral Station. Phone 18 or 1180.

TOOKE'S SHIRTS

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

R. J. TOOKE,

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

MONTREAL

**PRESBYTERIAN
BROTHERHOOD**

Report of the First Convention at Indian-
apolis, November 13th to 15th. A com-
plete Handbook for the Brotherhood
and its Work.

Paper Cover, 25 Cents, Postpaid, Cloth, 40 Cents,
Postpaid.

"The keynote of the convention was loyalty to
God and the Church. Its most noticeable feature
was not size, though it was larger than the Gener-
al Assembly; nor was it eloquence, though the
speeches, both prepared and extempore, were fine.
It was the spirit of earnest determination to do, and
find out how to do better the work of the Church."
Herald and Presbyter.

Presbyterian Board of Publication

Philadelphia, Weatherspoon Building
New York, 356 Fifth Avenue
St. Louis, 1516 Locust Street
Chicago, 192 Michigan Avenue
Berkeley, Cal., 2436 Telegraph Ave.
Nashville, 150 Fourth Ave. N.

KOOTENAY FRUITLANDS

Choice tracts from ten acres to one thousand
acres, on Kootenay Lake, Arrow Lakes, Slocan
Lake, and in the subdistricts known as Nakusp,
Burton City, Fire Valley, Deer Park and Crawford
Bay. We can give you ground floor prices on land
that will stand closest inspection. Write us.

MORRISON & TOLLINGTON

FRUIT LANDS AND REAL ESTATE
P.O. Box 443. Nelson, B.C.

**Ministers, Teachers. . . .
Students @ Business Men**

Subscribe to the Organ of French Protestants,

**L'AUROUR
(THE DAWN)**

A clean, newsy, up-to-date Family Paper,
edited with care and written in simple, pure and
classical French. Good reading for those who
know or who want to learn French.

ONE DOLLAR A YEAR

REV. S. RONDEAU, MANAGING EDITOR,
17 BLEURY STREET, - - MONTREAL
In the U. S. \$1.25 a year and in Montreal, by mail \$1.50.

**MacLennan Bros.,
WINNIPEG, MAN.**

Grain of all Kinds.

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

500,000 BUSHELS OF OATS WANTED

Write for our market card. Wire
for prices. Reference, Imperial Bank,
Winnipeg.

**WESTON'S
SODA
BISCUITS**

Are in every respect a
Superior Biscuit

We guarantee every pound.
A trial will convince.

**ALWAYS ASK FOR
WESTON'S BISCUITS**

THE DRINK HABIT

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

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

FITZ CURE CO.,

P.O. Box 214, Toronto.

GO TO

WALKER'S

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

GATES & HODGSON
Successors to Walker's

Sparks Street. Ottawa

MARRIAGE LICENSES

ISSUED BY

JOHN M. M. DUFF,

107 St. James Street and
49 Crescent Street,

MONTREAL QUE

**"ST. AUGUSTINE"
(REGISTERED)**

The Perfect Communion Wine.
Cases, 12 Quarts, \$4.50
Cases, 24 Pints, - \$5.50

F. O. B. BRANTFORD
J. S. HAMILTON & CO.,
BRANTFORD, ONT.
Manufacturers and Proprietors.



SEALED TENDERS addressed to the undersigned and endorsed "Tender for Supplying Coal for the Public Buildings, Ottawa," will be received until 4.30 p.m., Monday, June 14, 1909, for the supply of coal for the Public Buildings, Ottawa.

Combined specification and tender can be obtained and form of contract seen at this office.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied and signed with their actual signatures, with their occupations and places of residence.

Each tender must be accompanied by an accepted cheque on a chartered bank, for the sum of \$2,000, made payable to the order of the Honorable the Minister of Public Works, which will be forfeited if the person tendering declines to enter into a contract when called upon to do so, or fail to complete the contract. If the tender be not accepted the cheque will be returned.

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

By order,
NAPOLEON TESSIER,
 Secretary.
 Department of Public Works,
 Ottawa, June 2, 1909.

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



MAIL CONTRACT.

SEALED TENDERS addressed to the Postmaster-General will be received at Ottawa until noon on Friday, the 11th of June, 1909, for the conveyance of His Majesty's Mails, on a proposed contract for four years, three times per week each way, between Axe Lake and Sprucedale from the 1st July next.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Offices of Axe Lake, Banbury, Sprucedale and at the office of the Post Office Inspector at Toronto.

Post Office Department, Mail Service Branch, Ottawa, 26th April, 1909.

G. C. ANDERSON,
 Superintendent.



MAIL CONTRACT.

SEALED TENDERS addressed to the Postmaster-General will be received at Ottawa until noon on Friday, 11th June, 1909, for the conveyance of His Majesty's Mails on a proposed Contract for four years, 4 & 4 times per week each way, between Darcyville and Perth and Micaville and Perth, from the Postmaster-General's pleasure next.

Printed notices containing further information as to conditions and blank forms of Tender may be obtained at the Post Office of Darcyville, Allan's Mills, Scotch Line, Micaville and Perth, and at the office of the Post Office Inspector at Ottawa.

Post Office Department, Mail Service Branch, Ottawa, 23rd April, 1909.

G. C. ANDERSON,
 Superintendent.

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

COPLAND & LYE'S
 "CALEDONIAN"
Scotch Tweed Skirts
 21/- IN STOCK SIZES CARRIAGE PAID IN THE U.K. 21/-
 Made to measure, 2/- extra. Handsome Color "Rainy Day" SKIRT in Stylish Check and Plain TWEEDS.

COPLAND and LYE'S FAMOUS
SCOTCH TARTAN SKIRTS
 In the principal Clan Tartans. Price 42/- Carriage paid
SCOTCH Winceys from 1/- per yd.

COPLAND @ LYE.
 THE LEADING SPECIALISTS IN SCOTCH TEXTILES
 Caledonian House, 185 Sauchiehall Street, Glasgow.
 Patterns and Illustrated Catalogues post free.

IT IS SO NICE TO DO
 THE NECESSARY
 CLEANING WITH

CALVERT'S
Carbolic Tooth Powder

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

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

POCKET MONEY

We should like to hear from a suitable young person in each Congregation to make a canvass during the holiday season for this paper. A liberal commission will be paid. Apply at once.—Address:

DOMINION PRESBYTERIAN,
 P.O. Drawer 563. OTTAWA.



Synopsis of Canadian North-West.
HOMESTEAD REGULATIONS

* **NY** even-numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 8 and 24, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

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

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

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

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

W. W. CORY,
 Deputy of the Minister of the Interior.

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

G. E. Kingsbury

PURE ICE
 FROM ABOVE
CHAUDIÈRE FALLS
 Office—Cor. Cooper and Percy Streets, Ottawa, Ont.
 Prompt delivery. Phone 635

WHY A TRUST COMPANY
 is the most desirable Executor, Administrator, Guardian and Trustee:

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

The Imperial Trusts
 COMPANY OF CANADA
 Head Office 17 Richmond St. West

JOHN HILLOCK & CO.
 MANUFACTURERS OF THE
ARCTIC REFRIGERATORS
 165 Queen St., East,
 Tel. 478, OTTAWA