

# Dominion Presbyterian

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OTTAWA

WEDNESDAY, APRIL 21, 1909.

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## GOD WILL IT SO.

BRITISH WEEKLY.

The truest words we ever speak  
Are words of cheer.  
Life has its shade, its valleys deep,  
But round our feet the shadows creep,  
To prove the sunlight near.  
Between the hill those valleys sleep—  
The sun-crowned hills,  
And down their sides will those who seek  
With hopeful spirit, brave though meek,  
Find gently flowing rills.

For every cloud a silvery light;  
God wills it so.

For every vale a shining height;  
A Glorious morn for every night;  
A birth for labour's throe.

For snow's white wing a verdant field;  
A grain for loss.

For buried seed, the harvest yield;  
For pain, a strength, a joy revealed,  
A crown for every cross.

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## BIRTHS.

On March 29, 1909, the wife of Lewis R. Bain, manager Home Bank, Belle River, Ont., of a daughter.  
At Howick, Que., on April 5, 1909, a daughter to Mr. and Mrs. A. Cameron.  
On April 2, 1909, at No. 29 Louisa street, Ottawa, to Mr. and Mrs. W. J. Anderson, a daughter; both well.

## MARRIAGES.

At River Outarde, in the residence of Peter A. Finlayson, brother of the bride, on April 7, 1909, by the Rev. D. W. Morrison, D.D., Archibald McEwen, Orms-town, to Sarah Agnes, daughter of the late Mr. Duncan Finlayson.

On April 8, 1909, at 522 McLaren street, Ottawa, by the Rev. W. T. Herridge, D. D., Mrs. Geo. Spiane to Foster Chalmers.  
On April 7, 1909, by the Rev. D. Findlay, B.A., Jessie McLeod, only daughter of Thos. Fewkes, 214 James street, Ottawa, to Charles F. Warwick, of Dorchester, Mass.

At the residence of the Rev. Dr. Moore, Ottawa, on April 7, 1909, E. James Richards to A. Lulu Patterson, both of Ottawa.

At Montreal, on April 7, 1909, by the Rev. Dr. Campbell, D.D., Archibald McAllister to Helen Jean Allan, both of Montreal.

## DEATHS.

Suddenly, at Ramsayville, on April 5, 1909, John Alexander Hueston, in his 32nd year.

In Oshawa, Ont., on April 5, 1909, James Oggers Guy, in his 32nd year.  
Suddenly, of heart disease, at Cape Rouge, on March 31, 1909, Mary Ann Ewing, dearly beloved wife of Thomas Brown, in the 52nd year of her age.

In the Derry, Beckwith, April 3, Christina McLaurin, widow of the late George McLaren, aged 85 years.

In Richmond, on Friday, April 2, Mary Ann Gould, aged 88 years and 7 months.  
Suddenly, of appendicitis, at Grace Hospital, Detroit, on April 5, 1909, Frank E. N. Boulter, son of Wellington Boulter, Picton, aged 40 years.

In the Township of Hope, on Friday, April 2, 1909, aged 75 years, Alexander Hawthorne.

In St. Mary's, on Saturday, April 3, Peter Forsythe, aged 89 years.  
At Harrington East, Que., on April 7, 1909, John Shaw, sr., aged 80 years and 11 months. Born, Isle Skye, Scotland. "His end was peace."

At "Evie," Montreal West, on April 6, 1909, Christina Murray Gordon, widow of the late John Ballantyne, in her 33rd year.

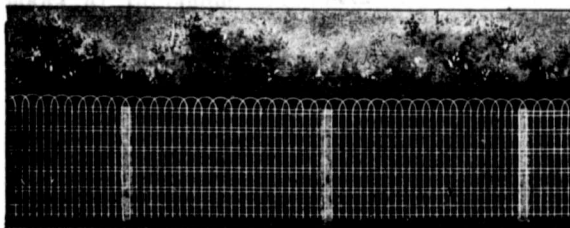
At her late residence, No. 198 James street, Ottawa, after a lingering illness, on Thursday, April 1, 1909, Mary Pritchard, beloved wife of the Rev. David Findlay, in the 61st year of her age.

At the residence of her son, Wallace, on April 7, 1909, at the residence of his niece, Mrs. E. A. Hodges, No. 580 Farley avenue, Toronto, R. F. Dale, late of the firm of Dale & Harkness.

At the residence of her son-in-law, Dr. W. J. Oakley, Los Angeles, California, on April 1, 1909, Mary Moffat, widow of Robert Hay of Maryborough and Toronto, and mother of Dr. S. M. Hay, Mr. W. D. Hay and Mrs. M. A. Phillips, of Toronto.

62 St. Mary street, Toronto, on April 2, 1909, Isabella Findlay, widow of the late John Maclean, in the 88th year of her age.

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## NOTE AND COMMENT

Booker Washington speaks of the wide spread closing of saloons in the South as a "second emancipation" for the negroes.

In passing an ordinance to prohibit the sale of intoxicating liquors to aboriginal Indians the Legislature of British Guiana has, like the Governments of Canada, New Zealand, and Natal, shown a wise consideration for the welfare of the native population.

The Rev. Robert Kilgour, M.A., of the Church of Scotland's Indian Mission, has been appointed editorial superintendent of the British and Foreign Bible Society, and has entered upon his new duties, which include the supervision of a staff of translators numbering many hundreds.

Sir Ralph Williams, who succeeds to the Governorship of Newfoundland, first came into note as an explorer in Patagonia and Central Africa. Since 1888 he has been successively in South Africa, Gibraltar, Barbadoes, and the Bechuana Land Protectorate, where he was Resident Commissioner from 1901 to 1906. For three years he has successfully administered the Windward Islands.

Baron Kato, the Japanese ambassador here, says there is not a word of truth in the mischievous rumor that Japan is anxious to sever the Anglo-American alliance. The correspondent declares that far from being alarmed at Great Britain's undertaking with Russia and the United States, Japan did her utmost to promote them, being convinced that they would strengthen the Anglo-Japanese alliance.

Politically speaking, it is still far from plain sailing in Persia, as the following news item from Teheran would indicate:—The Shah has informed the Cabinet that promulgation of the Constitution is impossible, and that all his efforts must be directed to upholding his own power. The Shah added that he would compel the re-opening of bazaars at the cannon's mouth.

The need of prohibition in Winnipeg was demonstrated a few days ago when scores of Galicians, crazed with drink, held high carnival in the foreign quarter. From one point three fights could be seen at once, and so hard had the police to work to keep the poor creatures from killing one another that they had time for few arrests. At Ferale drink wrought the same havoc with Russian and Polish miners.

Mr. G. K. Chesterton, replying in the London "Daily News" to the attacks on Romanism made by Dr. Horton and the Rev. J. Hocking, remarks that while workhouses, prisons, asylums, and theatres may need inspection, if there is one class of thing that in our gigantic social toils we may be allowed to let alone, "it is the hard and simple lives which a very few people live by their own free will. Men are driven to a workhouse; and men may be tempted to a tavern; but no man would go into a monastery except for the same sort of exceptional private reasons that make him go into a vegetarian restaurant. Every reform has its proportioned place. I myself burn to rescue Dr. Horton from the tyranny of teetotalism. But I should defer that victory until we have both rescued England from the tyranny of sweatens and landlords."

After June 1 no woman can legally enter any saloon in the State of Washington. The new criminal code makes it a misdemeanor for the owner or employee of any "drinking saloon or music hall where intoxicating liquors are sold," to "knowingly permit to enter such saloon or sell or give any intoxicating liquor to any female person." The same rule applies to any common drunkard or any person in an intoxicated condition or any felon.

One of the glories of Scotland has been its parish school system, the dominion occupying a place in the community only second to the Minister. The church and schoolhouse stood side by side and religion and learning went hand in hand. It will surprise many to learn, as we are told by the Belfast Witness, that there has been a decay of religious instruction in the Scottish schools. There is an association for the inspection of such school instruction, and at a recent meeting the fact of the decay and the importance of counteracting it was strongly emphasized.

There are now 155 distinct sects in the United States, last year having added 12 to the number. Some of the subdivisions are as follows: Lutherans twenty-four, Methodists eighteen, Baptists fourteen, Mennonites twelve, Presbyterians twelve, Catholics eight, Reformed Church three, United Brethren three, Disciples two, Protestant Episcopal two. The smallest reported body is a communistic one having one church and eight members. It would be hard to define the difference between some of these bodies, and their existence seems to indicate that the spirit of unity in many quarters is not yet strongly developed.

A Coventry (England) firm has produced a watch by which it is possible to tell what constellations are visible at any particular time, and the relative positions of the sun and moon. It shows the ordinary time, and strikes the hours and quarters in the same way as a clock. The time of sun-rising and sun-setting is set forth on one of the several dials. The advent of the seasons is also announced, together with the tides. There are altogether seven dials, four being on one side and three on the other. The watch being not more than 2 7/8 in. in diameter is little larger than the ordinary time-keeper. Over four years have been occupied in its production, and the value set upon it is nearly a thousand pounds.

According to Dr. Brunon, in the Normandie Medicale, the population of Brittany is being decimated rapidly by alcoholism. Alcohol in some form has become a part of the staple food of the home. Bread, coffee, and brandy form the basis of the dinner, and frequently even the coffee is absent. The more distressing feature of the case is the lamentable effect this use of alcohol has on the young. The infantile mortality is enormous. Of fifty children who had come to the free dispensary of Dr. Brunon, two began to drink coffee and alcohol before they were a month old, four at three months, two at five months, five at eight months, one at ten months, five at eighteen months, fifteen at a year, and nineteen at three years. As a consequence, he says:—"The population of France is diminishing, rural populations degenerating, crime and insanity are increasing, and industry is on the decline."

An Education Commission is at present sitting in Natal, and most interesting evidence was recently given before it by the Senior Inspector of Native Schools. It appears that the natives of Zululand are twenty years behind those of Natal in education. Most of the schools are conducted by missionaries, and many of them receive grants in aid from the Government. There are more native female teachers than male teachers, as the position is more attractive to a native girl than other occupations. The Inspector advocates the establishment of schools in the native locations or reserves where they could be taught practical agricultural knowledge, but he does not favor the teaching of scientific farming to the natives.

"A Working Novelist," writing about the income derived from his profession, says:—"Today there are not twenty novelists in England who are making a thousand a year; there are not forty who are making five hundred. Comparing the profession of literature with medicine or the law, it is a very poor profession indeed. The successful lawyer or doctor makes a far larger income than the successful novelist. The average lawyer or doctor makes a far larger income than the average novelist. I am not saying that the profession of novelist is not a far nobler profession than that of a doctor or a lawyer; but regarded from the Besantine standpoint as a moneymaking proposition it is inferior indeed."

For some time past the Japanese have been engaged in exploring the waters northward of the island of Saghalien, which Russia has used as a convict settlement of recent years, and of which the southern portion now belongs to Japan. The Japanese explorer, M. Matshushima, has just discovered an island, which has been unknown hitherto; it is a desert island, although there are signs of fertility. The Japanese have taken possession of this new island, and have announced their intention to establish on it a fishing station on a large scale. So far the Russian Government has not made any move in the matter, and it remains to be seen whether Russia will acquiesce without a protest in Japan appropriating an island in the Sea of Okhotsk.

The estimated length of the Georgian Bay-Montreal Canal is 360 miles. Nearly \$600,000 has been spent in surveying and getting information as to the necessary structural work. The canal is to go by way of French River, Lake Nipissing, and the Ottawa River. It is to give a waterway with a depth of 21 feet. The estimated cost is \$105,000,000. Of the total length of the proposed waterways considerably over half is now navigable for large vessels. A considerable portion of the rest is classed as restricted navigation—i.e., places where the river is less than 500 feet wide, and where a certain amount of work will have to be done in the way of dredging, etc., in order to remove dangers from cross currents, shallows, and other impediments to easy navigation. The actual excavation work for the canal proper will comprise in the aggregate probably less than forty miles. It is estimated that with the completion of the canal there will be 500,000 horse power available along its course—almost as much as is available at Niagara.

# Canada's National Missionary Congress

## CONCLUDING NOTES OF THE PROCEEDINGS

Last week we gave a portion of Mr. Robert Speers' great address. Here follows the remainder of it.

In the fifth place, we owe it to the missionary that the whole attitude of Western nations to the heathen nations has been transformed. One hundred years ago, if any Western nation wanted to go out and take a slice of the world, it went and took it, and didn't feel called upon to justify itself. But now, if any nation wants to take land elsewhere, it has to set up some missionary reason for its doing so. There was a time when the Eastern people seemed likely to be not the white man's burden, but the white man's beast of burden. What wrought the change? What has given to the West the sense of responsibility for those Eastern people? Nothing so much as the great unselfish movement embodied in the missionary, who has shamed the Western world into a radically new attitude to the downcast people.

In the sixth place, it has been the missionary agency which has in good part launched, and which is necessary to direct, those great movements of life which are afoot in Africa and Asia in our day. These lands are no longer asleep. A book appeared not long ago entitled, "The Unchanging East." There could not be a more complete misnomer than that. You might talk about the unchanging United States, but not the unchanging East. The whole of Asia and Africa is afoot with the thrill of a new life, and it was the missionary movement that largely started that life.

### A Religion Worth Spreading.

In the seventh place, the church at home owes the missionary a supreme debt. He has confirmed and strengthened for her pure and simple evangelical conviction. I am not sure that we might not have lost here at home the pure old faith of the Gospel if it had not been for the foreign missionary enterprise. The very act of spreading Christianity solidifies our confidence in it as worth spreading. If it is not worth spreading it will not be able to convince men that it is worth retaining. A religion that is not so good that it requires its possessor to share it with all mankind will not long be able to convince its possessor that it is worth his while to keep it for himself. The very fact that for one hundred years now we have had a great enterprise communicating Christianity into the world has confirmed us in our convictions that Christianity is worth our while at home. But not in that way only has the missionary retained in us the purity of our evangelical conviction. The unemasculated vigor of the Gospel there has toned and braced us here.

### An Inspiring Ideal.

In the eighth place, we owe it to the foreign missionary that he has brought to us a mighty inspiration. He has brought to the church and the world alike the inspiration of a great idea, the idea of a whole humanity redeemed and gathered into one great kingdom of brotherliness and love. Bishop Thoburn has reminded us that, after all, at the bottom of it, the world is grateful to the missionary enterprise for this. In Calcutta, he says, not one man in a thousand who comes there from the East ever asks to be shown the house where Thackeray was born; not one man in a hundred wants to be shown where Macaulay lived, but almost every one asks to be carried out to the burying-ground of Serampore, where lies the body of the English cobbler who relearned

and rethought the world the glories of a world-wide service. The missionary enterprise has kept before the church and the world alike the inspiration of a great ideal.

It has held out before the church and the world the inspiration of a great and dauntless courage, and it has held out before the church and the world, and, oh, my friends, it is holding out before us here tonight the inspiration of a great unselfishness. I said good-bye some time ago in our missionary rooms to an old friend just going back to China. He had gone out a few years ago, taking with him his young wife; she had died there of cholera, and he had come home with his little motherless babe, and was leaving his little one with his mother here; many influences were brought to bear to retain him here; he was going back with the touch of that little child's fingers upon his heart, and by himself, once more to his great task in Southern China. And as I shook hands with him as he went away I was grateful to God for association in an enterprise in which men are so willing to lay down everything in the name and for the sake of Jesus Christ.

### Unity of Race and Race.

Last of all, it is the missionary who is leading the church on to unity, who is showing us how much the things in which we agree outweigh the things in which we disagree. What right have we here to be in different churches; the things in which we agree, how vastly greater they are than the things in which we differ. The missionary enterprise over all the world as it leads the Christian Church out against those great serried ranks of the foes of our Lord shows us how much more He, the Lord, who leads us, how much more His Kingdom, the goal we have in view, more than outweigh all the petty things that still keep us asunder.

And the missionary is making—believe me it is no petty contribution he is making—he is making a great contribution to the unity of the world, by his advancement of the principle of freedom of thought and religious toleration. There is no unity except unity in liberty. The missionary is making a contribution, which the next generation will appreciate far better than ours, to the unity of the world, as he goes out everywhere, acquainting men with this principle and slowly winning its incorporation in their national life. All over the non-Christian world our missionaries believe that God has made of one blood all the races of men; that not a different colored blood runs through the Japanese or Chinese from that which runs through our own veins, and that the same blood which was shed on Calvary for us, men of white faces, was shed also for those men of yellow faces across the sea. The missionary has been contributing to world unity by preaching this message of equality and of love.

The only thing that is going to save the world from a bitter strife, vaster and more terrible than anything the world has known for ages past, is the unity of men in one Lord, one faith, one God and Father of all, who is in all, over and through all.

### Victorious Progress of Missions.

The above was the theme of the afternoon meeting on Thursday, which, in point of interest, was one of the best of the Congress. The speakers were Mr. Robert E. Speer, Bishop Thoburn, late of India, and Rev. S. M. Zwemer, F.R.G.S., late of Arabia. A very pleasing feature of the afternoon was the singing,

in native Indian dialects, of two revival hymns by Rev. W. E. and Mrs. Byers, for many years missionaries in India under the Methodist Episcopal Board. From the artistic point of view the singing was well done, and it had a strangely appealing effect upon the audience.

Mr. Speer's address was on "The Awakening Orient," and was strong and effective, though covering ground in a general way somewhat familiar to the careful reader of the daily or religious press. He pointed out that the cry of Asia for the Asiatics was being replaced by that of China for the Chinese and Japan for the Japanese. How could we be surprised at this when we ourselves were shouting Canada for the Canadians, and trying to keep out our brethren? At the bottom of this political awakening, he believed, was an ethical awakening, which marked the coming of the Asiatic to his manhood. He had formerly cringed to the world; now he was standing up and asserting himself. The Asiatic was beginning to recognize that the same colored blood was running in the veins of all men. There were not a few, all through India, who had given up entirely their old religions, the forms of which had become distasteful to them. The Western civilization had crashed against that of the East, and the latter was doomed. The great question was whether there was to be a renaissance without a reformation, or if we were to direct this renaissance to the service of God.

### The Sure Victory.

Bishop Thoburn's address had for its title "The Sure Victory." The very fact that he, who had given a life-time of service to mission work in India, many times under circumstances of the most discouraging and trying nature, should have chosen such a theme, was itself full of inspiration. His address showed that he had abundant reason for the faith that was in him, faith founded, not upon experience, but on the sure word of God, "I have overcome the world."

When Bishop Thoburn went out to India, many years ago, as a mere boy, he found, after some experience, that there were many things he could take for granted in the convictions and beliefs of the people. He did not need to give much teaching and instruction about God or about Jesus Christ in a formal way, but had simply to tell his story and leave it with God's spirit to bring it home to the native conscience and heart. He thought much time and energy were wasted by the opposite method.

After long experience of fear and doubting he had come also to the strengthening conviction that the Saviour was with him in everything he was trying to do. When, after five years of incessant labor, he went back to his home with his motherless children to be cared for, he had to confess with some trepidation that he had only baptized five people, just one a year. He had, however, gone back to India, and after three or four more years' labor he had only thirteen converts in his charge. But one day he went to a small country place to baptize a woman and her child, when thirteen natives asked to be baptized. Bishop Thoburn was in doubt about doing so, and suggested further training before baptism. "But," added the Bishop, "the native missionary had more sense than I had and advised that the men should be baptized, and I consented. I felt some doubt of the wisdom of the proceeding, and was even glad that I had no ritual with me, but the baptism took place. I could not get to the place again for a whole year, and then one hundred and thirteen native Christians at the spot joined in celebrating the Lord's Supper."

Continuing Bishop Thoburn said that at present the average conversions in India were over forty-six per day. The task in India looked like a big thing, but it could be done. He told how the first lady doctor had come to India, and how Lord Dufferin, then Viceroy, had set



splendidly supported the movement. "And now," he said, "if I went back to India I would find ten thousand educated, trained Christian native women ready to aid and help in every way the Christian church, as they were actually doing now, and we call this the day of small things."

#### Christianity and the Non-Christian Religions.

Mr. Zwemer's address was on "The Impact of Christianity on the Non-Christian Religions." He said:

Christianity and the non-Christian religions are two distinct conceptions. Their real relation, therefore, when they come into contact is that of impact, and not of compromise. Christianity is distinct in its origin. Its revelation is supernatural, and its Founder was the Lord from heaven. In a real sense, the Church of Christ can say with the Psalmist: "He hath not dealt so with any other nation, and as for His statutes, they have not known them." Christianity is distinct in its character from all other religions. If it were not, there could be no universal mission. It is distinct in its effect. If it were not, there should be no foreign missions. "There may be comparative religions," as Dr. Parker has said, "but Christianity is not one of them." The non-Christian religions are inadequate to meet the intellectual, social, moral and spiritual needs of the human race. Only the Bread of Life can meet the famine of human hearts. Only the torch of the Gospel can lighten spiritual darkness, and the human heart finds no rest until it rests in Christ. The missionary character of Christianity, therefore, demands impact with every non-Christian system.

Some of the great non-Christian religions have for centuries appeared stagnant and motionless. Others have never had the missionary spirit of aggression, but wherever Christianity meets the three great religions of today they are in motion. Hinduism is hoary with age, but has not lost all its strength. The Brahmo-samaj and the Arya-samaj are proofs of the fact that this great system is taking on new forms because of the impact of Christianity. Buddhism has always been a missionary faith. It reached Ceylon two hundred and thirty years before Christ was born. It was in China before the Apostle Paul became a missionary. It reached Japan before Mohammed was born; won over its converts in Siam by the time of his death, and was fighting for the mastery in Central Asia before the Reformation. In Ceylon today the Buddhist clergy have adopted Christian methods. With Sunday schools, tracts and periodicals they are pressing their propagandism, and Buddhism claims more adherents than Protestant Christianity. A Buddhist mission is about to visit England, and Buddhism has found defenders and converts among the Anglo-Saxons.

#### Defiant Islam.

Islam is the greatest of all the non-Christian religions in its missionary spirit and defiant attitude toward Christianity. One hundred years after Mohammed's death his name was proclaimed from minarets in Canton, China, across the whole of Asia and Africa and into Spain. The Laymen's Missionary Movement of the Moslem world has existed for thirteen centuries, and has swept everything before it, until in Africa one-third of the population is Mohammedan, and in India alone sixty-two and a half million followers of the false prophet are found.

The three great religions that today are contending for mastery and have the greatest world influence have had personal founders—Budda, Mohammed and Christ. When Jhengis Khan overran Asia with his barbarian hordes these three religions contended for the mastery of Asia, and the Russian Empire is proof of how they divided their spoil. The Moslem peril is the present-day problem of African missions. North of the equator

there are fifty-four million Mohammedans; south of the equator over four million; and there is no doubt that Christianity and Islam will divide the remainder of pagan Africa between them within the next two decades.

All three of these great missionary religions are in motion. Their impact means collision, division, conquest. Islam and Buddhism together embrace over one-half of the non-Christian world. The men of the yellow robe are carrying their message throughout Asia, and the men of the green turban are uniting their ranks for Pan-Islamism, but the Cross is in the field.

Shall the wheel of the Buddhist faith, with its horrible pessimism and hopeless Nirvana, crush the destinies of the millions of Asia? Shall the fatalism and pride of the loveless creed of Islam shut out the message of hope contained in the Gospel from two hundred millions of our brothers and sisters? These questions can only be answered by the impact of a vital, world-conquering faith in Him who said: "All power is given unto Me in heaven and earth." "Go ye, therefore."

#### Some Results.

The result of the impact of Christianity on these non-Christian religions is too large a subject for separate consideration, but what Christianity has already done through its impact on Islam is prophetic of its strength and conquest everywhere. The present political division of the Moslem world shows the hand of God's providence in opening doors for His Gospel. Three-fourths of the Mohammedan world is under Christian rule, and the balance of political power is not in the hands of the Caliph, but of England, France, Russia, and the Netherlands. Eighty-one million Mohammedans are under the flag of Great Britain, which bears the symbol of the Crucified. Islam has lost its sword, and the power of political persecution is gone. The new era in Turkey and Persia is the direct result of the impact of Christian education and Christian civilization. Socially the Moslem world has been challenged by the higher standards of Christian morality and by the introduction of reforms, as the result of Christian education. The Mohammedan women in Russia have sent a petition to the Duma to be delivered from the oppressions of their husbands. A Moslem in Egypt is advocating the abolition of the veil and the emancipation of womanhood. Every Christian home in the Mohammedan world stands as a protest against social conditions, and uplifts a new ideal social possibilities for which the better class of Mohammedans, both men and women, are yearning.

The impact of Christianity through schools and colleges in Moslem lands is well known. The missionaries were the pioneers of modern education throughout the Levant, and have stimulated the Moslems themselves to found colleges and schools and uplift the masses out of their condition of illiteracy. The very contrast of a religion of enlightenment over against a religion of illiteracy rivets the attention of Moslems. It was the subject of their discussion at a recent conference in Mecca, and is a live question in India, where ninety-six and a half per cent. of the Mohammedans are unable to read and write. Who can measure the impact of such institutions as Robert College, and the colleges at Beirut and at Assiut, Egypt?

Morally and spiritually the impact of Christianity on Islam has not been a rebound. Vital Christianity penetrates and disintegrates. The effect of the lives of men like Raymond Lull, Henry Martyn, Bishop French, and Keith Falconer was greater on Islam than the crusades of the middle ages. In a real sense their lives have fulfilled that great saying of the first missionary to the Mohammedans: "He who lives by the Life cannot die."

Today every strategic centre in the Moslem world is held for Christ. There have been thousands of converts in India, scores of witnesses and martyrs for the Christian faith in Western Asia; while in Java and Sumatra a self-supporting, self-governing, self-propagating church has been gathered from among the Mohammedans. The impact of Christianity throughout the Moslem world, because of its life and teachings, has increased the power of the Cross. The Cross of Christ is the missing link in Islam, Buddhism and Hinduism. Calvary is the reconciliation of these three problems which have perplexed the human mind since the world began: The greatest thing in God—which is love—the strongest thing in the universe—which is law—and the darkest thing in history—sin. The Gibraltar of the non-Christian world cannot hold out against the pierced Hand. "When a young man fully armed guardeth his own palace, his goods are safe; but when a stronger than he shall come, he taketh from him all the armor in which he trusted, and divideth his spoil."

"Uplifted are the gates of brass,  
The bars of iron yield  
To let the King of Glory pass;  
The Cross hath won the field!"

#### The Church and the Nation.

Canon Norman L. Tucker, of Toronto, who was to have spoken in the afternoon, was the first speaker at the evening meeting on Thursday, on the subject of "Canada's Debt to the Missionary." This was one of the choice addresses of the Congress. In a picturesque and vivid and masterly way Canon Tucker touched upon the present conditions and outlook of this new nation of Canada, and then went on to show how and in what ways that new nation was indebted to the faithful and statesmanlike and self-sacrificing service of the Christian missionary.

"Now the question arises, to what or to whom is Canada indebted for all this? In part from the traditions and habits derived from the fathers, but more than to any other cause to the character and work of the early missionaries in the land. They laid the foundations on which this national character and these national virtues have been built up. They led Canada to feel that the highest endowment was the spiritual nature, and that the chief aim and object in life was to seek the Kingdom of God and His Righteousness. They trained men in the love and study of the Bible, as having the words of eternal life. They trained men in the habit of frequenting the house of God. They taught men to observe and sanctify the Lord's Day. They everywhere established Sunday-schools, and so brought up the young in the nature and admonition of the Lord.

Canon Tucker paid a splendid tribute to the zeal and heroism of the late Dr. Robertson, Home Mission Superintendent in the West of the Presbyterian church. His whole address was a fine illustration of how the great forward missionary movement of our time was broadening the sympathies and enlarging the outlook of the men in all the churches, enabling the members of one communion to see and rejoice in all that the others were accomplishing. His closing sentences, in which he held up the pioneer missionary as a pattern and example to the church of to-day, will not soon be forgotten by those who heard him.

Is there a better example for us to follow? Are there in the national history nobler men than the missionaries who have made our past and our future history possible? Are there any more worthy of our grateful remembrance than they? Can we do better than imbue ourselves with their heroic, self-denying spirit for the pioneer work that has fallen to our lot, for the battle that has to be renewed in every age?

Continued on page 12. 51

SUNDAY  
SCHOOL

# The Quiet Hour

YOUNG  
PEOPLE

## THE GOSPEL IN ANTIOCH.\*

By J. W. McMillan, M.A.

Scattered abroad upon the tribulation (Rev. Ver.), v. 19. Bernard Gilpin, in the reign of Queen Mary, was summoned to answer for his Protestantism before the cruel Bishop Bonner of London. As his friends tearfully bade him good-by, he said, "All's for the best." On the road to London he was thrown from his horse and broke his leg. "Is that for the best?" asked his companion. "Surely," he replied. And it so happened that, while he was delayed by the accident, the persecuting queen died, and Elizabeth was set upon the throne. "God moves in a mysterious way, His wonders to perform."

Unto the Greeks also (Rev. Ver.), v. 20. The Old Testament commandments are found of adding to the recital of the duties which each owes to his neighbor, the addition, "and the stranger within thy gates." It has always been hard to like the stranger. In early communities he was apt to be slain at sight. In the Anglo-Saxon villages any wayfarer crossing the common was required to ring a bell as he went, to summon the leaders to see if he was a friend. Otherwise, any one might cut him down. To some Christians the duty of foreign missionary work is the hardest to learn. The reason is, that the old suspicion and fear of the outsider persists. But in Christ no one is any longer "a stranger." All are beloved for whom Christ died.

Church, in Jerusalem, v. 22. Louis, king of France, who was caught in the maelstrom of the Revolution, showed himself incapable of grappling with the new difficulties in the slightest degree. Yet he had courage to face his fate on the scaffold with dignity and courage. Sometimes people think that they could die for Jesus. No doubt they could. That is not so hard to do as to live for Him. To endure is only a passive virtue. No one yet has excelled the Red Indian capacity for unmovable endurance of torture. It is the qualities of enterprise, activity and resolute living in the spirit of Jesus that are the nobler tests of faith.

They would cleave, v. 23. A medal was being shown to some visitors in a museum. One side presented a clearly cut image and superscription. The other was dull and blurred. The attendant explained, "The metal was allowed to cool a little before the second impression was made." How often this is true of the disciples of Jesus. The display they make of His character and spirit is dull and blurred, because they have allowed their love to cool. To every enthusiasm the time of weariness comes. There is an imminent danger of reaction. Only by cleaving to Him, by abiding in His love, can we maintain undimmed and vivid our reflection of His grace.

Saul, v. 25. Not yet at work. He may have wondered when he was to get started. General Grant was getting to be an old man before he reached command in the armies of the United States. He held petty positions in the army for a time, then tried farming, then real estate, then worked for wages as a saddler. No one thought him possessed of great capacity. Outside of a limited circle of acquaintances he was unknown. But when the war was on, and commanding officers of fame and rank one after another had proven their incompetence,

the nation turned to Grant as its chief hope. It was not disappointed. The man who had done nothing, so far, did this great thing speedily. He seemed to have been reserved by God for that one supreme task. So let no one be discouraged if at first he does not succeed. There may be a far bigger success waiting for him around the corner.

Called Christians, v. 26. Some names have been invented in derision, to be perpetuated in honor. Nicknames become titles of distinction. Puritan, Lutheran, Quaker, Methodist—think of those names, all of which have won the respect and esteem of the whole world, having been given and used in ridicule and mockery. The truth is that the name is sure to square to the fact, as the years pass on. We can afford to be careless, in the meantime as to what people say to us. If they speak less kindly than we deserve, they will learn better after a while. And if they speak more kindly than we deserve, they will learn their mistake in that, too. Let us attend to what we are. What we seem will come to fit the fact.

To send relief, v. 20. A merchant of London having become embarrassed in his business affairs, a number of his friends were discussing his misfortunes on the floor of the Royal Exchange. All expressed sympathy with him, for he had always been an upright and generous man. One rich banker said, "I feel very deeply for him, and for his wife and family. I do not see what they will be able to do for a living." A foreigner who was in business in London turned to him with the challenge, "I feel five hundred pounds for him. How much do you feel?"

## A PRAYER.

Almighty God, our Heavenly Father, who settest the solitary in families, we commend to Thy continual care the homes in which Thy people dwell. Put far from them, we beseech Thee, every root of bitterness, the desire of vain glory and the pride of life. Fill them with faith, virtue, knowledge, temperance, patience, godliness. Knit together in constant affection those who, in holy wedlock, have been made one flesh; turn the hearts of the fathers to the children, and the hearts of the children to their fathers; and so kindle charity among us all, that we be evermore kindly affectioned with brotherly love; through Jesus Christ our Lord. Amen.—Philadelphia Westminster.

## BEING SURE AND SPEAKING OUT.

Confidence in a great truth is a talent that ought not to be buried. Merely belief is not so common that the world can afford to let it hide. A certain influential association, formed to defend conservative views of the Bible, has from the beginning devoted itself to argument and apologetics; but at its latest meeting it appointed a committee to prepare a series of definite, positive statements that will be published widely as a manifesto. As was said in the debate on that occasion, authority is more influential than logic, and those that are sure of the logical soundness of their position are weak and foolish if they do not proclaim it boldly. It is the fashion to decry dogmatism in religion; but we laud science, and what is more dogmatic than science when it reaches what it considers a proved truth? The Master of men spoke with authority. With his truth in their minds and his love in their hearts let Christians, too, speak with the authority to which they, of all men, have a right.—Sunday School Times.

## LIGHT FROM THE EAST.

By Rev. James Roes, D.D.

John Mark—His mother was an early convert to Christianity, and a woman of some wealth, owning a large house at Jerusalem, where Peter went on his release from prison. Peter had instructed the lad, and refers to him as "Mark my son," 1 Pet. 5:13 (Rev. Ver.). He was the companion of Paul and Barnabas on their first missionary journey, but left them at Perga, either from homesickness, fear of danger, or some misgivings about Paul's doctrine of the equality of Jew and Gentile, for he was an official of the synagogue. This occasioned a sharp contention later on between Barnabas, who was Mark's uncle (Col. 4:10), and Paul. But he labored faithfully with Barnabas in Cyprus, and Paul modified his opinion so far as to invite him to be a fellow worker, and exhorts the Colossians (Col. 4:10) to give him a friendly welcome. Timothy (2 Tim. 4:11) is exhorted to bring Mark with him to Rome, for he would be a useful helper to Paul. He was the author of the Gospel which bears his name, and was said to have been the interpreter of Peter, either because he assisted him in the use of Latin, or because his gospel represents Peter's views, which is confirmed by many details of the gospel. He was a man of quick observation, deep insight, and graphic utterance.

## SAVONAROLA'S TRIUMPH.

There are in the world few grander buildings than that citadel of Florentine liberty, the Palazzo Vecchio; it is an embodiment of militant beauty in stone. In earlier times the scene of so much that was noble and base, it became in the fifteenth century the place of Savonarola's triumph and agony. For there in the vast hall of that great council he so labored to secure, he set a whole people to work at a fever-heat of enthusiasm, with Michael Angelo and Leonardo da Vinci among the workers, that an asylum might be created, a refuge and an appeal to the many against the injustice of the few. The Medici changed the place; the arch-patrons of art destroyed the designs of Angelo and Leonardo, setting up the clumsy statues of Leo and the dukes, and the ceilings of Vasari, celebrating Cosimo;—they wanted no unpleasant souvenir of the great council. But the centuries have seen "the Medicean stamp outworn," and have placed the statue of the mighty monk in the middle of his hall.

The story of "Romola" leaves us with a sense of sadness and defeat. Savonarola died mute and unjustified; his friends and his disciples robbed, murdered, and driven into exile; his life's work undone; and the kingdom of God he had labored to found suaken to its foundations. But only a few years after, under a Medicean pope, he is solemnly rehabilitated by the Church—the historians estimate him at his true value, devotees make pilgrimages to his cell, Fra Bartolommeo paints him as the patron saint of his order, and Raphael places him in a frescoed Paradise among a glorious company of prophets and sages. To-day, in an Italy that does not love monks, Ferrara raises his statue before the castle of the Estensi; and in Florence, in the vastness of the great council-hall, is his colossal image. Many changes have come to his beloved city; but she is faithful to his memory, and those who do not reverence the priest honor the patriot who withstood tyrants, and loved liberty.—Scribner's Magazine.

\*S.S. Lesson, April 25, 1909. Acts 11: 19-30; 12:25. Commit to memory vs. 22, 23. Golden Text—The disciples were called Christians first in Antioch.—Acts 11:26.

SPARKS FROM OTHER ANVILS.

Christian Guardian:—We would recommend a Bible Reading on this one word patience. It will be found most fruitful and instructive. What meaning, for instance, for many of the exigencies of life there is in the completed text that stands at the head of these paragraphs, "Ye have need of patience, that, having done the will of God, ye may receive the promise." Just all that that means we may not say, but it does seem to promise fruitfulness and realization through patient and enduring waiting.

Michigan Presbyterian:—The Congregational Church has always stood in the front rank among the agencies that have promoted the highest ideals of government as well as of education and religion. That church has given to the country such institutions as Yale, Harvard, and Oberlin, and such men as Beecher, Storrs, and Moody. The American Board with its noble history is a monument to its missionary zeal. It is not pleasant, therefore, to learn that the Congregational Church is falling behind. And yet Mr. L. E. Harter, of Chicago, in addressing a young men's club in Boston, said:—"For 300 years it was the greatest church in the country, but to-day our Church is not ahead. It stands eleventh on the list, among some insignificant denominations which you have scarcely heard of." This is a rather severe stricture upon the denomination from one of its own friends, and may well lead to an inquiry into the causes that have effected the change. For one thing, it may be asked whether the pulpit rings as true to-day to the doctrines of the Bible and the Cross as it did in former generations?

Herald and Presbyter:—There is nothing to hinder anyone from being a Christian but the power and persuasions of sin. Sin influences him to prostrate and make excuses, and reject life and salvation. God is inviting, Christ is calling. The Holy Spirit is pleading. The Church is opening wide its doors and inviting him to come. How wise it would be for every one to listen and consider, to accept, and to enter the saved and surrendered life.

THROUGH ALL THE AGES.

Through all the ages men have regarded themselves as being born only that they might die. That has always been the great melancholy plaint of life; that has been the distress which has always lain on the soul, even in its moments of happiness. This being so, is there not something great and stirring in the fact that Jesus takes up this word of death and turns it into an assurance of victory? Jesus takes the dirge and turns it into a psalm; makes it the very assertion of the glory of his existence on earth. "I was born," we hear him say, "for a great, a noble and a splendid purpose, that I might through death destroy him who hath the power of death—that is, the devil."

There is something noble in the way in which Christ thus takes these words, "We are born to die," so full of distress and pain on our lips, and turns them into the psalms that ring through the ages and glorify the world; in the way in which he takes the very tears and lamentations of our human life, and shows how at the very heart of them are victory and joy.—Phillips Brooks.

If you have gentle words and looks, my friend,

To spare for me—if you have tears to shed

That I have suffered—keep them not I pray.

Until I hear not, see not, being dead.  
—Anon.

You cannot understand the purpose of Gods dealings with you; but you shall hereafter, if you trust him now.

ON THE TRAIL.\*

By Rev. George Pringle, B. A.

The stampede to the Klondike in '97 and '98 will live in history principally because it opened the eyes of the world in general, and Canadians in particular, to a realization of the immense reach of this Dominion of Canada, and gave intimation of the hoarded wealth that lay waiting for discovery even in the farthest and most forbidden of its borders. It will not be forgotten by those thousands who took part in it, because of the extreme novelty and intensity of the life in that long, wild race to Dawson. All the steamboats and sailing vessels of the western coast that could be spared from regular traffic were put into commission, and made many trips to the northern ports, crammed with excited gold-seekers. Those who made a living through the weakness of their fellowmen,—the gambling sharks, harlots, saloon-keepers, and other grafters, followed them in crowds, tempted and preyed upon them along the trails and in the great gold camps, with a temerity and success that has never been equalled in the annals of Canada.

The Presbyterian Church, guided of God, was awakened to the needs of the situation. Chosen men were sent with the pilgrims to raise the standard of Christ among them, and contest with the cohorts of evil for the salvation of brave men from worse than death.

The pioneer missionary had hardly turned his face to the wilds, before he began to recognize that he had a lot to learn and unlearn about human nature and how to deal with it. If he hadn't a firm mental and spiritual grasp of the fundamentals, and genius enough to adapt them to new conditions, he found himself, as they say here, "up against a hard proposition."

It was hard enough at best. The first day or two on the trail, pulling his own sleigh or carrying his own pack, he had hardly a chance to think about his mission. He worked like a horse all day, and slept like a log at night, if the cramps in his muscles would let him. However, it was not long before his sinews toughened, and he had a chance to become observant of others.

Right then, if he was fit for the work, his preaching commenced, and never at any time did it cease for lack of opportunity. The gospel he proclaimed and emphasized was the gospel of practical help, acceptable anywhere, but especially appropriate on the trail. The motive of the stampeders in general was selfish, although there were many noble exceptions. In the mad race, consideration for others meant delay and less chance to stake that rich claim. So there were many in trouble left unnoticed along the way. Some were in physical distress, caused mostly by inexperience,—a load too heavy, a pack too big, and everything wrong way about. Temptations were on all sides, terribly attractive, to lead men into lives of sensuality and corruption. Men sick and dying, broken-hearted and sullen from fearful bad luck—homesick, heart-sick fellows. What would a missionary of Christ do in such circumstances? He spent little time in sermonizing; but did his best to give required help; lightened this man's load by taking some of it on his own sleigh or shoulders; brought that wanderer back from the 'ents of sin, sobered him, and gave him a new start; doctored the sick as well as he knew how, eased the last moments of the dying, cheered the homesick, and fed the hungry. When he saw the need, he gave, if he could, the thing that was needed, whether it came out of his outfit, purse, tongue, Bible, or back.

Sometimes he saw fit to remain several months in the trail camps which sprang

up at relay points and at the head of navigation. Here he followed the same methods, developed a little. He had regular Sunday services in the tent or building. When he spoke, he remembered that his hearers wanted their hearts cheered and strengthened. He played much upon the chord of memory; familiar hymns associated with the quiet Sabbaths spent among life-long friends in the churches now so far away, thoughts of home and the old folk, and then the old old story of Jesus and His love. It wasn't that they did not know, but rather that they were in danger of forgetting, "What shall it profit a man if he shall gain the whole world, and lose his own soul?" And so he helped men save their souls. He offset the allurements of saloon and brothel with reading-rooms, concerts, socials, personal visiting, and all the arts and accomplishments he possessed.

There was no possibility of organizing, for every one was on the move. Churches, strong and lasting, were practicable only in the permanent camp at the end of the trail in the heart of the diggings. Dawson, Atlin, and White Horse, the principal Canadian cities in the Yukon watershed, are centres of supply and government for districts whose goldfields are of undefined extent and richness. In these places the pioneer minister met, not only the immediate demands, but planned for the future. He built suitable, well-equipped hospitals and churches. He sought carefully for strong men to enlist on the side of Christ, and formed them into alert and aggressive congregations with elders and trustees. They have done what Christians had much cause to do in these far-off mining camps, to guard the ancient landmarks of Christian civilization, to oppose anything that would tend to lower the moral tone of the community, and to proclaim Christ the Saviour of the world.

These missionaries of early days did not labor in vain. Hundreds can tell of the assistance rendered on the trail, but most of the story will not be known until the secrets of all hearts are revealed. The Christian sentiment, given coherence and direction by them in early days, is now a powerful, progressive influence which must be reckoned with always by those whose plans, public and private, take no account of men's souls.

LIGHT IN THE GLOOM

That little sunbeam, which so softly came  
And crept in through the shutters of your room,  
To-day, in letters beautiful, these words,  
With golden pencil, traced upon the gloom:—

"You think me beautiful, and fondly love  
My little light. Why, then, throw open wide  
Those gloomy shutters, for a great bright  
World of sunshine lingers just outside."

That little joy that stole unconsiously  
Into your weary soul and thrilled anew  
Your flagging energies one transient moment,  
Said:—"There is a whole long life like this for you."

DAILY BIBLE READINGS.

- Mon.—Feeding the hungry, John 6: 1-13.
- Tues.—Seeking and Saving, Luke 19: 1-10.
- Wed.—The weary Invited, Matt. 11: 20-30.
- Thurs.—Hidden Treasure, Matt. 13: 44-52.
- Fri.—The great test, Matt. 10: 17-27.
- Sat.—Many saved, Rev. 7: 9-17.
- Sun. Topic—On the Trail, Luke 10: 25-37.

\*Y. P. Monthly Topic of Plan of Study April 26, 1909—Luke 10: 25-37. On the trail.

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Manager and Editor

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That the Doukhobor men are beginning to wear tweed suits and white collars is given as an encouraging sign. It is to be hoped now that they know the comfort of Canadian clothing, they will cease divesting themselves of "air" garments and making religious pilgrimages. Farming is a better occupation.

One of the Scotch agriculturists who visited Canada last fall is telling the people of Scotland that Canada is going to be a sober nation. Doubtless we are advancing in the direction of sobriety, and if we could only have the bar abolished, for the existence of which there is no reason, it would be a long step in the right direction.

There are heroes in every day life who are as worthy of honor as those who win the Victoria Cross, or other rewards in war. The man—Samuel Orr—who had only recently recovered from a serious attack of pneumonia, but took his life in his hand by plunging into the ice cold water at Chatham, Ont., and rescued a little boy of five who had fallen into the Thames, is one of these heroes. The boy's life was only saved by hours of strenuous work after he was rescued from the water.

An attempt was made before the session of the Ontario Legislature closed to repeal the obnoxious two-thirds clause in local option votes. During the session 1,600 petitions were presented in favor of repeal, but the Government was inexorable and refused to allow it. Two of their supporters, however, voted for repeal, while others, though expressing themselves as opposed to the two-thirds provision voted with the Government. It is too often the case that temperance men consider party first and principles afterwards. The temperance cause cannot make progress while it depends upon such people.

### A COMPLICATED SITUATION.

We expressed, a little while ago, our satisfaction that the Methodists of Toronto had been able to come to an agreement among themselves so that the fierceness of the recent controversy was toned down and the personal element eliminated. In that case the Biblical question was mixed up with some dissatisfaction as to Mr. Jackson's peculiar position in the Church, and when such personal questions are present the friction is likely to be sharper. We are glad that Mr. Jackson's services are to be retained, for the help and inspiration of Victoria College students.

Mr. Blake's campaign against the Bible class in University College continues, and here again the situation is complex. It is well known that the attack is not so much on the class itself as against the character of the teaching given in it. We are not prepared to offer an opinion on the legal question, and we would not presume to give advice to the University authorities. At the same time we can discuss one reason at least why there is no need to get very much excited over the question, and that is that no one is compelled to take the class; if any student is dissatisfied he can substitute various subjects, or he may take a similar subject in one of the associated colleges. On this point we may express our regret that the time does not seem to be near at hand when, because of a substantial unity and noble charity among the different denominations, fuller attention can be given to teaching of the Bible in schools and colleges.

At this stage Professor James Orr, of Glasgow, appears on the scene with a warning against the extremes of criticism. Dr. Orr comes in a spirit of peace, he tells us, not to denounce and condemn any one, but if possible to bring divergent parties together in a spirit of peace.

We question very much whether there are many in Canada who are troubled with what is called extreme criticism. We are not very much interested in the "Jerahmeel" craze or much moved by wild mythical theories of some German scholars. The main lines of what is called the "Modern view" of the Old Testament in most of our Colleges, as it is taught by Dr. Dewar in Oxford, Dr. Skinner, in Cambridge, Dr. G. A. Smith, in Glasgow; and many others. But this is not now a new thing; it has taken more than a century to work it out. The thing to do now, as was recently pointed out by the Glasgow Herald, in a review of Dr. Gordon's new book, is that the work of reverent scholarship should be presented in positive construction form to the more intelligent members of the church, so that there may not be too great a gulf between the world of scholarly research and the world of the average Christian man. Perhaps this may involve, as we have seen, some discussion with danger of friction; but if we can all maintain a calm Christian temper discussion may do good instead of harm.

### CONCERNING DRIFTING.

There is a great deal of drifting in this world. There are a great many men who are merely chips or straws upon a stream, borne along by the current whatsoever direction it may take. There are many people who drift so far as their views and opinions are concerned. They adopt—no, they don't adopt; they are not active enough for that—they are adopted by the sentiments which prevail around them. They take their color from the society in which they mingle. In Canada we see this in political affairs. The same thing may be observed in the matter of religious belief. A man is torn away from his old faith, such as it is, and landed at length in a faith altogether different, such as it is; and he has not been aware of the change until it has fully taken place. The same thing may be witnessed also in the matters of character and life. Men are all the while floating along calmly, serenely whither they would never deliberately choose to go. They "drift." They "drift" from honesty to dishonesty, from purity to impurity, from sincerity to duplicity, from charity to bigotry.

We have sometimes thought that most of the evils which we see around us are due to this habit of "drifting" on the part of men. One said that "more evil is wrought for want of thought than is wrought for want of heart." And the statement is not far from being true, the doctrine of total depravity to the contrary notwithstanding. Men are led unthinkingly, unreasoningly, by their associations, by forces which they are hardly aware of, forces, certainly which they do not intentionally submit to.

But it may be asked: Is it not inevitable that men should "drift" to some extent? Is it not inevitable that outside influences should leave their impress upon them? We answer, yes. But then we add: The formative forces should not be entirely outside of men. There should be something within as well as without every man that shall decide what he shall be and do. Every man should have a mind of his own; every man should have a soul and conscience of his own. And before that mind, and before that soul and conscience, every article of belief and every detail of conduct should pass muster. What are men's minds for if they are not made to work? What are men's consciences for if they are never called into operation?

We believe that it is generally confessed that there is much erroneous religious doctrine in the world of to-day. There are those who go far astray because they believe too much. They carry on their backs a burden of traditionalism that is heavy enough to sink a ship of three thousand tons register. They echo all the voices of the fathers and grandfathers. Then, there are those who go far astray because they believe too little. They will hardly carry an empty soldier's knapsack. But there is worse than this. There is a large amount of defective religious life in the world of to-day. It is crippling our churches, hindering all spiritual progress, bringing disaster and defeat on the armies of righteousness and truth. Why are these things? We have too much "drift wood" among Christians.



## BIBLICAL CRITICISM.

Dr. Jordan's new book, so far as we have noticed, is being carefully and fairly reviewed in many quarters. The Glasgow Herald, an ably conducted but very conservative journal, in a column article, part of which we quote, says:

"The author's aim may be described as threefold—to set down the main conclusions of Old Testament criticism, to defend these against recent attacks, and to show how the acceptance of the critical position not only solves the most perplexing questions of the Old Testament books, but makes them a richer treasure than before for the preacher as well as for the historian and the student of religion. The exposition of critical gains is full and clear, and so also is the statement of conclusions as to the positive message of the sacred literature of Israel for the modern reader and teacher.

Perhaps the most effective parts of the volume are those in which Dr. Jordan replies to strictures upon the work of criticism that have been made of late years by such writers as Prof. Sayce, Dr. Emil Reich, and, above all, Prof. Orr. He does not take Dr. Reich quite seriously, and considers that the vision of that versatile author setting out with his epade on his shoulder for the site of Kirjath Sepher to dig up a copy of Genesis or Exodus in the cuneiform script, is only for the pages of Punch. Prof. Sayce, on the other hand, is rapped smartly over the knuckles for the reckless fashion in which he flings his rhetoric against the higher criticism in the name of archaeology, when every reader of his books is aware that he deviates himself from the traditional views as seriously and at as many points as the higher critics themselves.

But it is against Prof. Orr, as the worthiest antagonist, that Dr. Jordan chiefly directs his controversial spear, and principally on these two grounds, that the Glasgow professor, while charging the critics with an anti-supernaturalistic bias, confessedly sets out upon an intellectual inquiry with a very pronounced theoretical bias of his own, and that while saving many hard things against the critical method, he considers himself at liberty to adopt just so many of its results as he pleases, on the assumption that he is standing firmly at the absolutely correct and reasonable position, while less conservative scholars are floundering in the mire of rationalism."

While many persons are always pleased to get something for nothing others are suspicious when offered something gratuitously, even when the offer is made from the best of motives. More than a year ago there was a panic in New York, and Dr. Parks, rector of the church of St. Bartholomew, suggested to his vestry that because of the distress \$1,000 might be lent out in the parish, in small sums, thereby saving much usurious interest and assisting some who had lost their savings by the suspension of savings banks and loan companies. The vestry responded, gave the rector \$1,365, and an advertisement was put in the papers stating the money would be loaned to worthy persons without interest. To the surprise of the rector and vestry, while there were many applicants, only a small part of the money could be loaned, some trick being suspected when money was offered without interest. In many instances the money was returned in a few weeks, the borrowers fearing they would in some way be taken in. So this well laid scheme failed through suspicion.

## MONTREAL.

The Point St. Charles congregation have bought a manse for their minister.

Owing to impaired health, Rev. Houghton, of Hemmingford, has been granted five months' leave of absence from 1st May.

The induction of Rev. W. J. Hewitt, at Beech Ridge, will take place on May 13, when Rev. J. McAllister will preside, Rev. Mr. Ballantyne will preach, Rev. G. Whillans will address the minister, and Mr. McAllister the people.

Montreal Presbytery accepts the resignation of Rev. A. Rowat as minister of Elgin and Athelstone; and Rev. Dr. Morrison, of Ormstown, was appointed interim moderator, to whom applications for a hearing should be addressed.

The Presbytery of St. John, N.B., nominates Rev. Dr. Mowatt of this city, for the moderatorship of the General Assembly. This Presbytery also nominates Rev. A. A. Graham for the chair of Practical Theology in the Montreal College.

The graduating class of Montreal College, eleven in number, have offered to donate \$500 each annually for a scholarship to be known as the "E. A. Mackenzie scholarship (Class 09), a slight token of a close attachment to our Alma Mater."

The induction of Rev. Mr. Lochhead to the pastorate of Melville church, Westmount, will take place on Thursday, 22nd inst., at 3 o'clock. Dr. Scott will preside; Dr. Clark will preach, and Dr. Fraser will address the minister. The stipend guaranteed is \$2,200.

Rev. Dr. Fleck, who has been ill for several months, has been granted six months' leave of absence, in the hope that a trip abroad may restore him to wanted health. Montreal Presbytery has agreed to ordain and induct Mr. L. A. Montgomery, B.A., as assistant minister of Knox Church.

The recommendation of French Evangelization Com. in connection with the working of the mission fields in the east end of the city, under which Lacroix, Maisonneuve, Tetraultville and St. Jean Baptiste shall be worked as one field for one year, has been approved by Montreal Presbytery.

Rev. Dr. Campbell, who was reported to have resigned the pastorate of St. Gabriel Church, Montreal, writes to the Witness that the report is incorrect, inasmuch as he has not resigned. Length of service and weight of years might well entitle Dr. Campbell to a well earned rest; but the minister of St. Gabriel's is still far more active, mentally and physically, than many younger men, and his numerous friends wish him health and strength for continued labor among his attached people. He has been more than forty years in his present charge.

The following students, who have completed their theological curriculum at the Presbyterian College, were taken on trial for license, and were licensed by Montreal Presbytery at its meeting last week: John MacLean Beaton, Malcolm Arthur Campbell, William Thomas Cranston, Henry Welsford Cliff, B.A., Jos. Cordner, Romeo Etienne David, Edwin Herbert Groy, B.A., William MacMillan, B.A., Isaac Adams, Montgomery, B.A., Charles Walter Shelley and Robert Douglas Smith.

Rev. A. D. Reid, of St. Andrew's Church, Sault Ste. Marie, will lecture in the church on Tuesday evening, April 27, under the auspices of the Ladies' Aid Society. Subject: "A Tour Through Egypt, Palestine, and Syria."

## OTTAWA.

Rev. J. Whyte occupied the pulpit in Erskine last Sunday morning and Dr. March of New York preached in the evening.

The members and adherents of the Stittsville and Bell's Corners congregations at the close of a recent pre-union service met in a social manner to express their warm attachment to Rev. D. Findlay, and to bid him an affectionate farewell, on his leaving after a ministry among them of nearly ten years. The presentation of an address and a purse of money were pleasing features of the occasion.

Mr. Andrew Carnegie has offered \$1,500 towards a new organ for the Glebe church providing the congregation raise a similar amount. The Ladies' Aid, as a result of sales, concerts, etc., already have nearly \$300 of the church's share of the cost, and a canvas for the balance, now going on is being heartily responded, so that before long a fine pipe organ will be in the appropriate recess reserved for it in the beautiful edifice on First Avenue.

The Ladies' Aid of Mackay church will hold a sale of work in Albert Hall, New Edinburgh, the proceeds to go towards the building fund of the new church. Convenors of committees were appointed as follows: Candy, Miss A. Dawson; apron, Mrs. F. English; flower, Mrs. A. E. Stitt; blouse, Mrs. R. Lipsey, Mrs. J. C. Gordon; useful articles, Mrs. R. Taylor, Mrs. J. McLeod; fancy work, Mrs. B. Slinn; ice cream, Mrs. W. Gerard; home-made stuffs, Mrs. R. Wimperis and Mrs. Munro.

An address of much interest was given by Rev. Prof. Bieller, of the Montreal College, before the Presbyterian Ministerial Association of this city, last week. The professor took up the condition of the Protestant and Roman Catholic churches in France since state aid had been withdrawn. It had not made a great deal of difference; the churches were prospering just the same, he stated, and the clergy in most cases were holding more advanced views, and preaching modernism. During his stay in Ottawa, Prof. Bieller was the guest of Dr. Ami.

All the jingoes of the world powers are clamoring for more warships, says the Catholic Register. The money spent for these fighting machines is said to be the surest guarantee of peace. The same money properly invested would make poverty practically unknown. Modern civilization has not made much progress over the barbarism of the early centuries. The common people, if left to themselves, would never go to war. War will cease when the statesmen who bring it about are forced to go on the firing line and stay there until the struggle has been brought to a close.

During last year one person in every seventy-eight in Canada was convicted of some offence. In Manitoba the proportion was the highest, one in forty-four. In a country possessing the educational and religious advantages we have the proportion seems altogether too high; and we are becoming worse instead of better. Ten years ago the number was one in one hundred and thirty-six. The increase is no doubt largely due to the influx of foreigners.

Dr. Grenfell has met with a very happy reception in Ottawa, and has told his interesting story to thousands of hearers at several largely attended meetings.

STORIES  
POETRY

## The Inglebrook

SKETCHES  
TRAVELTHE WISE WOMAN BUILDETH  
HER HOUSE.

By David Lyall.

Two men who had just arrived at Liverpool on a Saturday afternoon by one of the Atlantic steamers, by an accident missed the boat train.

Out of this small incident arose a great issue in the life of a woman whom neither of them had ever seen. Finding they had two hours to wait for the next London train at Exchange Station, they took a stroll up Lord Street, which was so dull on a Saturday afternoon that they were glad to turn into a tea-shop to spend half-an-hour. It was very crowded; they found two seats, however, at a table where two ladies were already sitting. One of them was middle-aged and very kindly looking; the other young, and extremely pretty. Both men glanced at her with interest, a little heightened, perhaps, by the fact that in the pursuit of their calling in a very remote part of the Empire they had been cut off from the privilege of companionship with women of their own kind and class. They ordered tea, and while they waited, talked inconspicuously precisely as if nobody were within hearing. It is astonishing what things people will discuss in a public place, and how apt they are to forget that the world is very small, after all, and that the birds of the air carry all sorts of undreamed of messages from point to point. The two ladies were rather silent, and both men gathered the same impression that the younger was not particularly happy.

"I wish you wouldn't go home to-night, Gladys," said the elder woman, "I particularly want you to stop till Monday."

"I feel I must go to-day, dear Aunt Georgie; don't say any more about it. Why, I've been here quite three weeks."

"And when will you come back?"  
"I don't know, perhaps never."  
"Nonsense, child; don't speak so recklessly. You've enjoyed it, haven't you?"  
"Oh, yes," she answered listlessly. "As much as I enjoy anything nowadays. I tell you what, Aunt Georgie, girls are fools ever to part with their liberty. They think it will be the same afterwards, but it never is."

Both the men simultaneously observed, for the first time, that she wore a wedding ring.

The elder lady made no reply, and the two men went on with their talk. One of them presently, when the waitress set the tray before them, made a very definite observation:

"Gillespie's wife must be an awful fool, of course, and somebody ought to tell her."

"Who could? It would be beastly. Besides, he hasn't done anything wrong, he never would, of course; he's too good a chap to go a hair's breadth off the straight. And even if he did, the fault would be entirely hers. If I had a wife, which the fates forbid, I should take jolly good care that she shared the fortunes of war with me. Of course, nobody pretends the Isthmus is a particularly salubrious place of abode. I dreamed of it last night—that ghastly stretch of arid sand, and the pitiless sky, and the scanty natives—it was a nightmare. All the same, Gillespie has got hold of a good thing, and he's a wise man to stick to it. But if Mrs. G. doesn't take a sudden thought she'll find it a pretty difficult to—to—well, make up her innings, as it were. You see, the other girl has everything on her side, and she happens to be his own

nationality, too, which, believe me, with the Scotch counts a lot. They etick like limpets to one another."

There was a sudden movement at the end of the table, and a cup of tea was spilled, which caused the elder lady to make a profuse apology as the brown steam rolled towards the end of the table where the two men sat. Then she laid her hand rather heavily on the younger woman's shoulder.

"Come, Gladys."  
Her voice was at once commanding and entreating, but the girl shook her head quite decidedly.

"No Aunt Georgie, sit down at once, if you please, I want some more tea."

There was something so compelling in the girl's voice, a note so strained and sharp, that, though she blamed her own weakness, the aunt obeyed. The incident over, the men continued their talk concerning the affairs of their acquaintances at the Isthmus.

"Aawfully good chap is Muirhead, and Mrs. Muirhead is very nice too, and, of course, they see quite well what's going on. Belle Muirhead is such a jolly, straight, commonsense sort of girl, who makes the best of everything, don't you know, making a joke even of the mosquitoes and the sand storms, a fellow can't help liking her, and there's no doubt she likes Gillespie, and that they're a lot together, more than is good for either of them, considering he has a wife at home."

"I quite agree. I just hinted as much to David the last night we were there. He took it very well, but he didn't give a chap any satisfaction."

"Didn't he? Well, I can't blame him, hanged if I can. What is a chap to do if his wife deserts him, and her refusal to live where his work is was desertion, whatever she or her people may call it. Hang it all, he must get a little consolation somewhere."

"It's a pity someone wouldn't drop a hint, though. Don't happen to know anybody who know's David's people-in-law, do you?"

"No; they're brewers south of London, somewhere—might as well look for a needle in a haystack. Besides, it's no business of ours, the third party never gets any thanks. But when I saw how the wind was blowing out there, I couldn't help recalling an old Bible sentence my dad used to read out to us from the Proverbs on a Sunday afternoon; 'The wise woman buildeth her house.' That's what Mrs. G. has neglected to do."

He shoved back his chair as he spoke, and rose, beckoning to the waitress to bring the bill. His eyes fell on the pretty face opposite, and it did strike him that she had grown rather pale. Her eyes were downcast on the marble table, however, and she did not lift them. He looked back as he waited a moment at the pay-deck opposite, and met her eyes. He imagined he read defiance in them.

"Jack, I believe that little party knows Gillespie. Oh, I say, it couldn't possibly be Mrs. G., could it? Did you ever see a photograph of her in David's room?"

"Never; you're dreaming, Tom; the nightmare of the Isthmus hasn't left you yet. It's unwise, though, to mention names in a public place. I must remember that in future. But, anyhow, it was only the truth, and if it did happen to be Mrs. G., why, she might live to thank us for it yet."

They passed out together from the place, then the older woman leaned across the table, and her hand closed over the slim, white fingers where the wedding ring hung rather loosely.

"Come, dear, we ought to have gone before. It was very unwise to listen. But I think you should not lay too much stress on what these young men said. Men talk lightly, and they are really fonder of gossip than any of us."

"They spoke the truth, Auntie, the absolute truth. I've known it for some time."

She was very quiet; unnaturally so, it seemed to her aunt, who felt herself at a loss.

She herself was not greatly surprised; she had, indeed, as delicately as she could, suggested what disaster might arise from her niece's continued reluctance to join her husband at his post.

"In the last six letters I've had from David, he has never so much as mentioned that I might come out. At first he used to keep on in every letter. Now I understand he doesn't want me; he has consoled himself."

"No, no, darling; David is a good man; he will be true to you. Don't let this idea strike root."

"It has been there some time, Auntie. Well, are you ready? No, I am not going to the station, nor back to London at all. I shall stop here and go to New York next week by the very first boat I can get. Perhaps," she added a little hurriedly, as she drew on her long, soft gloves, "it'll be too late."

"No, no, God forbid! It will not be too late, darling. Shall we go out and cable to David?"

"No, Aunt Georgie; if you do that I shall never forgive you. It would spoil everything. I must take my chance; and if—and if it should be too late, then I have nobody on earth but myself to blame."

Gladys thought of the description she had heard in a Liverpool restaurant of her husband's surroundings when she reached them about three weeks later. It was a very hot day, and the pitiless sky of a penetrating steely blue color seemed to promise no hope of welcome for her.

She arrived at the temporary port by the river steamer; and there was a little crowd upon the quay. She saw a white frock and a green parasol, the only Englishwoman's dress beside a handful of natives and one or two Englishmen. She went below when the boat drew to the landing-stage, gathered her few things together, took her dressing-bag in her hand, and ascended to the deck with a very strange expression on her face.

Her last act as she left the cabin was to look in the glass, and the vision there seemed to mock at her. Gone the pink-and-white bloom, the soft baby outline that had first won Gillespie's heart; it was the face of a hard woman, a woman who had suffered and who was now in desperate straits. The moment she reached the deck she saw him. He was standing with his back to her, speaking to one of the men who had travelled on the boat with her, and whom evidently he had come to meet. The girl in white was by his side. It was at her Gladys looked, her eager, almost despairing eyes devouring her lineaments. There was no particular beauty, but merely a frank, open, pleasant face, a slim, well-modelled figure, some grace of carriage; but Gladys was in the mood to exaggerate everything, and to belittle herself. She stepped forward; the man to whom Gillespie was speaking said something which made his companion visibly start. He turned his head quickly and saw his wife. Then his face went quite white, as hers did, and she remembered nothing more. When she came to herself she was in-

side a little shanty on the quay, half sitting, half reclining, on a wooden bench, David bending over her anxiously. They were quite alone. She struggled to her feet.

"Tell me David, quite truly, as if you were speaking for your life. Am I too late?"

"Too late for what?"  
"Too late for you. They said I would find it difficult to make up my mind. I won't try, if I'm too late."

Gilhespie looked at her in sheer bewilderment. He scarcely yet realized that his wife was by his side or what this wholly unlooked for step on her part could mean. For once his slow Scotch comprehension was against him, and deepened the distrust in his wife's mind.

"Was that her in the white frock, the girl who—who has given you the consolation?"

His face began to redden a little, but he straightened himself and looked her in the face.

"Gladys, I gather that something has happened—somebody has been telling you things. If that is all that has brought you, my—my dear, to convict me, as it were, it's a poor look-out for us both."

She took a step nearer to him and laid a small pleading hand on his arm. Never in all their dual life had he seen such an expression of appeal on her face, and it moved him mightily.

"David, I know what I have done, and I've come to—to see for myself whether it is too late. If you want me, I'm here, and I'll—I'll be different; but if what they said was true, I'll go away again, and you'll never hear of me any more."

"Then you do care a little yet, Gladys? I was beginning to doubt it."

"It doesn't matter about me," she said, feverishly. "Everything depends on you. Do you want me? Can I stop? Will you be glad? Oh, David, do you love me still?"

They came out of the little shanty after a long time with peace on their faces.

"It was all lies they said, after all," she said, as she stood just a moment looking round the weird, yet not unpicturesque scene. "Why, it's a beautiful—a heavenly place, and I would rather build here than anywhere else in the world."

"Build what?" he asked, in a puzzled voice.

But she only answered him enigmatically, as before:

"The wise woman buildeth her house."  
—British Weekly.

WINDOW PLANTS.

The increasing sun will bring many plants into flower, and at the same time encourage the insects. Free use of tobacco smoke, or tobacco water where it is inconvenient to use smoke, will destroy many. A small collection of plants, tended by one really fond of them, may be kept free of insects by mere "thumb and finger work." Daily examination, the use of a stiffish brush, like an old toothbrush, and a pointed stick to pick off mealy bugs and scale, will keep insects from doing harm. Neglect to examine in time and nip the trouble in the bud is the cause of much of the difficulty. More water will be needed by plants in bloom and making their growth. Bulbs, if any remain in the cellar, may be brought to the heat and light. When the flowers fade on the earlier ones, cut away the stalk and let the leaves grow on; when they begin to fade, dry off the bulbs, which may be planted in the garden afterwards.

Friendship consists in being a friend, not in having a friend.

APRIL SHOWERS RAIN SONG.

Don't you love to lie and listen,  
Listen to the rain,  
With its little patter, patter,  
And its tiny clatter, clatter,  
And its silvery spatter, spatter,  
On the roof and on the pane?

Yes, I love to lie and listen,  
Listen to the rain.  
It's the fairies—Pert and Plucky,  
Nip and Nimble-toes and Lucky,  
Trip and Thimble-nose and Tucky—  
On the roof and on the pane!

That's my dream the while I listen,  
Listen to the rain.  
I can see them running races,  
I can watch their laughing faces  
At their gleeful games and games,  
On the roof and on the pane.

—Clinton Scollard, in A Boys' Book of Rhyme.

IRRITABILITY THE WASTER.

Those who are easily irritated lose an enormous amount of precious time and costly energy. In physiology, irritability is the property of responding to a stimulus. In botany, plants endowed with irritable organs, when they touch any object, clasp it. This is all right in soulless plants or muscles or nerves; but it is all wrong in men and women who are supposed to decide for themselves what to respond to, or grapple with, and what to leave alone. He is the most miserable of all men who must respond to everything that touches him. He is the happiest of men who can quietly ignore much that invites him. How often we have spoiled an entire day, which seemed to be bright with promise, simply by letting ourselves become overwrought and upset, early in the day, by an unpleasant word or annoying action of another! How often, again, have we been saved from the loss of time and temper that seemed imminent in this way, simply because something else "happened" to divert our attention and cause us to forget for a few minutes the irritation to which we were so valiantly responding, and which was threatening our peace and usefulness! Then we were ashamed of ourselves for having to be saved in that indirect way, when a little resolute will-power would have put the irritation to rout. An instant's irritation is often beyond the control of any one; but to allow that irritation to remain and dominate and destroy is to get down to the level of plants and animals.

WILD LIFE IN MANITOBA.

The wonderful manner in which wild animals adapt themselves to the circumstances by which they are surrounded has escaped the notice of many, says the Hartney Star. In wooded countries the bear makes his den in large hollow trees. In the prairie provinces where there are no trees of sufficient size, the bear becomes content to make an abode in a hole in the ground beneath some sheltering logs, and contrary to his habit burrows in the earth. Beavers that inhabit rivers too large to dam, burrow in the banks instead of building houses of grass and rushes. Squirrels usually winter in hollow trees, but in this country the trees do not afford the proper retirement, so the squirrel carries large quantities of grass which is placed in the fork of a tree, and pulls a portion from beneath till a roomy cavity is formed with a small hole that serves as an entrance. In this ingeniously constructed residence the little animal not only stores its supply of nuts, but is in possession of a warm and comfortable abode. Rocked by the winds of winter and undisturbed by the storms it lies in luxury and safety. The large bunch of grass in the tree top is generally mistaken for a bird's nest.

\*\*\*\*\*  
+  
+ USES BABY'S OWN  
+ TABLETS ONLY.  
+  
+ Mrs. Wm. Bell, Falkland,  
+ B.C., says:—"I have five little  
+ ones ranging from one to eleven  
+ years of age, and when any of  
+ them are ailing I always give  
+ them Baby's Own Tablets, which  
+ always brings prompt relief. I  
+ do not think there is anything  
+ you can keep in the home as  
+ good as Baby's Own Tablets."  
+ Thousands of other mothers  
+ speak just as warmly of this  
+ medicine, which never fails to  
+ cure all stomach, bowel and  
+ teething troubles. Guaranteed  
+ by a government analyst to be  
+ perfectly safe. Sold by medi-  
+ cine dealers or by mail at 25  
+ cents a box from The Dr. Wil-  
+ liams' Medicine Co., Brockville,  
+ Ont.  
+ \*\*\*\*\*

CONCERNING PINS.

One article of the laws of the ancient pin-makers of Paris was that no maker should open more than one shop for the sale of his wares, except on New Year's eve and New Year's day; then the court ladies obtained money from their husbands and flocked to the shops for their yearly supply of pins, hence the term "pin-money" which, when pins became more easily obtained, ladies spent in other luxuries, but the term "pin-money" is still in use. So long ago as the year 1347 a royal Princess had twelve thousand pins delivered from the royal wardrobe for her use, and in 1400 the Duchesse d'Orleans purchased of Jehan de Breconnier, pin-maker of Paris, several thousand long and short pins, besides five hundred pins of English make; thus we find how long ago pins were made, and were in use in great quantities, both in England and in France. We can well understand how, when this country was young, pins were to the colonists a very essential part of the outfit, and when sending to the mother countries for different articles of household use pins were never omitted from the lists. We find in an old Boston newspaper an advertisement dated May 11, 1761, setting forth that John and Thomas Stevenson had imported, among other commodities, pins and needles.

DOGS AS WORKERS.

In our country dogs do not do any work. Sometimes an ingenious farm boy will make a power attachment to a churn and use a dog or a sheep for the power; but generally dogs have only to hunt and to watch, which we agree is fun, and not labor. But in many regions of Europe, their work is regular and difficult. Often in the cities, dogs are employed as regularly as horses. In Naples I have seen them trotting along, drawing heavy baskets of vegetables. They are sometimes hitched in with a boy. In Lucerne, Switzerland, they help make the regular morning deliveries of milk in barrels set on two-wheeled carts.

No contrast of loads and beasts of draught is more startling or more common than that between a team of sturdy black mastiffs and one huge white oxen, the one with its two-wheeled milk cart and the other with its enormous drag.

In Holland, three dogs will bowl along ahead of a heavy tipcart. On Sundays, this is often used to give the baby his airing. It was still stranger in Germany to see cows in general used to draw hay from the field; but they seem as patient and cheerful about it as the dogs.—William Byron Forbush, in Morning Star.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## SYNOD OF MONTREAL AND OTTAWA.

The annual meeting of this synod was held at Pembroke last week. A strong sermon on the duty of a Christian was preached by the Rev. John Hay, the retiring moderator, who took as his text, a verse from John ix.: 'I must work the works of him that sent me while it is day: the night cometh when no man can work.' Christ, said the speaker, although he always had the consciousness of a great life before Him, never forgot His humble duties. This was the secret of every successful life, the doing of little things while possessing a great spirit. Christ, whose work was to bring salvation to mankind, always chose as His helpers humble working-men. Once upon a time it was thought bad taste on the part of a clergyman to call for hospital subscriptions from a pulpit; now it was part of the church's work.

The sermon over nominations for moderator were then in order. The Rev. Charles E. Tanner, Windsor Mills, Que., was put in nomination from the floor by the Rev. D. D. Miller, Hawkesbury, Ont., seconded by the Rev. N. H. McGillivray, Cornwall, Ont. In proposing Mr. Tanner, the Rev. Mr. Miller dwelt on his forty years' experience as a missionary among the French Canadians. It would be a high appreciation of home mission work were the Rev. Mr. Tanner to be given the honorable position. His father had been a missionary before him, and his two sons were following in his footsteps. The other nominees were Rev. Dr. D. M. Ramsay, Ottawa; Rev. D. Currie, B.D., Perth; Rev. John McDougall, Spencerville, and the Rev. Hugh Cameron, Morrisburg, Ont., then withdrew, and the Rev. Mr. Tanner was declared elected.

A hearty vote of thanks was moved to the retiring moderator, on motion of the Rev. Dr. Ramsay, of Ottawa, seconded by the Rev. Mr. Oxley, and the meeting adjourned with the benediction.

## Second Day.

During the forenoon attention was given to the subjects of systematic beneficence, French evangelization, the Ottawa Ladies' College and Sunday schools. In connection with the first of these subjects approval was given to the acceptance of a definite amount for missionary work as asked for by the Laymen's Movement, and by understanding with the Committee on Missions. More than ordinary satisfaction was expressed with the outcome of the year's work at Point Aux Tremblans and with the French missionary progress generally. Mr. Menzies, the travelling agent, was recommended for reappointment for another year.

The Church Treasurer in Toronto will be called upon to make a monthly statement to the Montreal office of all moneys sent in for French work.

A Sunday in July next was set apart to suitably honor the memory of John Calvin. In connection with the commemoration the hundredth anniversary of the birth of Charles Chiquay was in the thought of the Synod.

Considerable time was devoted to the treatment of the report on Church life and work. The city of Quebec and the town of Cornwall were offered as places that would gladly welcome the Synod of 1910. Inasmuch as the place of meeting for this year is at the extreme western part of the Synod bounds it was deemed inadvisable to go so far east as Quebec next year. Cornwall was,

therefore, chosen, and the second Tuesday in May was decided upon as the date.

The citizens of Pembroke shared with the Synod in a conference at the evening meeting. The subject for the Conference was "A Presbyterian Brotherhood," which was introduced in the absence of the Convener of the General Assembly Committee on Social and Moral Reform by the minister of the church in which the Synod is holding its meetings. Several members of the Synod participated in the discussion, which was followed by the concluding theme of the evening, "The Home Missionary operations as conducted within the Presbyteries of Quebec, Montreal, Glengarry, Brookville, Lanark and Renfrew and Ottawa."

## Third Day.

The third day and closing day of the Synod was entered upon with a discussion over the appointment of a superintendent of missions for the district covered by this Synod, but more particularly for the Presbyteries of Quebec and the new districts of the Province of Quebec, that are opening up through railway traffic and the use of the magnificent water powers that are scattered here and there so numerously in that part of Canada. It was determined to overture the General Assembly next June with a view to such an appointment, and Rev. J. A. MacFarlane, of Levis, Dr. Armstrong, of Ottawa, and Dr. Mowatt, of Montreal were appointed to support this overture.

A series of resolutions was passed upon a report on social and moral reform submitted for the consideration of the Synod by Rev. J. W. Tanner, of Lancaster.

Another series followed Dr. Ramsay's presentation on the augmentation scheme, after which on a report presented by Rev. N. H. McGillivray, of Cornwall, the Synod appointed fourteen standing committees to take charge of the same number of departments of work for the current ecclesiastical year.

A report prepared by Rev. A. H. Scott, of Perth on the funds for aged and infirm ministers and widows and orphans was considered. In the terms of the recommendations contained in the report the Synod was asked to endorse an equitable and adequate apportionment by which the fund for aged ministers might be made increasingly efficient. It is expected that the new interest displayed through the Laymen's Movement will affect for good the aim that the Presbyterian Church has in view in making the evening of life as comfortable as possible for its aged ministers. Encouragement was given to the endeavor to improve the endowment of the fund for the widows and orphans of ministers, so that each widow should receive a minimum annuity of two hundred dollars.

The reports on ecclesiastical co-operation, public education and foreign missions were received and dealt with in a hurried way towards the close of the Synod.

A few minutes were devoted to the obituaries of the year, and then the Synod Treasurer presented a satisfactory report.

The Rev. A. J. Sutherland, Kingsbury, Que., presented the report of the committee on home missions. Fifty-five fields and ninety-one preaching stations were worked last year, with an average attend-

ance of 4,500 and 2,150 respectively. The Synod had disbursed \$14,700 during the year, with \$11,000 from the home mission funds of the Church.

The Montreal Presbytery failed in its giving to missions, although having the high average of \$1.98 per family, only four churches out of twelve contributed. A hundred and fifty-seven thousand five hundred dollars had been given to home missions last year, but there remained a deficit of \$16,500. An appeal for \$195,000 would be made this year.

A recommendation of this report, which caused considerable discussion was that regarding increase to student missionaries. The report asked that the Synod recommend to the General Assembly that the salaries of student missionaries be increased, but on motion of the Rev. Dr. W. D. Armstrong, Ottawa, the matter will be referred to the home mission committee of the General Assembly, at its next meeting.

In view of the prevalence of the gambling spirit, the committee on Church life and work, through its convener, the Rev. E. W. McKay, Smith's Falls, Ont., at yesterday afternoon's session, asked the Synod to express its disapproval of the prominence given to betting and wagers in the sporting columns of many daily papers.

The Rev. Orr Bennett, Almonte, convener of the Sunday-school Committee, reported that a field secretary had been appointed for the coming summer. The Synod approved. The Rev. Mr. Bennett announced that special efforts would be made in all Sunday-schools to arouse an intelligent interest, and that provisions would be made for systematic giving to the mission schemes of the Church. Teacher training classes would be established wherever possible.

## OTTAWA LADIES' COLLEGE.

Rev. Dr. Armstrong, president, presented the report of the Ottawa Ladies College.

Of a total attendance of 146 pupils, 72 were in residence. Those taking music at the Canadian Conservatory numbered 34, students in elocution totalled 42, while the domestic science class included 25. A new department in psychology had been started and of its 21 members all passed the difficult test set from Toronto, 16 with honors.

A debt of \$9,000 remains on the building and the time for wiping off the mortgage was extended one year.

The splendid work of the lady principal, Miss M. Boyd, was specially mentioned. The national scope of the institution was also emphasized, the school being the only one of its kind maintained by the Presbyterian Church in Canada. Pupils are in attendance from every corner of the Dominion, from Vancouver to Glace Bay, Cape Breton.

The Synod passed a hearty vote of concurrence in the report and recommended the institution to the confidence of the Church.

The putting down of new carpet and matting in the Loring church has greatly improved its appearance.

The Eganville Leader says:—The congregations of Douglas and Scotch Bush have introduced the weekly envelope system for the general revenue of the congregations and session schemes of the church. The indications so far are for increased interest and larger revenues. By this simple method a large number of persons are contributing more systematically than formerly.



## CANADA'S MISSIONARY CONGRESS.

Concluded from page 5.

The Rev. Dr. C. W. Gordon, of Winnipeg, spoke on "Our Debt to the English-speaking and European Settlers." He pleaded for a broader and intenser sympathy and a more earnest effort to win the confidence of the incoming peoples on the part of the church by a loving interest and helpfulness. He commended the immigrant chaplain, and urged that the Christian minister should be the last man to shake hands with the outgoing emigrant and the first to welcome him as he stepped on the soil of his new home.

## The Asiatic in Canada.

The Rev. Dr. Alexander Sutherland, "the Dean of Missionary Secretaries," as the chairman, Mr. Rowell, called him, was the next speaker on the subject of "Our Duty to the Asiatics in Canada." His strong point was that we owe the Asiatics the Gospel above all things. But far above all other duties stands the duty of making known to these Oriental strangers the Gospel of Jesus Christ, the universal Saviour of all races of men. God is no respecter of persons, and neither should we be. The salvation of the Gospel, which was first proclaimed to Eastern peoples, is intended for the Asiatic as much as for the European, and its fruits are as manifest in the one case as they are in the other. Chinese and Japanese Christians, making some allowance for the short time they have known the truth, are not one whit behind their fellow Christians of the white races in sincerity, in devotion, in fidelity, or whatever else makes up the Christian character. The evangelization of the Asiatics now in the Dominion will solve the problem that confronts us as nothing else can; and honest effort in that direction, accompanied with fair treatment all round, will, if it accomplish nothing else, at least convince the Asiatics beyond the seas that Christian civilization is not a misnomer nor Christian faith a sham.

The last address of the evening was delivered by the Rev. J. A. Macdonald, editor of The Globe, Toronto. It is impossible to give any idea of this address delivered with great forcefulness and Celtic fire.

## Knowing and Doing.

"Knowledge of Missions an Inspiration to Obedience" was the theme on Friday evening. The Hon. Joshua Levering, of Baltimore, was the first speaker. As one of the band of sixty commissioners who had visited mission fields, under the Laymen's Movement, Mr. Levering took occasion in the first place to testify to the fidelity, zeal and consecration of the missionary body as a whole representing the Christian denominations in these different lands. Secondly, he said that we could not emphasize too strongly the great need for reinforcement and for the means to furnish the necessary equipment for the proper conduct and enlargement of the missionary operations. Thirdly, we should emphasize the glorious opportunity in all those lands existing today. Such an opportunity has never before been known since Christ gave the great commission. Nor, in view of the radically and rapidly changing conditions taking place in those fields, is it likely to last long. It is, therefore, imperative that the work should be vastly enlarged and that the funds necessary to accomplish the great purposes should be at once available.

## Sir Andrew Fraser.

Sir Andrew Fraser made the concluding address. He was received with the greatest of enthusiasm and heard with rapt attention.

It was, Sir Andrew said, the greatest disappointment for men who never saw or tested missionary work, and who never had any experience in it, to give opinions on the result of such work. When

people came saying mission work was a failure, he would like to ask them if they had ever seen a missionary at work, had they ever been in the hospitals where they were at work, had they ever seen the missionaries teaching the children, helping the poor, the sick, the sorrowing, had they ever known a native missionary, had they ever heard a missionary preach? Unless a man could answer these, and many other questions, in the affirmative, he could give no information on such a question. He had himself been in every province in India. He never remained long in any place without making the acquaintance of the native and other missionaries. He had heard them preach. He had been a member of a native Presbyterian church, an elder in such a church, and could, therefore, claim to be able to speak on the question. If they asked him should they invest in this great missionary enterprise, his reply would be, "Invest, invest, invest, invest your sympathy, your interest, and your money."

## Leadership in Missions.

Mr. J. Campbell White was the chairman at the Saturday morning meeting in Massey Hall, and delivered an inspiring address.

Mr. J. W. Flavell, of Toronto, spoke of the pastor's leadership in any important church movement, and held that he was still, as of old, a real leader, and upon him must devolve a large part of the responsibility for the attitude of his people towards this great missionary movement.

Charles A. Rowland, of Athens, Ga., gave a vigorous and effective address on the necessity for a Missionary Committee in every congregation.

Mr. Thomas Urquhart, of Toronto, gave a very interesting and forceful address upon Christian giving, and made a strong plea for tithing.

Mr. M. Parkinson, of Toronto, spoke very briefly, but most pointedly, upon the same subject.

Hon. W. H. Cushing, of Calgary, followed with an appeal to put into concrete action the enthusiasm engendered in the Congress.

Mr. Thomas Findlay, of Toronto, urged upon the audience the importance of a personal canvass as the only way of reaching every part of the different congregations.

Mr. J. Lovell Murray, of the Student Volunteer Movement, New York, also gave a very practical address upon "How to Maintain and Increase an Aroused Missionary Interest."

## Laymen's Movement Progress.

Saturday evening's meeting was taken up largely with reports from the Co-operating Committees of the Laymen's Movement in several of the leading Canadian cities as to the methods and success of the movement. These were uniformly instructive and encouraging.

Then came the reading and enthusiastic reception and endorsement of the resolution setting forth the National Missionary policy as touched upon elsewhere in this issue. It was a fitting climax to a great gathering.

## What Canada Must Do.

Rev. Dr. Wm. Sparling, pastor of Grace Church, Winnipeg, spoke on "The Church's Call to the Students." His appeal was to the keenest minds and to the heroic hearts. He reminded his hearers that to give the Gospel to the world in our generation will require 40,000 missionaries. There are 13,000 in the field now, so that 27,000 must be forthcoming immediately. From the United States and Canada 20,000 missionary leaders are necessary, and only 4,000 are in the field. Canada's share of these needed leaders is 1,600 missionaries; three or four hundred are in the field now; so there are required at once twelve or thirteen hundred more. He asked, are there that number of volunteers in our colleges? He thought the call was as

urgent and necessary for men as for money. This was a crisis in the church's history. She must have qualified leadership. The question a young man should ask was, "What shall I do to make the most of myself?" The men of the churches are saying, "We are ready to give the money if you will go and preach the Gospel." Ministers in their sermons, parents in the home, teachers in the colleges, said Dr. Sparling, ought to press more upon the young the claims of the ministry and of the mission field.

The two meetings held on Sunday afternoon and evening at Massey Hall were characteristic. The building was packed with audiences mainly composed of men, and were remarkable for their solidarity. The secret which had brought into communion men whose stations in life varied almost as widely as their individuals might well be sought for. It was partly revealed in the address of Mr. Silas McBee, editor of The Churchman, New York, when he said: "The churches are messengers to tell that the mansions are ready for every life for which Christ died. We must be content to be messengers, and not get in the way of the message." The tense silence was disturbed by a voice from the upper gallery saying that the latter part of the sentence had not been heard. The declaration was repeated, and through the audience swept a great wave of emotion, as the speaker's appeal for unity among the churches was realized. It was a revelation of the militant spirit of the churches which also followed when the speaker repeated the words of the Bishop of London: "We want men, not weaklings. Let us challenge every test and have as leader those not afraid of any test." Mr. McBee also powerfully appealed to his hearers when he said: "Why should it be regarded as disloyal and unreasonable to attempt to divide the loyalty of the citizen, and yet go on in our continuous waste of God's purpose for humanity and destroying our testimony to the power of Jesus Christ?"

Again Sir Andrew Fraser was one of the outstanding figures of the gatherings. In the afternoon he spoke on "Co-operation the Law of Christ's Kingdom," with that simple directness which has won so many Canadian hearts. The churches, he declared, must co-operate if the new nations which were awakening were to be won for Christ. Unity and co-operation were in the air. Christ was becoming more real, and having put their hand to the plough they must go forward in God's name.

"It thrills with the power of co-operative Christianity," was how Mr. J. Campbell White described the great final meeting. Then he drew a vivid picture of the world movement which was opening a new era in Christian history.

## WESTERN ONTARIO.

Dunville congregation calls Rev. W. M. Fee, M.A., of Wyoming, salary \$1,000 and two weeks' holidays.

Rev. G. P. Duncan, of Whitechurch and Langside, has resigned, with the view of accepting a call to Port Credit and Dixie.

The death is announced of Rev. J. W. Orr, pastor of the Dorchester congregation, London Presbytery, since October, 1906.

The formal opening of the new organ in St. Andrew's church, Sarnia, took place last week, and was celebrated by a concert, which was a gratifying success. In a very complimentary notice the "Observer" remarks:—W. E. C. Workman, organist of St. Andrew's church, showed off the organ to advantage. His selections were chosen with a view to displaying the qualities of the instrument, and the congregation have every reason to be proud both of their organ and organist.

## HEALTH AND HOME HINTS.

A few drops of turpentine on a woolen cloth will clean tan shoes very well, and a drop or two of orange or lemon juice will give a brilliant polish to any leather.

Instead of sewing tapes or loops on holders, use the brass rings so cheaply sold by the dozen. Large rings can sometimes supply the place of and out-wear buttonholes, as on waists to which skirts are buttoned.

Fever patients are often troubled greatly by thirst, when water drunk in any quantity would be harmful. Ice broken into small pieces, and mixed with lemon jelly also cut into bits, is very refreshing, and may be given safely.

Mulled buttermilk is strengthening but must not be given if there is any tendency to summer complaint. Put a pint of fresh buttermilk on to boil; add a beaten egg, drop by drop; stir and remove from the fire after one boil; sweeten. It may be also boiled, sweetened with honey, and seasoned with salt. Add a tablespoonful of butter to each pint of milk.

Oatmeal Bread.—Stir into two cups of cooked oatmeal after being cooled, one-half cup of molasses, one small cake compressed yeast dissolved in one-half cup of lukewarm water, one heaping teaspoonful of salt, two heaping teaspoonfuls of sugar; add flour enough to knead into a nice, soft dough. Set aside in warm place to rise for four hours. Put in two pans and let rise for two hours, then bake for one hour.

Moths in Carpets.—Moths will work in carpets in rooms that are kept warm in the winter as well as in the summer. A sure method of removing the nests is to pour strong alum water on the floor to the distance of half a yard around the edges before laying the carpets. Then once or twice during the season sprinkle dry salt over the carpet before sweeping. Insects do not like salt, and sufficient adheres to the carpet to prevent their alighting upon it.

Home-Made Tonic.—A spring tonic which our grandmothers placed great faith in. Take the juice of two lemons, and an ounce each of sulphur, and cream of tartar. Put in a jar and pour one quart of boiling water into it, stirring as you do so. When cold or next day use as follows. A wine glassful half an hour before breakfast, half as much for a child. This simple tonic clears the blood and prevents the outbreak of eruptions, and has not the disagreeable effects of sulphur taken in the usual way.

Orange Custard.—Line a glass bowl with lady fingers split and stood on end. Then slice oranges, sprinkle with sugar; now bananas and nut meats. Repeat until your bowl is two-thirds full. Then pour over all a custard made of one pint of sweet milk, scalded, with the yolks of two eggs, one cup of sugar, and one tablespoon of cornstarch. Pour this over your fruit in dish and let cool. Beat whites of eggs with two tablespoons pulverized sugar and spend on top. Set in oven to brown. Serve with whipped cream cold.

Temperance and labor are the two best physicians of man; labor sharpens the appetite, and temperance prevents him from indulging to excess.

Happiness, in this world, when it comes, comes incidentally. Make it the object of pursuit, and it leads us a wildgoose chase, and is never attained.

## SPARKLES.

Editor—My dear sir, we can't publish stuff like this. Why, it's not verse at all; it's an escape of gas.

Spring Poet — O, I see—something wrong with the meter.

One morning as a country physician was driving through a country village he saw a man amusing a crowd with the antics of his trick dog. The doctor pulled up and watched the fun awhile, and then said: "My dear man, how do you manage to train your dog that way? I can't teach mine a single trick." The man looked up, and, with that simple, rustic look, replied, "Well, you see it's this way: you have to know mor'n the dog, or you can't teach him nothin'."

"The bachelor is worse off than the married man." "How do you make that out?" "The married man is afraid of only one woman, the bachelor is afraid of all of them."

She—What do you want? He—Pen-north o' pudden. She—Plain or plum? He—plain. She—Hot or cold. He—Hot. She—Have it 'ere, or tike it wiv yer? He—'Ere. She—Fork or fingers? He—(wearily)—O blow yer pudden! Gimme 'am!

"Tell your mother, Johnny," said his kind maiden aunt, as she placed a piece of cake in his hand. "that I was very sorry your sister couldn't come." "And what will I say," replied little Johnny, with an air of strategy, "if mamma asks where is sister's piece of cake?"

"I have three witnesses who will swear that at the hour when this man was robbed I was in my own chamber, taking care of my baby." "Yes, your honor," glibly answered the prisoner's counsel, "that is strictly true. We can prove a lullaby, your honor."

This story is told of the great Brooklyn preacher: Some would-be wag sent Henry Ward Beecher a letter, containing on a sheet of paper only the words, "April Fool." Mr. Beecher opened it, and then a delighted smile beamed over his face, as he exclaimed: "Well! I've often heard of a man writing a letter and forgetting to sign it, but this is the first case of a man signing his name and forgetting to write the letter!"

"You refuse to cash my cheque for \$100?"

"Yes."

"And yet you offer to lend me \$10?"

"I do."

"I don't understand you."

"Well, isn't \$90 worth saving?"

Archie Campbell, a well-known city officer in Auld Reekie, was celebrated for his cunning and wit. His mother having died in Edinburgh, Archie hired a hearse and carried her to the family burial place in the Highlands. He returned, it is said, with the hearse full of smuggled whiskey, and being teased about it by a friend, he said, "Wow, man, there's nae harm done; I only took awa' the body and brought back the speerit."

"Lay off your overcoat or you won't feel it when you go out," said the landlord of a Western inn to a guest who was sitting by the fire.

"That's what I'm afraid of," returned the man. "The last time I was here I laid off my overcoat, I didn't feel it when I went out, and I haven't felt it since."

Happiness grows at our firesides, and it is not picked up in strangers' gardens.

## A GRATEFUL WOMAN

### Tells of Remarkable Cure Dr. Williams' Pink Pills Wrought in Her Case—Had Undergone Four Operations Without Help.

When women approach that critical period in their lives known as the turn of life, they do so with a feeling of apprehension and uncertainty for in the manner in which they pass that crisis determines the health of their after life. During this most important time in the life of a woman, her whole aim should be to build up and strengthen her system to meet the unusual demands upon it. Devotion to family should not lead to neglect of self. The hard work and worries of household cares should be avoided as far as possible. But whether she is able to do this or not, no woman should fail to take the tonic treatment offered by Dr. Williams' Pink Pills, which will build up her blood and fortify her whole system, enabling her to pass this critical period with safety. We give the following strong proof of what Dr. Williams' Pink Pills are constantly doing for suffering women:

Mrs. Margaret Wood, Southfield, N.B., says: Some years ago I became a victim to the troubles that afflict so many of my sex, in the very worst form. The doctor in charge neither through medicine nor local treatment gave me any help, and he decided that I must undergo an operation if I was to have any relief. During the next two years I underwent four successive operations. During this time I had the attention of some of the best physicians. From each operation I received some benefit, but only of short duration, and then I drifted back into the same wretched condition as before. During all this time I was taking medicine to build up my system, but with no avail. I was reduced to a mere skeleton; my nerves were utterly broken down. My blood was of a light yellowish color, and I was so far gone that I took spells in which my lips, fingers and tongue would seem paralyzed. I cannot begin to express what I suffered and went through in those two years. I was completely discouraged and thought I could not live long. Then on the urgent advice of friends I began to take Dr. Williams' Pink Pills, and after some weeks perceived a change for the better. I continued to take the Pills for several months gradually growing stronger and suffering less, and in the end found myself once more a well woman and enjoying the blessing of such good health as I had not known for years. I now always keep these Pills in the house and after a hard day's work take them for a few days and they always seem to put new life and energy in my body. I sincerely hope my experience may be of benefit to some other suffering woman."

Dr. Williams' Pink Pills are sold by all dealers in medicines or will be sent by mail at 50 cents a box or six boxes for \$2.50 by addressing The Dr. Williams' Medicine Co., Brockville, Ont.

Note broadly . . . Shakespeare has no heroes . . . he has only heroines. There is hardly a play that has not a perfect woman in it, steadfast in grave hope and errorless purpose, conceived in the highest heroic type of humanity . . . The catastrophe of every play is caused always by the folly or fault of a man; the redemption, if there be any, is by the wisdom and virtue of a woman's, and, failing in that, there is none.—Ruskin.

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It was the spirit of earnest determination to do, and  
find out how to do better the work of the Church."  
*Herald and Presbyter.*

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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  
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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**

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

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

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**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**

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**"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.**

Manufactures and Proprietors.



**MAIL CONTRACT**

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

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

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



**MAIL CONTRACT**

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

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

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



**MAIL CONTRACT**

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

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

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



**MAIL CONTRACT**

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

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

G. C. ANDERSON, Superintendent.  
Post Office Department, Mail Service Branch, Ottawa, 6th April, 1909.

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

**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, 166 Beaulieu 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



**Synopsis of Canadian North-West.**

**HOMESTEAD REGULATIONS**

A NY even-numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 16, 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 situate. 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.—Unauthorised publication of this advertisement will not be paid for.



**Tenders for Georgian Bay Islands.**

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

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

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

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

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

J. D. McLEAN,  
Secretary.

Department of Indian Affairs,  
Ottawa, March 30th, 1909.