

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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OTTAWA

WEDNESDAY, APRIL 13, 1910.

Single Copies, 5 cents.

## A SPRING MELODY.

By Rev. Dwight Mallory Pratt.

Back of the bird and its vernal song  
Is the thought that gave it birth;  
Its music sang in the heart of God  
Before it was sung on earth.

Back of the flowers that sweetens the air,  
The beauty that blooms in spring,  
Is the Soul from which the beauty flows  
In fullness to everything.

Back of the sun and the April shower,  
The seed and the mellowed sod,  
Is the that plan shaped a blooming world  
In the mind and heart of God.

Back of the ear that thrills with the song,  
And the eye that sees the bloom,  
Is the Life that rolls her massive stone  
Away from His sealed tomb.

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## BIRTHS.

At the manse, Appin, Ontario, on April 4, 1910, to the Rev. and Mrs. G. F. N. Atkinson, a daughter.

At Con. 9, Brock, on March 24, to Mr. and Mrs. Frederick Kay, a daughter.

At Con. 3, Brock, on March 24, to Mr. and Mrs. Geo. Williamson, a daughter.

## MARRIAGES.

At Montreal, on March 29, 1910, Rev. J. R. McCrimmon, M.A., B.D., Presbyterian pastor-elect of Williamsburg, formerly of Vankleek Hill, to Harriet, daughter of Edward Sawtell, Montreal.

At St. Andrew's manse, Martintown, on March 23, 1910, by Rev. J. B. MacLeod, James D'Arcy McGee to Annie Gertrude, daughter of Samuel W. Cain, Grant Corners.

On March 23, 1910, by the Rev. Robert Eadie, pastor of Bethany church, Hintonburg, Ethel (Nettie) Coad to Walter W. Andrews, both of Ottawa.

On March 24, 1910, by the Rev. Dr. Duval at Winnipeg, Mabel Ida Maud, eldest daughter of Mr. and Mrs. R. G. Barnwell, to Mr. N. J. Grant, M.D., both of Winnipeg.

At McLeod's, Que., on March 22, 1910, by the Rev. M. McLeod, Marshboro, assisted by the Rev. D. Fraser, M.A., Hampden, the Rev. Roderick McKenzie, Winslow, to Miss Margaret Jessie McIver.

## DEATHS.

At her late residence, 264 West avenue north, on Friday, April 1, 1910, Mary, relict of John Glassford, aged 75 years.

In Blanshard, on Thursday, March 17, Capt. John Campbell, aged 88 years, 6 months.

In St. Marys, on Friday, March 18, James Robinson, aged 70 years.

At Vankleek Hill, on March 20, 1910, Alexander D. Cameron, aged 75 years and nine months.

In the Third Concession of Roxborough township, on March 26, 1910, Mrs. Gillis McGillis, aged 43 years.

At Denver, Colo., on Sunday, April 4, 1910, Mrs. John McCrimmon, formerly of Lancaster, Ont., in her 77th year.

At Lucknow, Ont., on March 23, 1910, in his 92nd year, John Fearson Archibald, a native of Perth, Scotland.

At the residence of Mrs. Hugh Masson, Ottawa, on April 4, 1910, the Rev. J. A. Anderson, B.A., pastor of Knox church, Goderich, Ont.

At 46 Macpherson avenue, Toronto, on April 7, 1910, Isabella Kilgour, wife of the late Rev. Walter Coulthard; born in Beauharnois, Que., Dec. 14th, 1838.

At Petite Cote, on April 8, 1910, Thomas Irving, a native of Lockerly, Scotland, aged 84 years.

At Woodville, on March 28, Donald McCraig, aged 86 years.

On March 31, 1910, at 343 Laurier avenue west, Ottawa, Sarah Trapp, wife of the late John Ferguson, aged 91 years, 11 months.

At Toronto, on March 24, Annie French, aged 81 years.

On April 4, 1910, Henrietta D. Luck, beloved wife of Wm. Luck, Holland Landing, in her 78th year.

In the 19th Concession, Indian Lands, Kenyon, Glengarry, on March 15, 1910, John McGregor, aged 90 years and three months.

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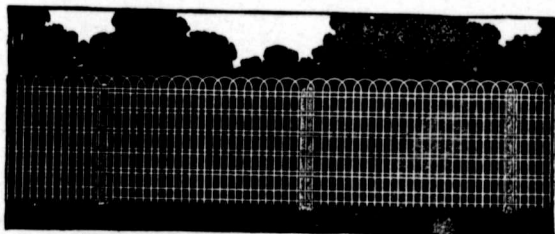
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## NOTE AND COMMENT

Holland is near to national prohibition of absinthe. The second Chamber of the Parliament has adopted and the first, it is said, will soon concur in a measure abolishing its legal sale in that nation. There are about 11,000 members enrolled in the temperance societies of Holland.

Recently there was found a letter written in Kingston, in 1843-67 years ago, which is interesting as showing the market prices which then prevailed in Ontario. "Our markets," the letter of long ago says, "are most excellent and very cheap. Mutton in the shambles sells for 2c per lb, butter brings from 6c to 7 1-2 per lb, but more frequently the former price. Geese can be bought for 1s 3d, turkeys from 3s to 4s per pair, and fowls from 1s to 1s 3d per pair. Potatoes are going at 10c per bushel and apples 6s 3d. per barrel."

The Canadian Boy Scouts, organized in December last, held their first parade in Montreal last Saturday. A hundred strong, they assembled in front of the house of Lieut.-Col. Gardiner, and marched to Lord Strathcona's house, where there was a large assembly of those who had an interest in the movement. Some manoeuvring was gone through, and His Excellency Earl Grey was received with the royal salute, the colors being lowered and the boys presenting their quarterstaffs. His Excellency went down the ranks in company with Colonel Gardiner and inspected the boys, taking a special interest in the patrol leaders, who were drawn up in front. His Excellency seemed to be much pleased with the appearance of the boys and was heard to remark that here was the nucleus for a new territorial army for Canada.

The Italian Cabinet has resigned. Premier Sonnino has been in power only a hundred days. He is, however, one of the most capable of Italian statesmen, and was called on in an emergency, without hope that his cabinet would long continue. It has fallen even sooner than expected. The problems confronting the Italian government are many. Abuses of the past are largely responsible for present conditions. The influence of the Pope and the Roman Church is, in many ways, a hindrance. There are still many nobles and large land-owners fighting against curtailment of old privileges, and against taxes on their land. Most of the people are miserably poor, and, as for criminals, we get some specimens in the United States. Nevertheless, Italy is making progress, and conditions are far better than a generation ago.

One of the worst enemies that the South African colonists have to combat is the brown locust of the Kalahari Desert, which periodically sends forth devouring swarms into the settled regions on the south. In March, 1909, enormous swarms of these destroyers invaded Cape Colony, over-spreading an area of 125,000 square miles. The insects lay their eggs in the invaded regions during the winter, and the eggs are hatched during the next summer's rains. The South African Central Locust Bureau—the existence of such an organization shows the seriousness of the plague—gives warning that great energy will be required during the coming summer to destroy the insects. Nothing, it is thought, could be done to combat the locusts in their desert stronghold, and attention must be concentrated upon the destruction of the young locusts as they hatch out.

The prevalence of suicide in China is seen in a report from Hwalanfu, in

which it is stated that thirty-one cases of attempted suicide were brought to the notice of the missionaries in a few days, all of which, with one exception, were opium cases. In a single day 125 Chinese came to the Hwalanfu dispensary for medicine.

Says the Manitoba Free Press: It is already plain that the present year is to see a great inflow of settlers into this country. Last week newcomers headed for the West, landed at St. John and Halifax to the number of 4,846, and the arrivals for this week, ending next Saturday, will number 11,972, the majority of these intending settlers from overseas being British. The movement across the international boundary into this country continues, and the indications are that a special feature of the accessions to the population of western Canada this year will be the large number of settlers from Eastern Canada. The growing time of the West has only well begun.

Mr. Asquith's programme for curbing the veto power of the House of Lords was disclosed March 21 by three resolutions of which he gave notice. These resolutions declare that the House of Lords should be disabled by law from rejecting or amending a money bill; that the powers of the House of Lords over bills other than money bills should be so restricted, that a bill which had passed the House of Commons in three successive sessions, and has been rejected by the House of Lords in each session, shall become a law without consent of the House of Lords, on royal assent being declared, provided that at least two years shall have elapsed between the first introduction of the bill and its final passage; and that the duration of each parliament should be limited to five years.

Word comes that the new Turkish government will undertake the reclamation of Mesopotamia by irrigation. Some Jewish leaders at one time considered the feasibility of asking to set aside Mesopotamia for the Jews on condition they would reclaim it by irrigation. A little investigation led them to believe that an investment of \$40,000,000 would be necessary to begin with, and that it would not pay. Labor is cheap, however, and the Turkish government may find it worth while. It is reported that some 4,000 men are already at work, and that about 12,000,000 acres are expected to be reclaimed within the next seven years. The government can well afford to expend \$40,000,000 to bring 12,000,000 acres under irrigation—that is, if it is able to maintain good local government, and protect the occupant and his crops.

The "Mad Mullah" of Somaliland is getting ready for a British punitive expedition. Since early in February he has been on the war path in the sultanates under the British protection. It is estimated that at least eight hundred of the tribesmen friendly to the sultanates have been slaughtered. Vast areas have been laid waste, and whole towns razed. Natives in great numbers are fleeing to the coast. In February, a large force of Dervishes raided the sultanate of the Mjjerets, killing and burning in all directions. The administration of this sultanate is entrusted to the government of Italian Somaliland. The "Mad Mullah" began stirring up the natives of Somaliland after making a pilgrimage to Mecca in 1896, and, after much fighting, an agreement was reached in 1905, whereby the Mullah undertook to observe the peace towards both Great Britain and Italy.

The House of Lords, on motion of Lord Rosebery, has adopted resolu-

tions declaring the necessity of a strong and efficient second chamber, admitting that it should be reconstituted, and declaring that a preliminary to the reform is the acceptance of the principle that the possession of a peerage in itself should no longer afford the right to sit and vote in the House of Lords.

The latest achievement of wireless telegraphy is reported from Nauen, Prussia. The station there claims to have communicated successfully and at length with the Cameroons in West Africa, 4,000 miles distant. The wireless people say that they were in constant communication with one of the vessels of the Woermann Steamship line from the time that the steamer left Hamburg until proceeding down the West Coast of Africa she reached the Cameroons. Neither the Alps nor the high Algeyan plateaus interfered with the transmission.

churchgoing?

The Department of Trade and Commerce, on behalf of the government, has entered into an agreement with the New Zealand Steamship Company to inaugurate a monthly steamship service on the Atlantic, between Canada and Australia and New Zealand. The boats will sail from Montreal in the summer, and from Halifax and St. John in the winter months. This arrangement has been entered into in response to the representations made to the government by a large deputation representing the business interests of the country, who recently waited on the ministers declaring that the bulk of Canada's exports to Australia have to go via New York, where the steamship rates are subject to the United States shipping ring, and that good results would follow the inauguration of a direct service between Canada and the Antipodes. Arrangements for a renewal of the subsidy for the Pacific service are at the present time under way.

The New York Tribune has a notable editorial on "The Day of Rest Demand," referring to the agitation which is going on in labor and civic circles for the more general suspension of work on the Sabbath. The Tribune says: "A suggestive exhibition of the more or less unconscious perversity of human nature, in destroying the very things which it wants and then setting about replacing them at great pains and cost, is to be perceived in the current movement for what is called a day of rest once a week for everybody. For a day of rest, one in seven, precisely such as we are now told it is necessary to establish for everybody, was long ago instituted and generally observed. But then there arose a wide-spread movement against it. And thus, step by step, the long established and beneficent day of rest was impaired and largely abolished, until now for a considerable proportion of the community there is none; and now arises a demand for the re-creation of the very thing which has been destroyed, largely from the very persons who destroyed it." The Tribune recalls other history in its further remarks: "Once Paris observed Sabbath as a day of rest. Then it abandoned that practice and prided itself, with the super-bigotry of extreme anti-bigotry, upon its emancipation from Sabbatarianism and upon the fact that all days were there alike. But not so very long ago humanitarians and publicists perceived the ruinous effects of the unresting system, and in response to the overwhelming demand of obvious necessity there was enacted a law re-establishing the day of rest in a particularly strict manner."

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWSRULES FOR CHILDREN AND THEIR  
PARENTS.

"Simple Rules of Health and Courtesy for Those at Home" is the good, full mouthful of a name imposed on a little pamphlet prepared by Dr. Helen MacMurphy and Principal Auden, of Upper Canada College, and issued under the seal of the Ontario Educational Association. The rules are numerous, but necessary, and most of them might be observed with profit by those not at school. For example, "Get up early. Do not lie in bed after you are awake." is a good, little old rule for all healthy people to observe. It is not likely that the school children to whom the advice is tendered will read the pamphlet. Their parents should read it, and try to enforce its recommendations. Incidentally they are apt to get some useful information for themselves.

## Bathing and Studying.

The advice that there should be a daily cold water bath is a good one, for cold water hardens the skin, strengthens the nerves and prevents chills. It is to be feared that the cold morning tub is not such a prominent feature of the average Canadian's daily routine as it should be. In the Old Country, a normal, healthy person takes a cold bath as regularly as his breakfast. Here we take it as regularly as our hot cross buns. Advice against studying for two hours after a heavy meal is timely; but is somewhat discounted by another rule, that pronounces against a heavy supper. If the heavy meal is to be eaten at all, then, it will be taken about 12.30; but as most of the children are back in school at 1.30, there must follow an hour before they can safely study. There seems nothing for it but to abandon the heavy meal altogether; or else rise about 6 a.m., and stow it away then.

## The Necessary Sleep.

"Go to bed early enough to make sure that you will wake up rested in the morning" is sensible advice. It should be no longer possible for a sluggish youth to defend his late appearance at the breakfast table on the ground that a "man who doesn't go to bed until midnight can't be expected to get up before 7." The sixteen-year-old boy or girl should have 9 hours' sleep in summer and an extra half hour in winter, while children between 7 and 12 should sleep 11 hours each night. An evil practice is the reading of exciting stories before going to bed. It is also improper to sleep on the back, which produces dreams, or on the left side, which is not beneficial to the heart. Sleep on the right side. Of particular value at the present time is the advice about underclothing. May 24, or June 1, is about the right time to change from heavy flannels. Thus will be fulfilled the precept of the old philosopher who said, "Stick to your flannels until they stick to you."

## Benefits of Deep Breathing.

When sitting down do not cross the legs, or lean the head on the hand, the objection being that these postures interfere with circulation in one case, and with the symmetrical growth and strength of the neck in the other. One of the best paragraphs in the pamphlet is as follows:—"A great deal to good can be done to your lungs, your circulation, and your heart by frequently, when you are in good air, breathing as slowly and deeply as you can for a limited time. You should be able to inhale and exhale air steadily for about one minute." Two hours' exercise a day in the open air is also recommended; and boys and girls generally would be greatly benefitted if they were not loaded down with home work to such an extent that they may find it difficult to spare the time for exercise. Having found that time, it

would be then necessary to find the playgrounds.

## A Chapter on Courtesy.

The chapter on courtesy sounds as an echo from the past, as courtesy is not taught in the average schoolroom, probably for lack of time. It seems out of date to be courteous. What is demanded is precocious smartness; while true boyish courtesy and innocence are felt to be effeminate faults. The polite boy is set down as a prig, and one not to be considered in any sense as "one of the guys." The pamphlet concludes with these reflections: "Everybody is meant to be happy, and the only way to have happiness is to make it. No matter what we lose, we have enough or can find enough to make ourselves happy. Few people really appreciate what they have. And to be happy and cheerful is one of the great courtesies of life. Play the game of life bravely, and no matter how it goes with you, remember that while the winner's smile is easily worn, you are more sure that you are a real person if you can lose and feel just as cheerful, courteous and generous as when you win."

## THE MANSE AND THE MINISTER.

Rev. Dr. George Lawson, of Selkirk.

Nearly fifty years ago there was published by Oliphant's, of Edinburgh, a belated volume, a copy of which came into my possession recently on the dispersal of a venerable minister's library. I looked at the book curiously, for I had never heard of either it or its subject. And my ignorance, as is not unusual, had caused me to miss, until that fortunate moment, a very good thing. It was the life of Dr. George Lawson, Secession minister at Selkirk, who "fourished" between the years 1749 and 1820. But, strange to say, the biography was not written until the year 1861—forty-one years after the subject of it died, an old man. So that the book really deals with Scottish life and character from the middle to the close of the eighteenth century.

The memoir runs to four hundred and eighty pages, large octavo, and is written in that leisurely and copious way which marked the literary and sermonic deliverances of Scottish divines half a century ago. It was but fitting, after waiting and hesitating for forty-one years, that the writer of the biography should take his time in the production of this his book. Notwithstanding a deep underlying note of seriousness—as befits the subject—the book has not a little of Boswellian flavor in it, and is altogether a quaint mixture of robust piety, Scotch cocksureness, and pawky humor.

The numerous anecdotes are especially good, and afford delightful glimpses of Scotch middle-class and rural life in those times. From the nature of the subject the stories naturally gravitate round the manse and the parish, the minister and his people. Kirk life in Scotland has always been more closely allied with the life of the people than has been the case in England.

The Rev. George Lawson, famous for nearly fifty years as the minister of Selkirk Secession church and Professor of Theology in the Secession Institute, was the son of a small farmer. As a boy he was shy, awkward, and absent-minded—the last quality distinguished him and leading to numerous odd episodes throughout his long career.

Wishing to have the lad prepared for college and the kirk, his parents took him to their minister for advice and assistance. This minister was a notable man in the bleak countryside where the Lawsons lived, a stalwart pioneer in the young Secession church,

and, though of arbitrary and impatient temper, highly respected for his character and ability. He heard what the fond parents had to say, but, hastily mistaking the lad's awkwardness for dullness and lack of parts, he rudely burst out on the father:

"I tell thee, man, he has no mother-wit. If a man wants lair he may get that; and if he wants riches he may get them; and even if he wants grace he may get it; but if a man want common sense, I tell thee, man, he will never get that."

The fiery divine, however, soon altered his opinion of young Lawson.

A sly anecdote, by the way, is told of this country pastor and his manservant. They had frequent bickerings. At last the man determined to leave his place, and told his employer so.

"Hoot, toot, said the minister, 'what's making you think of that?'"

"Deed, sir," was the reply, "to tell you the even down truth, your temper is so bad I cannot bear it any longer."

"Fie, man," replied the minister. "I am sure ye ken that it's no sooner on that it's off again."

"Weel a wae," responded the man, "that's true; but then the evil is that it's nae sooner off than it's on again."

There was a long-winded elder in this gentleman's church who had an overweening conceit of his "gifts."

One day he attended a farmhouse funeral. The company assembled in the barn to partake of refreshments before starting on the long walk to the kirk-yard, and the elder was asked to offer the thanksgiving prayer. Such a grand opportunity was not to be lightly used! He started with the fall of Adam, and went steadily down from one great Bible doctrine to another till patience was exhausted.

Significant looks passed between the mourners. One by one they deserted the barn, and the distant kirk-yard started for the distant kirk-yard.

When the elder came to the close of his prayer and opened his eyes, he found himself alone, and going to the door discovered that the procession was fully a mile on its way. The historian unnecessarily adds, "His conceited soul was somewhat chafed."

George Lawson's capacity being at length duly acknowledged, he was placed under the tuition of a young student of divinity, who, after the thrifty Scottish fashion, employed his vacations in teaching. This gentleman was in after years well known as the Rev. John Johnstone, minister of Ecclefechan, and the tutor of Thomas Carlyle. He was, we read, "one of the best accomplished of men, and one of the best specimens of a Christian minister." Of him Thomas Carlyle is said to have declared, "I have seen many duly capped and equipped bishops and other episcopal dignitaries; but I have never seen one who more beautifully combined in himself the Christian and the Christian gentleman than did Mr. Johnstone."

After the requisite course at Edinburgh University and the Theological Hall, George Lawson was duly ordained as minister of the Secession, or Burgh kirk, at Selkirk, in the year 1771 at the early age of twenty-one, and at the munificent salary of £70 a year.

And there the modest, shy, gentle, and wonderfully learned man began the fifty years' ministry which, in a quiet, unobtrusive, but very effective way, was to have such a great and lasting influence on the church life of Scotland.

A Marvellous Memory.

His predecessor had been a man of remarkable gifts as a popular and eloquent preacher. In that way Lawson was never distinguished, for, though his reputation as a preacher was always considerable, it depended more on his wide theological learning, his unique acquaintance with the

Scriptures, and his expository power, than on the more popular gifts of oratory and eloquence. When quite a youth he could repeat whole chapters of the Hebrew Bible from memory; and so marvelously indeed, was his memory that in after years he admitted, in his shy way, when pressed on the subject, that if the English Bible were destroyed, he could reproduce it verbatim, and in due order, though he could not be sure of the sequence of some parts of the book of Proverbs. Such a statement may seem astounding, yet it is duly set down in the book, on the authority of Dr. Macfarlane, the author, himself a reputable Scottish divine.

Selkirk and its charming neighborhood, its history and its literary associations, are too well known to need any description. There the Yarrow and the Ettrick meet, beloved of Scottish poets and romances; and there in olden times round the extensive landscape stood one vast forest. The forest is gone—"The scenes are desert now and bare Where flourished once a forest fair, Up pathless Ettrick and on Yarrow, Where erst the outlaw drew his arrow."

The famous Covenanters' battle of Philiphaugh was fought in the neighborhood in 1645; in a little farmhouse near by Mungo Park, the African traveller, was born; and in its hospitable kitchen, or in the manse study, Dr. Lawson and Park smoked many friendly pipes while the latter told to his delighted hearer the wonderful story of his wanderings. A mile or two away stood the ruins of Newark Castle, familiar to every reader of "The Lay of the Last Minstrel." Melrose Abbey was not far distant, nor Abbotsford, "standing on a beautifully wooded sloping bank, washed by Tweed's silvery streams."

For many years the good Secession minister of Selkirk and the sturdy Walter Scott (he was not baronet yet), sheriff, poet, and novelist, were neighbors, and held each other in mutual respect. Their acquaintance was not very close, for their ways of life, their convictions, and their religious and political principles were not akin. But they met occasionally, and Scott more than once expressed his high opinion of the great learning and simple pious life of the Burgh minister, while Lawson, on his part, admired the genius of Scott, and, though no reader of the lighter forms of literature, made an exception in the case of Scott's. When "St. Ronan's Well" was published, it was shrewdly suspected, by those who knew many stories of Lawson's gentle life and remarkable absence of mind, that Scott found the original of the Rev. Josiah Cargill in the Selkirk minister.

**The Absent-Minded Minister.**

Some of the anecdotes of the profound scholar's absent mindedness are certainly very amusing. One day in his later life, he was sitting in his study, when the maid rushed into the room and cried out that the house was on fire. The minister looked up from his desk in a puzzled sort of way, and calmly replied, "Ye'll just go and tell your mistress. Ye ken, Mary, I never interfere in domestic matters." One very rainy day he was trudging along the road, deep in thought and very wet, when a friend whose door he was passing saw the plight he was in and hastily pushed an umbrella in to his hand. As Lawson went along, the rain still falling in true Scotch fashion, another friend met him and noticed that the umbrella was carefully buttoned up in his great coat. "Doctor," said the gentleman, "I am sorry your umbrella has not served you in this heavy rain."

"Oh!" replied Lawson absently, "I have a good umbrella, but I have concealed it here, lest it got wetted by the shower."

His quiet dignity, his practical goodness, and a certain unmistakable mastery of character in all essential matters, entirely preserved him from ever becoming ridiculous. On the other hand his shrewd common sense and his philosophic temper, together with his marvellous knowledge of the Bible, often enabled him effectually to silence folly and ignorance.

He was told of a man whose hair was jet black one day and on the next had become as white as snow through fright.

"Ay, ay," said the doctor, "I recollect to have heard of a man whose brown wig turned grey through a fright he got."

A grumbling and dyspeptic critic in the Selkirk congregation once excused his ill-natured comments in the not uncommon formula of such people,

"I aye like to speak at my mind."

"Do you know," sternly inquired the minister, "what Solomon says of such as you?"

"No," replied the man. "What does Solomon say?"

"He says," rejoined the doctor, "'A fool uttereth all his mind; but a wise man keepeth it in till afterwards.'"

It is comforting to know that the critic never annoyed the minister again.

The theory of the verbal inspiration of the Bible receives a shock in the following. A certain dogmatic person asserted in Lawson's presence that he took everything stated in the Bible in an exactly literal sense and in no other. Lawson immediately replied—"It is written in the Book of Revelation that 'There appeared another wonder in heaven \* \* \* a great red dragon \* \* \* and his tail drew the third part of the stars of heaven, and did cast them to the earth.' Now, sir, do you take that as it stands?" It was a poser for the unwise dogmatist.

**HOW THE MINISTER PROPOSED.**

It is stated—though the story is not vouched for—that when the shy young minister had been settled in the manse four or five years his people decided that he ought to marry. A deputation waited on him and offered him friendly help. Lawson asked them where he could find a good wife. They mentioned a particular family where there were several daughters, any one of whom would suit. Acting on the advice, Mr. Lawson called at the house where these fair ones lived. He inquired first for the eldest, to whom he stated his wishes, but was unsuccessful, he then proposed to the second, who also refused him; finally, he sent for the third, who accepted him and became Mrs. Lawson.

It is also asserted that Lawson, being on a short visit to a friend in the country, forgot his wedding day until in the middle of the forenoon he was reminded of it, and as he could not reach home before night it had to be postponed until the next day.

There was a quiet vein of sly humor or hidden beneath the usually grave manner of the learned doctor. Towards the close of the eighteenth century there was in London a celebrated Presbyterian minister, Dr. Waugh, who was somewhat of a courtier. Dr. Waugh went down to Stichel for a walking. As he and Lawson were walking in the street they met the minister of Stichel and his young wife. Waugh shook hands with the minister, and then courteously kissed the minister's wife.

"Oh, Dr. Waugh, Dr. Waugh!" Lawson smilingly exclaimed; "you remind me of the Scribes of old, of whom it is written that they loved salutations in the market places."

**IN THE LEISURELY DAYS.**

Here I must reluctantly close this ray old book, though the half has been told of its wonderfully good things. Such pleasant glimpses of the more leisurely life of a hundred years ago are worth catching by us as we go along our busier way. It scarcely needs to add that I have touched the only lighter vein; that there were deep and tender lights, fine qualities of heart and soul, in this old Scottish theologian which I have not dwelt on at all—qualities which endeared him to a loving and admiring people, and to the scores of students he trained for the sacred ministry, in an unusual degree. Indeed, I have seen nothing to equal the glowing, many tributes which these same students paid to the memory of their beloved professor. Very touching and very beautiful is the last scene, when the aged doctor lay dying, and confessing his faith with the simplicity of a little child.

"His sufferings were severe, but he never waxed impatient. He was full of faith and much in prayer. There was no cloud upon his view of the future. Mrs. Lawson asked Mr. Young of Jedburgh to offer prayer that his departure might be in peace. This was done. 'Lord, take me to Paradise,' added the dying saint; and as the sublime petition dropped from his lips his soul was with Jesus."—Rev. H. Higgin in The Quiver.

**THE NEW DELUGE TABLET.**

So long as the excavator's pick strikes into the earth, and his spade digs up his treasures, does the negative critic of the Bible seem doomed to find his unstable theories struck down and their very foundations digged away. Professor Hilprecht's patient study of cuneiform tablets that were secured at Nippur in 1898-1900 has been rewarded by what seems to be an epoch-making find. The new deluge tablet is fully described by himself in this issue of The Sunday School Times. Where the Nilevech Babylonian deluge accounts were grotesque and absurd, this is simple and dignified. It has been claimed that the Genesis story of the flood could not have been written as early as the Mosaic period, but must have been written centuries later, after Israel was carried away into exile. But Hilprecht's tablet discloses a deluge account strikingly similar to that of Genesis, and this tablet was written and broken before Abram left Ur of the Chaldees, or some six hundred years before Moses was born. The late-authorship theory for the Pentateuch has been dealt a severe blow.—Sunday School Times.

**THE BLESSING OF FRIENDS.**

Friendship is a mutual enrichment. The stream refreshes the tree with its crystal waters, but the tree returns the favor by its cooling shade. Friends cannot go to each other empty handed. There is always something to give and something to get that the needs of each be supplied. It is a commerce of souls. In giving you are getting, and in getting you are giving, and both friends are enriched.

"For the heart grows rich in giving:  
All its wealth is living grain;  
Seeds which milder in the garner,  
scattered,  
Fill with gold the plain."

The friend who is always receiving favors and conferring none, soon becomes weariness and profitless. Friendship has its obligations as well as its privileges. When our Lord said to his disciples, "I have called you friends; for all things that I have heard of my Father I have made known unto you," he would not let them rest in the thought that they had nothing to do but receive. What they received as revelation was to be returned as life. And hence he added, "I have chosen you," as friends, "that you should go and bring forth fruit."

The friend who only makes the poor return of flattery is to be shunned. There is no such flatterer as is a man's self; and if his flattery is echoed from the soul of a friend, he may conclude that his friend's soul, which sends back his voice, is as empty as his own. One flatterer at a time is more than enough. He is one too many even for the best of men. Flattery is not an office of friendship.

One of the assumptions common to most men is that friendship can be maintained and flourished without culture. It is an assumption which leads to the disintegration of many a friendship. We forget that friendship is a flower, not a weed. It has to be tenderly cultivated, and demands our best thought and care. We cannot do what we like to a friend, nor can we say to him what we like. Friendship demands chivalry, respect, reverence.

A true faith can not more be separated from good works than the light of the candle from its heat. —Jonathan Edwards.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## CHRIST'S TREATMENT OF DOUBT.

By Prof. James Stalker, D.D.

The longer the life of Jesus lasted, the more were the spirits of men divided about him, some being drawn closer and closer, while others were more and more repelled. Faith intensified on the one hand, but so did unbelief on the other. We see in the message from the Baptist the beginning of this new phase in the fortunes of Jesus.

**The Weak Hour of a Strong Man.**—So unable have some been to believe that the Baptist, after his experience and his testimony at the Jordan, can have really doubted the Messiahship of Jesus that they have resorted to explanations of his question not involving this, supposing him, for example, to have put the question not in his own interest but in that of his doubting disciples, or attributing to him the intention of stirring Jesus up to action more vigorous than he had been displaying. But the answer of Jesus, and especially the warning in verse 6, must be held to prove that John was speaking in his own name. It must have been with bitter pain he asked; for his question implied the uncertainty of his own inspiration. It looked as if his identification of Christ had been mistaken; but, if in this he could have erred, where might the deception have stopped? Had he been a prophet of the Lord at all? This distraction of mind may be traced to the discrepancy between the actual manifestation of Jesus and that which John had anticipated. But it is chiefly to be ascribed to what has been called the prison mood. Similar accessions of doubt have befallen many of God's best servants; and a striking parallel is to be found in the life of Elijah, who was the Baptist's prototype.

**The Evidence of Miracles.**—It would appear from the account of this scene in another of the Gospels that, when the messengers of the Baptist arrived, our Lord was surrounded by one of those crowds of the poor and needy in the midst of which he was often to be found, and that he was engaged in healing their diseases, even to the extreme of raising the dead, as well as in preaching to them the glad tidings of the Kingdom. When he heard the question he did not immediately reply, but went on with his labors under the very eyes of the messengers. Then, when these had been enough to have taken in an adequate conception of his master, charging them to inform him what they had seen and heard. His own description of what he was doing corresponds closely with a prediction, in Isaiah 35: 5, 6, of the doings of the future Messiah. Probably in this scripture Jesus had often read the programme of his own ministry, and no doubt John knew the passage well, so that by quoting it Jesus was drawing his attention to the correspondence between prophecy and his own acts. He did not in so many words assure John that he was the Messiah; this would have been wholly unlike him; but he gave him the demonstration of deeds, and he gave him the demonstration of prophecy fulfilled. In some quarters at the present time these two kinds of evidence are being disparaged, especially that of miracles; but this passage is enough to prove whether or not such a procedure is in harmony with the mind of Christ. The strongest evidence is, however, that of personal experience, when there is wrought in ourselves the miracle of salvation, of which the whole Bible and the whole history of Christianity may be called a prophecy. "To the poor the gospel is preached," was the climax.

The Praise of the Baptist.—The message from the Baptist was in danger both of depreciating John among those who believed in Jesus and depreciating Jesus amongst those who be-

lieved in John. Against both of these dangers the speech of Jesus was directed. In spite of the annoyance he must have felt at the question, he did not lose a moment in expressing his appreciation of the forerunner. As the messengers were moving off the ground, he broke forth into an impassioned eulogy. John might seem inconsistent now; but in the days of his strength he had been no reed shaken with the wind. He might now seem impatient of imprisonment; but at all events he was in prison, not in the palace fawning on the great and living delicately. He was a prophet in whom the great succession to which Elijah had belonged had revived; in fact he was the new Elijah, and the greater. Yet his greatness depended on his relation to Jesus. He was but the herald, going before the King. But the Kingdom was now here, making its way with violence, and the violent, or determined, were pressing into it. John belonged to the prophetic line and to the Old Testament; but now the New Testament had come; the Kingdom was set up, and the least in this Kingdom was greater than John. How much greater, then, must the King be! Such appear to be the thoughts shadowed forth in this rather enigmatical speech. That it requires close attention, if it is to be understood, the speaker himself signified by the interjection, "He that hath ears to hear, let him hear."

The Children of Folly and the Children of Wisdom.—Although Jesus had turned the Baptist's question to splendid account, still the sting of it remained. He could not but feel how much plausibility there had been in John's suggestion. How limited had been his own success! how few had believed his report! This thought awakened in his mind indignation against his generation, who had neglected or resisted both his great contemporary and himself. They were like ill-humored children at play, who spoil the games by their surliness. The good-humored ones try them with one thing, then with another—now to play at a marriage, then at a funeral—but it is all in vain; they will neither dance nor lament. So John tried his generation with asceticism, Jesus tried it with the opposite; but both met with stubborn contradiction. Nevertheless, there were a few who discerned the divine intention in both the message of John and the ministry of Jesus—the one leading on to the other; and with these children of wisdom Jesus comforted himself in the face of the folly of the majority.

Aberdeen, Scotland.

## PRAYER.

O Lord our God, we come to Thee in Thy last best name of Love, and beseech Thee that we may be moved by Thy mercies to yield ourselves living sacrifices, our reasonable service. We bless Thee for all the bonds by which Thou dost lead us to Thyself. We thank Thee that Thou hast set us the example of the charity that never faileth, is not soon angry, hopeth all things; and we thank Thee that Thou dost heap coals of fire on the heads of those who have turned away from and forgotten Thee. Thou art never overcome of evil; Thou art ever overcoming our evil with Thy good. Help us to lay to heart aright all Thy great mercies, Thy tender care, Thy wise providence, Thy un-failing guidance, Thy pardoning mercy, Thy restoring grace, Thy quickening Spirit. And may we not only lay these to heart, but may our lives show that they are realities with us, and that we possess the powers which Thou hast not bestowed upon the world. Amen.

## NOT TO BE SILENCED.

There is nothing we need to be so thankful for as that God keeps on speaking to us. We have forfeited all right ever to hear his voice again. He has given us the "one more chance" that we asked for, a thousand times; that we have cast it from us. When we turn to Him now, we ought—by all human standards—to be met only by silence and rejection. Instead of that, the Heavenly Father does not even wait for us to turn back to Him, but He speaks to us himself, call us to Him, and comes to meet us. Our repudiation of all our pledges to Him only seems to make Him the more eager to restore us to that relationship which we have dishonored and destroyed. This is the meaning of "God is love."

To have pleasant and affectionate thoughts about all men is a duty of the Christian. We must lay aside all malice, envy, evil-speaking and uncharitableness and "each one esteem others better than ourselves."

O do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doings of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God.

I once saw a dark shadow resting on the bare side of a hill. Seeking its cause, I saw a little cloud, bright as the light, floating in the clear blue above. Thus it is with our sorrow. It may be dark and cheerless here on earth; yet look above, and you shall see it to be but a shadow of his brightness whose name is Love.—Alford.

## DESPAIRING ONE, TAKE HEART.

Christ's mission was largely to the despondent. He came to lift up the fallen and bid the lagging heart beat on. Despair always pleads with an effective voice. It was at three o'clock in the morning that He appeared to the disciples upon the sea. Three o'clock is His favorite hour. His strength has become exhausted, and his arms are flung to the winds. The same diving feature remains still. How often one feels like abandoning the ship and flinging himself into the sea. But at this very moment things change for the better. The unexpected happens. A voice is heard above the roaring of the storm, and a form emerges from the darkness. It is the old miracle over again. The feet of Christ are heard splashing upon the waters. Jesus helped men while they were yet able to avail themselves of it. We forget this even in our most beneficent efforts. Our prayers, energies and church life are large expended in trying to help men against their wills. Good men in trouble, brave women struggling hard to ball out their little boats, are left to sink and die, while the spendthrift and the impenitent prodigal banquet at the boards of charity. Such did not the Christ. He gave sight to those who wished to see, and healed the lepers that cried for aid. Discouragement as the result of human effort has driven many a one to the Christ. In this respect a seeming weakness becomes the source of the only strength.—Selected.

## A LAMP FOR THE TRAVELLER.

By Rev. J. A. R. Dickson, D.D., Gait.  
It is an eternal light, Heb. iv:12  
It gives spiritual understanding,

Psa. cxix:130  
It imparts wisdom, Psa. cxix:98  
It is a safe counselor, Psa. cxix:24  
It quickens the soul, Psa. cxix:93  
It is an external light, Psa. cxix:105  
It directs in the right way, Prov. vi:23  
It prevents stumbling, Psa. cxix:165  
It offers a way clear and wide, Psa. cxix:45

## THE INTOLERANCE OF JESUS.

Jesus intolerant! Do the words grate on your feelings? Intolerance is the one unpardonable sin of our age. It is the abominable thing which our soul hateth—a lie is nothing in comparison. Intolerance was the crime of the dark ages. It had its consummate flower and fruitage in the Spanish Inquisition, in the English Court of the Star Chamber. We measure our distance from Mediaeval crudities and cruelties, superstitions and witch-burnings by our growth in the spirit of tolerance.

Nevertheless we venture to couple the name of Jesus with the hated word intolerance. It is confessed that there is a point in the endurance of wrong, of aggressive meanness, where "patience ceases to be a virtue." But if patience may lose its quality of virtue by remaining passive too long, by permitting too much imposition, why not tolerance? We believe that it does, and that when it does cease to be a virtue, it deserves to be scourged out of the temple with a whip of cords.

Jesus intolerant? What else was He when He looked the self-righteous, self-conceited Pharisees in the face, and said: "Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?" When He said: "Woe unto you lawyers! for ye took away the key of knowledge; for ye entered not in yourselves, and them that were entering in ye hindered." When He said: "Woe unto you scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him two-fold more a son of hell than yourselves." If that is not intolerance, our dictionaries are off in their definitions.

When Jesus confronted those who sat in seats of authority, who claimed a monopoly of learning, and arrogated to themselves infallibility of judgment in matters of religion, and who used the influence of their position and their professed sanctity of character to lead the people astray and to shut out from their hearts the light of His own teaching. He did not mince matters. He tore off the mask of their hypocrisy and flashed before their startled gaze the livid flames of perdition. He made no friendly approach, proffered no gracious by pointing out the many beautiful truths contained in the teachings of scribes and Pharisees. He sought no ground of compromise, no point of agreement, but trampling their admixture of truth and falsehood under his feet, He denounced them as blind guides.

Are we exhibiting the spirit of Christ, when in the name to tolerance we not only allow without protest, but sometimes tacitly sanction, teachings that cut directly across all that was most emphasized by Christ? It is regarded as a beautiful exhibition of our most praiseworthy Christian liberality for an evangelist preacher, a Unitarian preacher and a Jewish Rabbi to occupy the same pulpit and divide up the service between them. Think, if you can, of Jesus sitting in the pulpit with a Sadducee on one side and a Pharisee on the other, all singing out of the same book, and preaching and praying in turn!

Jesus Christ intolerant? Yes, utterly intolerant of lies, especially from the lips of religious teachers. His own teaching was the standard of Him, whatever was contrary to His "I say unto you" was met with an uncompromising front. Those who dared to stand against Him were placed under the ban of an awful malediction for taking "away the key of knowledge." Have we a right to pose as His ambassadors, and peaceably suffer His teachings to be politely ignored, or openly contradicted?

We were much impressed with a passage in a recent address by Rev. S. M. Zwemer, D.D., for many years a missionary among the Mohammedans. Among their elements of strength, he puts "their splendid intolerance," and then says: "It was the intolerance of Jesus Christ, it was the intolerance

of the Apostle Paul, it was the intolerance of the old Puritans that gave to their religion the masculine strength which you and I often miss when we displace the Lord of Hosts by the Prince of Peace and put compromise for a keen conviction." No doubt much of our lauded tolerance is weakness, is effeminacy, is indifference to truth, the want of "keen conviction" and is disloyalty to our Lord.—Presbyterian Standard.

## WORDS OF ENCOURAGEMENT.

By Maitble D. Bailecock.

Be strong!  
We are not here to play, to dream, to drift,  
We have hard work to do, and loads to lift.  
Shun not the struggle, face it, 'tis God's gift.

Be strong!  
Be strong!  
Say not the days are evil—who's to blame?  
And fold the hand and acquiesce—O shame!  
Stand up, speak out, and bravely, in God's name,

Be strong!  
Be strong!  
It matters not how deep entrenched the wrong,  
How hard the battle goes, the day, how long;  
Faint not, fight on! To-morrow comes the song.

Be strong!

## A DISAPPOINTMENT.

In an old chronicle of the middle ages, we are told that God sent, once upon a time, two angels to the earth with very definite instructions. Both were provided with large receptacles and were told to travel to and fro through the earth, and there to gather, the one the petitions, and the other the thanksgivings of the children of God. They were absent a long time and finally returned. The angel of prayer—we are told—was staggering under a heavy burden and, besides the bag on his back, was carrying a large bundle of prayers in each hand. His face was beaming with joy. Indeed, God's people on the earth were prayerful people! But the angel of thanksgiving wore a look of disappointment. He had worked very hard and searched very diligently, but all he brought back was a meagerly-filled pouch. Surely the children of God were forgetful of answered prayers and of blessings freely bestowed! The fable is an old one, but is very true to nature.

## DANGER OF DEGENERACY.

Let us not forget that something of a constant and pronounced growth is called for if the spiritual life is conserved. It is easy to backslide. Strength and spiritual vitality may be undermined unconsciously. Little shortcomings, small failures to take and use offered grace work decadence. It is frequently the case that it is the little foxes which gnaw at the vine that do the mischief. It is imperative that the Christian shall always be on guard. Unconscious degeneracy, what a thought! What a possibility! How dreadful the calamity! Great numbers have been thus captured. To be shorn of power, O what a fate! To be spiritually dead while professing to live Christian duty come to be done in form and without enjoyment to self or profit to others. Living in name, dead in reality! Let us be always pressing forward. Therein is our safety.—Presbyterian Standard.

No danger is more subtle or fatal than the philosophy which disparages the value of church attendance. Break up the Christian assembly, and Christ's grip upon the nation is broken. The sense of God and the sense of sin, the august beauty of truth, and the high dignity of duty, the sweetness of communion and the raptures of heaven, all these are heightened and made real in the great congregation. We kindle one another and lift up one another when as brethren we meet to meditate and pray.

## GOOD CHEER IN DARK DAYS.\*

By Robert E. Speer.

Good cheer is a duty. Good cheer is the outward demeanor. It is the fact with which we meet the world. No matter what happens we are to greet the world with peace and a smile. Our sorrows and burdens are to be cared for within. Outwardly they must not be allowed to show. It is not hypocrisy to keep them to ourselves any more than it is hypocrisy to cover our skin with clothes. The least objectionable engines are those which consume their own smoke. That is what we are meant to do. We must face the world with good cheer.

And however hard it is, happiness is a duty. Happiness is the inward disposition. It is the mood of the soul within. It is the spirit of contentment and peace no matter what may come. Is God not over all? Has he not planned that all things shall work together for good to those who love him? Do we not love him? There must be sunshine in our souls. The good cheer we show the world ought also to be the good cheer of our hearts within. But you say, "We are hungry, how can we be cheerful?" Well, we are not starved yet. Or you say, "But one we loved has been taken away." Well, who took her? Is she less happy where she has gone or more? Or you say, "One I loved has fallen low and I cannot be glad." Ah, that is the mystery. How, indeed, can you be glad? But even then, sad as the heart must be within, the face must still be the face of good cheer.

Real good cheer is not related closely to indolence. It belongs with work. It is cheeriest as the greeting of one toiler to another rejoicing in his toil. As Browning says:

"So others shall  
Take patience, labor, to their heart  
and hand

From thy hand and thy heart and  
thy brave cheer."

Good cheer is worth most when it costs most, when it is as light in darkness. Then we prize it most. And that man is a blessing who, when storms grow worst and others get more troubled, deepens his own calm, smiling and more serenely, and laughs them out of their fears. There are such men. And there are many such mothers. They have a way of radiating rest. The fiercer the blasts the more serenely they sit in the center and the more placidly they draw their restful hands over all careworn faces while they whisper peace.

Good cheer is a good business asset. "I can't stand that girl," said an employer of one of his employees. "She throws a gloom over the whole office. That man is worth his weight in gold," another says. "He jollies the office over any difficulty that comes up. No one can stay blue with him around. His good cheer and courage can't be resisted."

And good cheer is within the reach of each of us. No one can deprive us of it or the joy of it. No circumstances can take it from us. We have a loving Father in Heaven. We are doing his work. He will care for us and we cannot fail. Let us be glad and each day more glad.

## DAILY BIBLE READINGS.

Mon.—Consoling love (Isa. 61: 1-7).

Tues.—God watches you (Exod. 3: 7-8).

Wed.—Comfort ye (Isa. 40: 1-11).

Thurs.—To troubled hearts (John 14: 1-13).

Fri.—The tempest-tossed (Isa. 54: 7-17).

Sat.—Victors to-day (Rev. 7: 9-17).

\*Y.P. Topic, Sunday, April 17, 1910.—

Good cheer in dark days (Acts 27: 20-26).

# THE DOMINION PRESBYTERIAN

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Manager and Editor

The Directors of the Winnipeg Y. M. C. A. are considering plans for a new fireproof building to cost \$300,000.

How inexplicable is the mystery of life, remarks the Stratford Beacon. A Brockville woman reached the age of ninety-nine years, and was then killed by a train, when she was going to see her daughter.

Fanny Crosby, the well-known author of devotional poetry and a most notable exemplification of the spirit of Christian resignation and cheerfulness, on March 24 celebrated the 90th anniversary of her birth. She is in good health, alike of body and mind. She has been blind since she was two years old. A dozen of her best hymns will be found in our Book of Praise.

According to the Chinese Recorder, some time during the present year the Salvation Army plans to begin work among the Celestials, with Chefoo for headquarters. Hitherto no work has been undertaken in the empire, largely on the ground that its quasi-military methods were not adapted to this peace-loving people.

The programme for the World's Sixth Sunday school convention, to be held in Washington, May 19-24, is about completed, and will probably be the greatest Sunday school program ever compiled, since no gathering of Christian workers has such a large constituency as the World's Sunday school association. The Sunday during the convention, May 22, will be known as World's Sunday school day, and will be fittingly observed in every country on the globe and in the islands of the seas. It is expected that Canadian Sunday schools will be well represented at this convention.

Under the capable management of Mr. W. H. O'Beirne, the Stratford Beacon has attained a most flourishing position as a business enterprise. We have known the paper for fifty years, and always good, it was never better than it is to-day. Publishing daily and weekly editions, housed in a palatial building, erected for the proprietor, supplied with fast presses and up-to-date material and machinery of all kinds, and ably managed, we see no reason why the Beacon should not become increasingly prosperous with every passing year. Mr. O'Beirne has just entered on his twentieth year as editor and proprietor.

The Orilla Packet, an independent Conservative journal, says: "There is no possible successor to R. L. Borden in sight who will at all compare with him in fitness for the position he fills with so much honesty and ability at the head of the Conservative party. Some of the men who aspire to the leadership would have a job much better suited to their talents in leading pigs to market. It will be deplorable if these hungry conspirators should succeed in driving Mr. Borden into resigning in disgust, and leaving the party, for the time at least, at the mercy of men far inferior to him both in character and capacity."

Another voice is added by the British Weekly to the general lament over the wretched state of modern English fiction. A recent review of the past season's output closes thus: The present state of the English novel . . . is not supremely encouraging. There is a steady demand for new novels. Many people—and their number is increasing—find that a supply of fresh fiction is indispensable. They ask only that it should be readable. The moment they finish their reading they forget all about it. There are novelists ready to supply the demand, and most of them do their work skilfully. They are adequate to the need. They have chosen a profession, and they work in it. But we have very few novels that are written slowly, with brooding earnestness, and from the depths of the heart. We have very few writers who will be content to say their say in a small number of books. And so, out of fiction, only a book here and there has the faintest chance of a long life. To serve a turn, to be laid aside, to go on writing the new book for the new season seems to be the fate of many men and women whose gifts fit them for higher things.

The death is announced of Right Rev. Dr. John Cameron, Roman Catholic Bishop of Antigonish, N.S. He was the oldest living student of the propaganda in Rome and the oldest Bishop in America. He was 85 years of age and had been Bishop of Antigonish since 1870. Bishop Cameron was held in high esteem, not only by his own people, but by all classes in the community.

An Exchange says:—"While the big advertisements of stock brokers of the George Munroe class, are largely confined to metropolitan dailies, it is from the readers in smaller cities and towns that they draw their dupes. Saturday Night has to date exposed

George Munroe, The Bartlett Silver Mines, The Universal Signal Co., The Bona Taxi-Cab Co., The California-Alberta Oil Co. MacIntosh's Toffee, Ltd., Eatables, Limited and now Patriarche & Co. Over five million dollars of shares, intended for the public, and partially fed to them, have been rendered worthless and the companies forced out of existence. Two promoters have landed in jail three have skipped out."

Saturday Night deserves praise for its fearless fight for honesty in the promotion of receiving industrial and other companies.

### HOW TO MASTER THE BIBLE.

We find the following useful hints on this subject in the Old Country Exchange. They are from the pen of Rev. Martin Austey, B.D.:

1. Hunger is the best sauce. It is not easy to enlist the interest and the sympathy of the man who has no appetite for the Word of God, in a course of Bible study. The chief cause of the neglect of the Word of God in our day is spiritual indigestion. The leading interest of the Book is spiritual. If a man is not interested in spiritual things, if he does not know and does not want to know what he must do in order to become holy, he may have a perfect knowledge of the Hebrew and Greek originals, but he will never understand the meaning of the Bible.

2. The secret of success in every department of life is hard work. The man who wants to have a competent knowledge of his Bible must be prepared to work at it, and to work hard. Lightly come, lightly go; but for permanent worth and real value there must be steady and sustained effort, and the results will be in proportion to the sacrifices made, the pains taken, and the application, the diligence, and the industry displayed.

3. Bible study is primarily a discipline rather than a doctrine. It is something to be done rather than something to be known. In no other book are we met with so constant a demand for the surrender of the Will to the Truth taught and the Duty enjoined. A man may have a University education, but if he is not willing to obey the truth he is without a key to the understanding of the Holy Scripture. He must study his Bible, not to gratify his own intellect, but that he may do, the will of his Lord.

4. We must treat the Bible with reverence, as well as with intelligence. We must regard it as our teacher, and ourselves as learners. We must accommodate our thoughts to its truths, not its truths to our thoughts. We must pass our minds through the crucible of Holy Scriptures, and not Holy Scripture through the crucible of our own minds. It is only when we study it as in the presence of God, and regard it as the living voice of the living God, that we can appropriate its heavenly message or fathom its heavenly meaning.

5. Study the Bible daily. Make a business of it. Let your study be regular, not spasmodic; constant, not occasional; systematic, not casual.

6. Make a practice of committing to memory those passages which have impressed you as containing a message from God to yourself.

7. Try to discover something of Christ in every chapter you read. Christ is the one great central theme of the whole Bible. Christ Himself expounded to the two disciples on the way to Emmaus, "in all the Scriptures the things concerning Himself," and the testimony of Jesus is the spirit of prophecy." If there is a chapter in the Bible which has no reference at all to Christ, I do not know it.



**SADNESS AND CULTURE.**

Is sadness a necessary accompaniment of high culture? That the more intelligent classes of the world are just now in a peculiarly despondent mood, none can doubt. The conspirators of Russia are not the ignorant, but the titled, the wealthy, the refined; and they are ready to face death in the effort, not to reform the State, but to destroy it, in despair of good government. The discussion in England of the question whether life is worth living is significant of the tendency of which we speak. There are certain colleges in this country where students have the air of persons that have exhausted all the woes and the pleasures of the earth, and find nothing more for which to exist.

There are those who regard our excessive culture as responsible for the despondency. Our young people, they say, are leading a life of introspection, rather than of activity, and the study of human nature presents nothing of a cheerful sort for their contemplation. They know too much, and do too little. They become so afraid they are not fitted for the rough-and-tumble of ordinary affairs. They are disgusted with a world with which they find themselves out of tune.

Perhaps there is something in this, if it be not misunderstood. No doubt it is possible to unfit one for ordinary duty by a misdirected education. But we do not believe for a moment that we have too much culture. We have too little. Nor have we too much refinement. We have too little culture and refinement are of the wrong sort. They should fit us for duty; they should reconcile us with the world; and then they should add to our cheer.

But the grand defect of our education, after all, is its secularization. We are leaving God out of our culture. Too many of our colleges scramble for a reputation, and put men in the chairs of instruction with reference to mere ability and popularity, and without regard to piety, or even to acuteness in the fundamental doctrines of our religion. And the young man who acquires a godless culture is not usually made more cheerful by it. He is taught to think about the great problems of life, but not to solve them. He carries with him a heavy doubt of his immortality. He looks on nature as a fabric of mingled beauty and deformity, as a scene over which no Supreme Intelligence presides, as a series of battles in which the strong destroy the weak. When an apostle said, "having no hope, and without God in the world," he recognized the union of atheism and despair which all subsequent experience has demonstrated. Let us keep the Bible, the Cross, the Heavenly Father, in the centre of our systems of culture; and we shall have happiness where now we produce only gloom.

**THE CIVILIZED WAY.**

In the Rev. Professor James Stalker's book, "The Ethics of Jesus," there occurs, in the chapter on "The Ethics of the State," a few sentences which sum up so accurately and concisely the situation touching the state's responsibility in regard to war that they deserve quotation and careful thought. Dr. Stalker says: "Civilization has taken the arms out of the hands of the clans and composed all living inside the state to trust their defence to the law. This is civilization. But the relations of states to states are still on the basis of barbarism, the European nations confronting one another armed to the teeth. It is for statesmanship to devise a remedy for this condition of things, and it is a shame that it has not been found long ago. It seems to lie in the direction of arbitration—that is, the organization of all the civilized nations into a high Areopagus, to decide the quarrels of individual states, and enforce those decrees by the irresistible will of all. But no such device will ever be permanently successful without the diffusion through the communities to be thus united of the Spirit of Him at whose birth the angels sang 'Peace on earth, good will to men.'" It is certainly a wholesome thing to keep in mind the fact that internally the world is still more barbaric.

**BRITISH AND FOREIGN.**

Westminster Roman Catholic cathedral is to be consecrated on 28th of June this year.

It is against the law in the country to shoot any sort of game on a Sunday or a Christmas day.

An Irish lady, Miss Lillian Bland, has designed and built for herself a biplane glider 28 feet wide.

For the vacancy in Old Greyfriars, caused by the retirement of Rev. Dr. Glaspe, 69 applications have been received.

The editor of the Jewish Year Book has computed the Jewish population of London at 150,000—an advance of 8,000 on the figures of two years ago.

The Earl of Shaftesbury sang three songs at an entertainment given at Chelsea town hall to 1,000 of the blind poor of London.

The old Survey chapel in London, of which Rev. Rowland Hill was for fifty years pastor, is being converted into an electric theatre.

The Rev. Geo. Alexander Stalker, M.A., B.D., Inverchaolin, has been elected minister of Kenmuir Parish church, near Glasgow.

The longest term a British prime minister has held office during the last two centuries is 20 years, 326 days (Robert Walpole); the shortest, two days (the Earl of Bath).

The Edinburgh school board have purchased 31-2 acres in McLeod street as a site for a central supplementary school to cost about \$100,000.

A neat tablet in red Peterhead granite is to be placed on the wall of the private burial ground at Haddo House in memory of the late Hon. Archie Gordon.

A stained-glass memorial window is to be erected in the old historic parish church of Abercorn to the memory of the Marquis of Litchburgh.

The late Rev. Mr. Small has left \$3,900 to Caddonfoot parish church, of which he was many years minister, to modernize part of the roof.

It is announced that the British museum has received the original Trafalgar memorandum, written by Nelson with his own hand, before the battle.

At a meeting of the Aberdeen church Presbytery it was agreed to sustain the call from Trinity parish church, Aberdeen, to the Rev. David Alexander Miller, assistant of St. Mark's, Dundee.

Florence Nightingale received the sum of £50,000 for her services as a nurse during the Crimean war. With this money she founded the Nightingale Home for Trained Nurses. She is the only woman who has been awarded the Order of Merit.

The Rev. J. Kennedy Cameron is the moderator-elect of the Free Church. He was born at Rosskeen, Ross shire, in 1869. His only ministerial charge was Kilbride, Arran. Since 1900 he has been clerk of the General Assembly of the Free Church, and in 1906 he became Professor of Systematic Theology.

A famous prison in a political sense, has been closed, namely, Kilmainham prison, in Dublin, after which was named the historic "Kilmainham Treaty," entered into in 1882 between Gladstone and Parnell, who was then a prisoner there. It was in Kilmainham jail that the "Twinclbies" concerned in the Phoenix Park tragedy were confined and ultimately executed.

**BETTER THAN HUMBLING ONESELF.**

No man succeeds in humbling himself who tries very hard to do this. There is a better way. It was shown in the character of a very remarkable Oriental, Kall Charan Banwiji, whose labors as a Christian leader in India filled a life-time of such service in Christ's Kingdom as few men render. At a memorial meeting after his death, Sir Andrew Fraser said of him: "He did not humble himself; for he did not think of self; he was kept humble, because he walked with God." Forgetfulness of self is always better than a self-centered effort to gain humility.

**SPARKS FROM OTHER ANVILS.**

Lutheran Observer—The Church is representative not only of the grace of God, but of his righteousness, and fidelity to their calling demands that its ministers proclaim, as did the prophets of old, God's fiery indignation against injustice, oppression and all the nameless wrongs which, under the sanctions of social conventions, men may.

Lutheran Observer—Notwithstanding the wide tracts of life in the nominally Christian lands that are not yet christianized, there are to be found in them abundant evidences of the growing sense of responsibility for the use of power. It is leading educated men and women to put their culture at the service of the ignorant. It is creating in the strong a sense of obligation toward the weak. It is the parent of the splendid and diversified philanthropies that distinguish Christian civilization from all other types. It is magnifying in all men's minds the virtues of brotherly kindness and charity.

N.Y. Churchman—The great and unmistakable axiom of the Laymen's Missionary Movement is the principle that Christians must put first those things that come first. It is the recognition of this axiom that tells. It is due to its practical working out that this united effort to fulfill the corporate duty of Christianity has given such a mighty stimulus to all.

The Interior—It isn't necessary to dilute religion with sociology to make it acceptable to the modern American. If he takes at all, he will take it straight just as well.

Zion's Watchman—Some of the churches are beginning to realize that extravagant investment in music is little better than the sounding brass and tinkling cymbals of paganism. The elimination of theatre-going, card-playing performers from the choir loft is a blessed result of revival.

Herald and Presbyter—A secular paper says that "the doctrine of atonement in which an innocent person suffers for the sin of a guilty person is immoral." On the same principle sunlight is evil because one who has weak eyes can not endure it. There are things which must be "spiritually discovered." The atonement is the manifestation of infinite love and infinite justice. It is the highest possible expression of righteousness. He who can not endure the light of the sun would better have a physician for his eyes, and he who thinks the atonement immoral would better think of his own deep need and seek the help of the Great Physician who heals because he has himself borne the sin of his people.

The April F. M. Tidings contains the following list of life members: Mrs. Stephen Tomlinson, presented by the Farrington Auxiliary, Brantford; Mrs. Jas. Trail, presented by St. John's Church Auxiliary, Toronto; Mrs. A. E. Tupper, presented by St. John's Church Auxiliary, Toronto; Mrs. R. B. Ferguson, presented by Birrell Mission Band, in memory of Birrell Gillespie, Norman Russell Auxiliary, Regina; Mrs. Peter McAra, Jr., presented by her daughter, Miss Barbara McAra, Norman Russell Auxiliary, Regina; Mrs. Harry Jones, presented by Farrington Auxiliary, Brantford; Mrs. Isabella Whyte, St. Paul's Church Auxiliary, Peterborough; Miss E. A. Smith, presented by St. Paul's Church Auxiliary, Hamilton; Mrs. A. Rossiter, presented by her mother, Mrs. Chas. McKinnon, W. F. M. S. Auxiliary, Petrel; Miss Isabel C. Paton, presented by the Hopeful Gleaners' Mission Band, St. James' Square Church, Toronto.

**PREPARING FOR GENERAL ASSEMBLY.**

The Rev. Robert Johnston, St. Andrew's Church, Halifax, is chairman, and Mr. Robert Baxter, secretary of the committee representing Halifax and Dartmouth congregations to provide for the billeting and entertainment of commissioners appointed to the General Assembly. Clerks of Presbyteries will oblige by sending to the secretary of committee names of commissioners. (Mr. Baxter's address is Franklin street, Halifax.)

STORIES  
POETRY

# The Inglenook

SKETCHES  
TRAVEL

## SHEAVES.

By Evelyn Orchard.

The time for which Rachel Drew had longed through many grey and desolate days had come. As she busied herself about her dismantled house, she was surprised that so little elation was hers. Thirteen years had she lived under the roof of the ugly yellow brick house standing in the yard which looked out upon the waste heaps of the works. She remembered the night she had seen it first, and what hopes had filled her buoyant heart.

Nothing had the power to damp her enthusiasm then. She had brought, as she fancied, an inexhaustible store. But when the years are persistently grey, marching slowly, yet with a kind of grim relentlessness, yet rob us, whether we will or no. "The years the locust had eaten," she had called them in her heart before she rose that morning, bringing to the new day a passionate thanksgiving because soon her eyes would open upon other scenes. She had come to Kyneton young and gay and full of hope, and it had been a gradual quenching, that was all. It is so common an experience in the lives of women, and of some men, that it hardly calls for comment. But Rachel Drew, being cast perhaps in mould a little finer than most, had suffered rather keenly. But she had made no sign. The light had just faded out of her eyes at the bidding of her heart, her smile had become a little less ready, though none the less sweet, a singular quiet had grown up and round about her, so that strangers, seeing her for the first time, felt a little repelled. She had not been a success in Kyneton, though her husband had been. Drew was a noisier brook, but he filled very ably the post assigned to him, and in due course promotion had come.

There were no children in the yellow brick house; had been the grave of many kinds of hopes. Rachel in drew, cheated of half the compensations of life, has never uttered a single complaint. She had striven to bear herself with dignity, and she had done her duty wherever it had appeared in that light before her. She had not the remotest idea of the place she actually filled in Kyneton, nor how she had consolidated her husband's position and smoothed the day for him in countless directions. She was ignorant, and it is equally certain that Drew would never have believed it.

There is a kind of man that despises his props, or is simply blind to their existence. Drew believed that such success as he had achieved had come entirely through his own unaided efforts. He loved his wife, but he knew very little about her. Quite early in their married life the doors of her innermost sanctuary had been closed to him. But he was totally unaware of the magnitude of his own loss. This also is an experience by no means uncommon in the lives of the married.

Rachel Drew was now thirty-seven, and she had no illusions, about the future. But she was pleased to leave Kyneton, to which she was only bound by one small grave. She was still busily retrospective when Annie Chard, the young maidservant, who was going to accompany them to their new sphere, came in from the front hall to say that there was a carriage waiting in the yard, and that the Hon. Mrs. Lascelles wished to know whether she could see Mrs. Drew.

"Why, of course, Annie, take her into the sitting-room at once," she answered, not in the least put out by the dismantled state of the house, or the fact that she was herself in working g-a-b. She removed her apron while Annie showed the visitor in, and followed her immediately. The Hon. Mrs. Lascelles was the great lady of the neighborhood, her

husband the largest shareholder in the Kyneton Chemical Works.

"Good afternoon, Mrs. Drew, I've come to say good-bye. I hope I don't intrude. I see you are very busy."

"I am rather," answered Rachel, with her slight sweet smile. "The removal people came this morning, and they seem to need constant watching."

"Of course they do," assented Mrs. Lascelles. She was a tall, handsome woman, stylishly dressed, and with a slightly patronising air. Rachel neither resented nor noticed it. Mrs. Lascelles was quite outside her world, and she was at a loss to understand the meaning of this visit. She had only once been in her house before, when she called for the character of a girl she proposed to take into the kitchen at Astley Towers. Yet Mrs. Lascelles might have done a great deal to make the years brighter for Rachel Drew.

"We're all so sorry you are going away, and what do you think my husband said this morning at breakfast when he told me I must call on you to-day? He said you were the tongue of the trump, and that nobody knew just how good you were, or how much you would be missed, and he asked me to give you this to us."

She held out an envelope, but Rachel hesitated before touching it.

"I believe it's a fifty-pound banknote; Reginald said so, and he has written something inside. So sorry I can't wait to say more. I am due at the Town Hall for something at three. I think it's the Nursing Association meeting to-day; always something to keep one busy. Good-bye, dear Mrs. Drew; so sorry not to have seen more of you, and I sincerely hope you will like the place you're going to; at least, it could not be any uglier than it is here. I can't think how you have managed to exist so long in such a hopeless house."

She was gone in the whirlwind of her speech, and Rachel was left looking rather helplessly at the envelope. She took the banknote out, and her eyes fell on the small sheet of paper which enclosed it.

"Dear Mrs. Drew," it said, "Please do not send this back. Buy books, music, anything you like with it. It comes from one who has been a better man because of your presence in this place. God bless and reward you.—Reginald Lascelles."

"She was still looking at it when Annie appeared again.

"Someone else, please: Mrs. Fellowes, the Doctor's wife. May she come in?"

"Yes, of course, and if she's walking she will want a cup of tea. I know you'll get it quickly, Annie."

She slipped the note in her pocket and turned to greet the small, thin, harassed-looking woman who was at the door.

"Dear Mrs. Fellowes," she said, "you ought not to have climbed the hill to-day. I was coming to say good-bye to-morrow after we got the first van-load away. I'm sure you are frightfully tired."

"I wanted to come. It isn't the same seeing you at our house. This has been the haven of my heart for the last ten years. How I'm to go on without it I don't know, and I want you to tell me."

Rachel set her in her chair, unfastened her cloak, brought a stool for her feet, and smiled upon her with a kind of subdued cheerfulness.

"Oh, nonsense; I've done nothing, only come and sat with you sometimes, and had the children when you could spare them. Think how dull I would have been without them; but you know you have promised me Derek and Maisie for Christmas."

Mrs. Fellowes put up her hand with

a little gesture of dismay.

"A hundred and thirty miles away. Rachel! I've traced it on the map. You might as well almost be dead. Tell me how you suppose I'm going to get through my days without you? You've been my moral support for the last ten years. I should have given up long ago but for you."

"Nonsense; if you feel like that you've been the worse of me, and not the better. If I've been really your friend you must prove how strong you are, and write me lovely cheerful letters."

Rachel Drew knew, rather by intuition than by actual proof, the hidden tragedy of this woman's life, and having divined it, she had thrown herself into the breach and tried to make her strong, for her daily battle. It had all been done so quietly, mostly without words, and she realized that perhaps of all the people she knew in Kyneton, this woman would be the only one to really miss her. How much she had been able to do for her she had no idea. Rachel did not wear her heart on her sleeve, nor yet prate of duty or of ideals, or of anything above or beyond the daily round, the common task. But she had been a preacher and a messenger all the same.

"I'll try not to give up, Rachel, because that would be mean. I just want to tell you that what you said, the only time we ever talked it over, is really coming to pass. I'm winning him back, and if I ever get my lost happiness again, it will be you who has restored it."

"Oh, no, dear," said Rachel, softly. "You forget God."

"I had lost God too, and now I'm beginning to believe in Him again. You'll write to me often, won't you?"

Rachel promised, and her heart was very full by the time she had said good-bye to the Doctor's wife. She had hardly left the gate when a girl rode up on a bicycle with a small brown-paper parcel.

"No, dear Mrs. Drew, I won't come in. This is just a little bit of the work you admired. I've sewed it for you, and my heart is in every stitch. You know what you've done for me. You've made me good, and I might have been so bad. I can't think why God takes you away, unless it is that He has found another place where people need you more. Good-bye; will you give me a kiss, and once in a long time write to me? I'll always remember what you've been to me, and what you've said."

"But I've never been anything, nor said anything," said Rachel desperately, and there was a delicate flush, almost of shame, on her cheek.

"Oh, oh! how can you say that? You must know better. Good-bye, darling Mrs. Drew, here's the rector coming, and I saw Will Alderton in the village. He's coming too."

She waved her hand and ran off, and the middle-aged Rector of Kyneton took her place.

"I'm afraid you are having a great many rather trying leavetakings, Mrs. Drew. But, after you have got through them, their memory will fill your heart with sweet incense. Have you any idea, I wonder, how you are beloved in this place?"

Rachel shook her head.

"I can't understand it."

"Ah, that is so like you; you are always far too modest and shrinking, but no doubt it is the secret of your power over people. I've come to discharge my own particular debt, to thank you for your close and regular attendances at the church, for your reverent mien, for the whole-hearted way in which you have listened to me even in my most futile moments. Knowing what you expected and came prepared for, I never dared be slack in my preparation, and if there were more listeners like you, we should hear rather less of slackness in the pulpit.

Thank you very much."

"Oh Mr. Phillips, how can you speak like that?"

"I tell you what is true. Your influence in this place has been untold. We shall never, never be able to fill your place. There is so much noise in the world, my dear, and so very little of the silent dew which nourishes grace."

The wonder of these words had not left Rachel Drew when she was called to hear some broken words from a motherless lad, to whom in her quiet way she had shown much kindness, and which she had already forgotten.

Her eyes were wet, and her lips refused speech, when she bade him good-bye. She walked a little unsteadily through the dismantled house once more, and at the back door, from which she could look sheer down the hill to a more fertile valley where green things grew, she spoke aloud.

"If only I had known, how different they would have been, the years I thought the locust had eaten."

She looked up wonderingly, meekly reproachful, to the dappled softness of the April sky.

"God," she said very softly, "I wonder why you didn't let me know."—British Weekly.

### SVEN HEDIN'S TRIUMPH.

Of the results achieved by Sven Hedin's latest plunge into the wilderness of Tibet, it is probable that he himself, possessed as he is by a passion for scientific geography, would rank as the greatest of his discoveries as the sources of the Brahmaputra and the Indus. A sense of exultation is quite apparent as he writes, of his standing by the small spring, sacred in the eyes of the Tibetans, which is the uppermost of the headwaters of the Indus. "We passed a remarkable evening and a memorable night at this important geographical spot, situated sixteen thousand nine hundred and forty-six feet above sea level. Here I stood and wondered whether the Macedonian Alexander, when he crossed the Indus two thousand two hundred years ago, had any notion where its source lay, and I revelled in the consciousness that except the Tibetans themselves, no other human being but myself had penetrated to this spot. Providence had secured for me the triumph of reaching the actual sources of the Brahmaputra and the Indus and ascertaining the origin of these two historical rivers, which, like the claws of the crab, grip the highest of the mountain systems of the world—the Himalayas. Their waters are born in the reservoirs of the firmament and they roll down their floods to the lowlands to yield life and sustenance to fifty millions of human beings. Not without pride, but still with a feeling of humble thankfulness, I stood there, conscious that I was the first white man who had ever penetrated to the sources of the Indus and the Brahmaputra."

### HONORED WITH RESPONSIBILITY.

Most persons whose lives amount to anything are carrying so many responsibilities that the burden of these often well-nigh reaches the breaking point. And with the pressure and strain comes a longing to "get out from under." It is a good offset to any such feeling to ask ourselves how we should like it if we had no responsibilities. Suppose neither God nor man cared to trust us with any important tasks! There are derelicts of humanity in the world who are without obvious responsibility. It is a glorious, undeserved privilege that we have heavy responsibilities. The heavier and more numerous they are, the greater is the privilege. For it shows that we are counted capable. It would be a pity to forfeit the privilege by proving that we do not deserve it.—S. S. Times.

### UNHEARD MELODIES.

Caged in the poet's lonely heart,  
Love wastes unheard its tenderest tone;  
The soul that sings must dwell apart,

Its inward melodies unknown.

Deal gently with us ye who read!  
Our largest hope to unfulfilled—  
The promise still outruns the deed—  
The tower, but not the spire, we build.

Our whitest pearl we never find;  
Our ripest fruit we never reach;  
The flowering moments of the mind  
Drop half their petals in our speech.

These are my blossoms; if they wear  
One streak of morn or evening's glow,  
Accept them; but to me more fair  
The buds of song that never blow.  
—Oliver Wendell Holmes.

### WHO WAS GENEROUS?

The baby lifted the saucer in two fat hands. "Mo' pud'! mo' pud'!" he said.

"There isn't any more, dear," mamma answered, gently.

"He can have mine," Alec cried, generously; "all of it."

"An' mine, too," cried Beth.

"Two saucers of rice pudding s'd over the table toward baby and two round faces beamed with conscious liberality."

"He can have half of mine," little Elsie said, slowly, pushing her saucer across, too.

"That will be just enough, Elsie," said mamma, dividing the pudding, and giving baby half. "Thank you, dear; I'll say it for baby, because he can't."

After dinner Beth and Alec talked it over out in the hammock.

"She didn't say 'Thank you,' to us, an' we gave baby the whole o' ours," remarked Alec, in a dissatisfied tone.

"No, she never! I think 't was 'most mean," cried Beth.

"Elsie gave just half, an' she ate up the rest—so there."

"Well, anyhow, I 'spise rice puddin'; I didn't want a single bit of mine."

"Nor me, either; I 'spise it."

Mamma heard the scornful little voices, and smiled. She had known that Alec and Beth "spised rice pudding," and she had known, too, how much—how very much—little Elsie liked it. That was why she thanked Elsie.—Watchword.

### FRETTING.

There is one sin which is everywhere underestimated, and quite too much overlooked in valuation of character. It is the sin of fretting. It is as common as air, as speech; so common that unless it rises above its usual monotone, we do not even observe it. Watch any ordinary coming together of people and see how many minutes it will be before somebody frets; that is, makes more or less complaining statements of something or other which mostly probably, every one in the room, or in the car, or on the street corner, it may be, knew before, and which probably nobody can help. Why say anything about it? It is cold, it is hot, it is dry; somebody has broken an appointment, ill-cooked a meal; stupidity or bad faith has resulted in discomfort. There are plenty of things to fret about. It is simply astonishing how much annoyance may be found in the course of every day's living, even at the simplest, if one only keeps a sharp eye out on that side of things. Even Holy Writ says we are prone to trouble "as sparks fly upwards." But even to the sparks that time they waste on the road, and the less time they will reach it. Fretting is all "time wasted on the road."—Herald of Peace.

If God be the God whom the great mass of humanity has by common consent declared him to be, then he is too great to have any bounds set to his character or power. Grant him omnipotence, and we must also grant him omnipresence. If he, being such as he is, is anywhere, he must be everywhere.

### HOW TO MAKE BABY SLEEP.

The baby that cries half the night does not cry for nothing. It cries because it is not well, and has no other means of saying so. The chances are the trouble is due to some upsetting of the stomach or bowels, which would be given a dose of Baby's Own Tablets. These Tablets make children sleep soundly and naturally because they remove the cause of the crossness and wakefulness. They are a blessing to children and a relief to worried mothers. Mrs. John Sickles, Douglastown, N.B., says: "If anything ails my little ones the first thing I give them is a dose of Baby's Own Tablets and they are soon well again." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

### QUEERLY PLACED EYES.

There is a most astonishing diversity among animals in respect to the number and location of their eyes. In mammals, birds, reptiles and fishes they are limited to two and are invariably placed in the head; but others of the animal kingdom may have anywhere up to fifty thousand, and they seem to have been placed anywhere that seemed handy. The dragon-fly possesses eyes composed of an aggregation of about fifty thousand smaller eyes, and the common house fly has about ten thousand, which may be seen by the aid of a magnifying glass of even small power.

In spiders and scorpions there are usually eight or ten eyes in one or more clusters on the dorsal aspect of that part of the body which is formed by the union of the head and thorax. The starfish has an eye on the tip of each of his five rays or arms, and in the sea urchin, which is homologically nothing but a starfish with the ends of its rays drawn close together, the five eyes are gathered in a circle around what is considered the hinder portion of its body.

The scallop has numerous eyes on the ledge of his mantle, extending from one end of the animal to the other and forming a semicircle. Some marine worms have eyes in clusters not only on the head, but also along each side of the body, even to the tip of the tail, and they are connected individually and directly with the median nervous cord. In the lowest forms we may find many infusoria which have neither eyes nor nerves, but are nevertheless sensitive to light, either seeking or avoiding it.—Harper's Weekly.

### BIRD'S SENSE OF DIRECTION.

The migratory instinct in birds is combined with another equally mysterious, that of the sense of direction. A gentleman who is engaged in scientific research work for the Fishery Board on board the government steamboat Goldseeker records a very interesting observation he made of this characteristic of migratory bird life. An oyster catcher that was being buffeted by a head wind in its eastern flight across the North Sea toward the continental shores alighted on the boat. It took kindly to the attention paid to it so long as the boat kept its eastern course, but when the course of the boat was altered a few points to the northward the bird immediately showed signs of uneasiness and after an apparent consideration of its bearings flew into the darkness of its bearings flew into the darkness of its eastbound course. The alteration in the boat's course was revealed to those who were watching the bird only when the compass was examined.—Scotsman.

Conscience punishes our misdeeds by revealing to us our guilt, and ill dessert. It can not be put off or cheated, or bribed. For it is inside us; it is an aspect of ourselves; and to get away from it is as impossible as to get away from or around ourselves. Repentance confession and attempted restitution are the only offerings by which offended conscience can be appeased.—William DeWitt Hyde.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

Rev. J. H. Turnbull and Rev. R. Palmer exchanged pulpits last Sunday morning.

The ministers of the Presbytery of Ottawa have decided to begin the work of compiling a history of the Presbyterian churches in Ottawa, and throughout the Presbytery. A committee to take the work in hand has been appointed with Rev. Dr. Armstrong at its head.

"I do not know any country where the church has a greater hold on its people than in Canada," asserted Rev. Principal Gandier, D.D., of Knox College, Toronto, in the course of a strong address on behalf of that institution at the morning service in St. Andrew's last Sunday.

If Canadians will exert as strong an influence for the church as our capitalists do for their material gain, Canada will be a great church country. The last great fight between the orient and the occident, between heathenism and Christianity will take place in Canada and the United States. North America will eventually determine the character of the world."

Principal Gandier made a strong appeal for contributions toward the \$300,000 building fund for the new Knox college, of which half the amount had already been subscribed in the city of Toronto. The preacher stated that 40 per cent. of the total of the students in all faculties at Toronto University were Presbyterians, and that in no centre in the world were so many Presbyterian students gathered outside of Scotland. In the evening the principal filled the pulpit of Bank Street Church.

Local option advocates have scored a most decisive victory in East Templeton. The municipal council, acting on petitions signed by a majority of the electors, has unanimously voted in favor of abolishing the liquor traffic for the ensuing year. This action of the local councillors means that May 1 will see the lid shut down locally on the hotel business. For the success of the campaign credit is given Rev. Father Rouillard and our own Rev. M. H. Taylor who were untiring in their efforts to secure a temperance victory.

## HAMILTON.

Rev. W. J. Dawson is to hold a series of meetings in Hamilton this spring. His coming is eagerly anticipated.

St. Giles church is forging ahead under the leadership of Rev. J. B. Paulin.

Rev. J. L. Campbell, of St. David's, preached in Westminster church on Sunday.

Pulpit exchange was the order of the day last Sunday. The Ministerial Association arranges for this general interchange of pulpits once every year.

Rev. J. A. Wilson, of St. Andrew's church was recently elected president of the Hamilton Ministerial Association.

Rev. Dr. Herridge, of Ottawa, was the preacher at anniversary services recently held in St. Paul's church, Rev. D. R. Drummond, pastor.

Westminster Church has decided to call Rev. W. L. Willman, of Elora. The call comes before a pro-nata meeting of Presbytery to be held this week.

Charity should begin at home, but it should not stay there. Life is a service. Service is a part of life; it is the only real human life, and from Christ's own existence we see the example of it.

## WESTERN ONTARIO.

Rev. Dr. McLeod, of Barrie, recently officiated at the opening of a new church in New Lowell. The organ was the gift of Mr. Thomas Paton, Barrie.

"The Sabbath and the Working man" was the subject of a very practical discourse by Rev. J. C. Wilson, B.A., in Knox Church, Acton, last Sunday evening.

The members of the Ladies' Aid Society of Knox church, Cayuga, held a social last week, at which there was a good attendance, the sum of \$30.00 being realized for the funds of the society.

Rev. Dr. Ross at St. Andrew's church, London: "Judaism was a religion of joy. Its greatest sacraments were all great feasts. The Christian religion in its early days were also one of great joy, and it was this fact that caused it to be largely spread through the Roman Empire. The slaves and poor people adopted it most gladly."

St. Paul's Church, London West, has been much improved during the past few weeks by the artist's skill and the introduction of new pews. Re-opening services were conducted on Sunday, 10th inst., the Rev. T. H. Mitchell preaching in the morning, and the pastor, Rev. Thomas Nixon, in the evening.

Rev. Thomas Mitchell at the New St. James' Church, London: "Savonarola was in many respects the great preacher since Paul. His life teaches us the ministry of trial, the vitality of the Bible, and the great truth that the blood of the martyrs is the spirit of the church. Savonarola was the John the Baptist of the later movement called the Protestant religion."

The call from Chalmers' Church Guelph, to Rev. Dr. Dix, of Dartmouth, N.S., has been sustained by Guelph Presbytery, and provisional arrangements were made for his induction at an early date, should he accept; the moderator of the Presbytery to preside; Rev. A. Blair to address the minister; and Rev. W. G. Wilson to address the congregation.

A religious census of Parry Sound has just been taken, giving the church-goers in that progressive town as being in the neighborhood of 4,000. The following are the returns: Baptists, 392; Brethren, 24; Church of England, 732; Disciples, 6; Friends, 3; Hebrews, 6; Latter Day Saints, 4; Lutherans, 21; Methodists, 1,947; Pentecostal Mission, 57; Presbyterians, 1,901; Roman Catholics, 511; Salvation Army, 48; Unitarians 3; no preference, 36; total, 8,886. It may be added that the work was done by ladies representative of the various churches, who report that they were courteously received in every instance but one, and in that case alone was information refused and discourtesy manifested. At the union meeting held to receive the returns, on motion of Rev. Mr. Mahaffy, of St. Andrew's church, the ladies were awarded a cordial vote of thanks for their very efficient services.

The "Christian Instructor" says: "The necessity of putting a church paper into the homes of the Church is fundamental. Almost every department of our Church's work appeals for support and money at certain times through the church paper, and the results of these appeals are in proportion to the number of people who read the appeals. How can those who don't know of the need, who don't read a church paper, how can they help? The cream of our membership take a church paper. They are intelligent and well informed regarding their duty to the Church because they read a church paper, and knowing, they help. The one who helps put his neighbor's name on the mailing list is thereby helping every branch of church work by making an additional member intelligent as to his duty."

## EASTERN ONTARIO.

Rev. N. H. McGillivray, of Cornwall, has been a visitor at the manse, Martintown.

Rev. D. T. McClintock, of Grand Valley, is called to Knox Church, Cannington.

On Friday of last week Rev. A. J. Mann, of Woodville, conducted a pre-Communion service at Sunderland.

The Presbyterian sale, supper and concert in connection with the Napanee church was a marked success, the proceeds amounting to nearly \$150.

The Ladies' Aid Society of St. Andrew's Church, Arnprior, announce a rummage sale to take place about the middle of next month.

Rev. George Mingie, of Montreal, in the absence of Rev. Mr. Cliff, preached to his old congregations at Wals and North Lunenburg last Sunday.

Rev. W. H. Brokenshire has received a hearty call to the pastorate of Mill street church, Port Hope, and Knoxville, Hope township. For some months past he has been minister in charge.

Rev. I. N. Beckstedt, of Athens, has accepted the call to Lansdowne, and will preach his farewell sermon next Sunday. Rev. A. G. Cameron, of Brockville, has been appointed interim moderator of session.

The words "Quit ye like men, be strong" found the theme for an instructive sermon by Rev. A. J. Mann, of Woodville, on a recent Sunday evening, specially addressed to young men. Effective music was furnished by a choir composed entirely of male voices.

Rev. W. A. Morrison, of South Mountain, assisted Rev. Mr. Ferguson, of Vankieek Hill, at the communion service last Sunday. Mr. Morrison appears to be a great favorite with young ladies about to wed. In two weeks he has had three marriages, making eleven since his induction last June.

On leaving Monklads for River Desert, Que., Mr. Drysdale, who had given sixteen months faithful services, and was instrumental in building a new church, was presented with a well-filled purse, accompanied by many expressions of goodwill.

The death is announced of Mr. Alexander Breckenridge, of Little Creek, Ont., who was born in Ayrshire, Scotland, on March 10th, 1810, and had thus passed the century mark. He was a lifelong Presbyterian and greatly respected.

"The Religious Significance of Halley's Comet" was the subject of an address delivered by Rev. J. Pate at Sunday evening's service in Knox Church, Lancaster. The topic was dealt with in an instructive manner so that anxious minds, regarding the fate of humanity on or about May 18, should not take too much stock in prognostications of a calamitous nature.

Upwards of 150 gentlemen from points all over the united counties attended the Laymen's Missionary Conference and banquet in the Music Hall Cornwall, last week. Mr. Duncan Monroe was in the chair, and several able addresses were delivered. Mr. J. F. Orde K.C., spoke on 'Methods of the Laymen's Missionary Movement'; Mr. W. Y. King, secretary-treasurer of the Canadian Converters Company, Montreal, on the subject of 'Missionary opportunity at home and abroad,' and Mr. W. H. Goodwin, manager of the John Murphy Company, Montreal, on 'How to bring a congregation to its highest missionary efficiency.' The Rev. John Gifford, missionary on furlough from China, also gave an address. The speakers all strongly urged Christian people to unite in spreading the Gospel among the millions of heathen.

## TORONTO.

This Presbytery approves of the proposition to change the time of meeting of the Synod from May until some time in the autumn.

Rev. D. M. Martin, Bolton, has tendered his resignation of the charge. At the luncheon in connection with the last meeting of Presbytery, interesting addresses were given by Rev. Principal King, of Indore College, India, and Rev. Dr. Thornton, of London, England.

Rev. F. J. Maxwell, of St. Andrew's Church, Brantford, is called to the Devonport Road church; stipend promised, \$1,700, with four weeks' holidays. This congregation has been under the care of Rev. Dr. Abraham for the past two years, and has made more rapid growth than any other within the bounds of the Presbytery.

Last Friday, at a special meeting of Presbytery, the following students having completed their theological course, were duly licensed: Messrs. W. F. Pearcey, C. McQuestin, J. Richardson, W. Scott, T. A. Symington, H. Menzies, M. Cree, J. H. Martin, E. Earchman, W. J. Cook, W. A. Cameron, E. Wright Webb, and P. McLeod.

The statistical report for 1909, presented at Toronto Presbytery shows there are 94 congregations, 82 being self-sustaining; eighteen manse; 11,667 families; communicants on roll 26,586, with 1,879 received on profession, 2,311 received by certificate, and 3,150 received by certificate, and 3,150 removed from roll; 1,063 baptisms; 728 elders and 29,906 enrolled in Sunday school and Bible class. The stipends paid by congregations alone was \$106,730, with \$3,123 received from other sources, and \$90 being in arrears. The payments for all mission purposes were \$116,880, and the total payments for all purposes \$470,280, being \$46,605 in excess of 1908. The women's societies paid \$17,610, and the S. S. and Y. P. S. \$22,755. The actual value of church property is \$2,287,234, and the debt is \$498,453.

The Committee on Church Property reported to Presbytery, recommending that permission be given to Bonar Church congregation to increase its mortgage indebtedness to \$25,000 for a new church building they are erecting this year; Dovercourt congregation to \$35,000 to erect a new Sabbath school, and Dixie congregation was given leave to secure a site and to erect a church. Runnymede congregation was raised to the status of an augmented charge, and given leave to call its own minister. They have asked for a grant of \$250 from the Augmentation Committee, and soon expect to be self-sustaining. In the past, the congregations have been very materially helped by St. James' Square church.

Rev. A. B. Winchester, of Knox Church, officiated at the dedicatory service of the new building erected by the congregation of High Park church. The large seating capacity of the new structure was taxed to the utmost both morning and evening at the first services held within its walls. Rev. Dr. William Patterson, of Bethany Church, Philadelphia, and formerly of Parkdale Church, delivered the address. The pastor, Rev. S. C. Graeb, officiated upon all three occasions.

The following graduates of Knox College were last week licensed by Toronto Presbytery: Messrs. Matthew Cree, B.A., Norwood; John Richardson, B.A., Woodstock; C. M. Wright, B.A., Toronto; W. A. Cameron, B.A., Brampton; E. A. Earchman, B.A., Toronto; P. McLeod, B.A., Georgetown, P.E.I.; W. T. Pearcey, B.A., Toronto; H. Menzies, M.A., Atwood, Ont.; W. J. Cook, B.A., Orton; P. W. Spence, B.A., Toronto; James M. Menzies, B.A.Sc., Staples; T. T. Symington, M.A., Port Dover; Wm. Scott, M. A., Malvern, and Jas. Henry Martin, B.A., of White Church. The following were certified for home mission work: Messrs. E. Lloyd Morrow, Everett S. Farr and Harold Lyons.

## MONTREAL.

Rev. Dr. Lyle, moderator of the General Assembly, was the preacher in

St. Paul's Church on 3rd instant in the morning; and in St. Andrew's, Westmount, in the evening.

Mr. B. Galloway, a former Catholic priest, applied to the Presbytery to be received as a minister of the Presbyterian Church. He has taken the prescribed course at the Presbyterian College and stood well. The Presbytery sends the requests out to the General Assembly with the recommendation to follow it.

Waverley Lodge, No. 82, A. F. & A. M., celebrated their first anniversary church service on Sunday in the Fairmount Avenue Methodist Church, the building being packed to its utmost capacity by the members and their friends. The preacher was the Rev. Bro. J. R. Dobson, B.A., B.D., of St. Giles Church, who took as his subject: "The vision of the renovated temple."

At the regular monthly meeting of the Montreal Auxillary Bible Society, the secretary, Prof. Armstrong, announced the receipt of the handsome gift of \$5,000 from Miss Jessie Dow, of this city, to be devoted to the work of translation of other needs, and to be forwarded to the parent society in London, England. A suitable resolution of appreciation and thanks was unanimously passed, to be forwarded to the donor.

The Alumni Association of the Presbyterian College held its annual meeting at the college Thursday afternoon. The Rev. Norman McLeod, B.D., of Brockville, occupied the chair. The meeting was opened with prayer by the Rev. Dr. Amaron. A committee appointed to consider the question of enlisting the interest of the graduates of the college reported and suggested the raising of an endowment fund to secure the services of a lecturer to give a course of lectures each year. The matter was referred to the executive committee for further consideration. A committee composed of the Rev. S. J. Taylor, the Rev. T. Bennett and Dr. Amaron was appointed to draft a resolution anent the sudden death of the Rev. J. A. Anderson, of Goderich, which occurred on Wednesday. The officers for the ensuing year are: Principal Brandt, president; the Rev. A. B. MacLeod, vice-president; the Rev. Dr. Johnston, secretary-treasurer; Dr. Fraser, necrologist; the Rev. Dr. Scribner, bibliographer. The representatives to the senate are the Rev. Dr. Johnston, Prof. Morin and the Rev. J. R. Dobson. The Rev. Dr. Johnston reported that the graduates had responded to the invitations sent them and had manifested increasing interest in their Alma Mater. Arrangements were made for a general reunion with the meeting of the General Assembly.

## WINNIPEG AND WEST.

Rev. S. B. Rohold, of Toronto, superintendent of the Presbyterian mission to Jews in Canada, has been successfully presenting the claims of the mission to the Presbyterians of the city. Mr. Rohold has learned since his arrival here that the Jews have thirteen synagogues in this city, and there are between 7,000 and 8,000 families of this people here.

Rev. Dr. Duval, one of the kindest and most tolerant of men, has been forced to discuss the claims of the Roman Catholic Church. Although twenty years in the city he has never done so before; but the statements made recently in the Catholic Review were such as, in his opinion, demanded a reply from Protestant parties.

"What a minister is preaching far more powerfully than what he says," said Rev. James Ross, D.D., in his address to the graduates of Knox College at the annual convocation in Bloor street church. He advised the men to keep in close communion with Christ always, and warned them against forgetting the Gospel, which it was their mission to teach. In the heat of conflict upon many of the great questions which were worrying theologians in this age, no matter which view they took upon matters of criticism, the Gospel was worth teach-

ing, and man could afford to wait until the life to come for a solution of these problems.

Rev. Principal King, of Indore College, which is in affiliation with Allahabad University, India, gave the address of the evening, and in it scored heavily those writers in magazines and books who spoke contemptuously of Christianity in India. There were a great many such men, he said, and they were all well informed upon the matters whereof they wrote, but he did not agree with their attitude towards missions. They stated that the reason given for missions was the great crying demand of the Hindus for Christianity. Such a demand did not exist, they claimed, as the Hindus were ready to fight Christianity to the death. The speaker then likened the Hindus to the people in city slums, who were undoubtedly in need of Christianity, but who showed the greatest aversion to it in every way.

## Honorary Degrees Conferred.

Principal King is a graduate of Manitoba College and Edinburgh University and one of the foremost Presbyterians of the day, and the senate of Knox College decided to confer upon him the degree of Doctor of Divinity upon the occasion of his furlough from his work in India. Dr. R. P. McKay, in presenting Principal King for the degree, spoke very highly of him, and stated that he was the youngest man to receive that honor in the history of Knox College. Rev. W. A. J. Martin, of Zion church, Brantford, was honored with a like degree. In responding, Dr. Martin referred to the fact that it was just 21 years since he had graduated from the college. The honorary degrees had come just as he was attaining his majority of years as a graduate. Dr. Martin is a very able scholar and headed his class at graduation. He was presented for the degree by Dr. J. J. Duncan, a former classmate.

Principal Gandler, in his annual report, dwelt upon the strong missionary spirit which has held sway in the college during the past year.

## Examination Results.

The year has been a prosperous one in the history of the college, and in the report of the examiners, some \$1,500 in scholarships was disposed of. The highest prize was the post-graduate fellowship, taken by Mr. P. W. Spence.

Those who have completed the first year are: Messrs. J. D. Bannatyne, H. Boyd, B.A.; G. G. D. Kilpatrick, B.A.; A. M. Porter, B.A.; A. Tuer, B.A. and N. O. White.

Second Year—Messrs. F. A. Arthur, B.A.; R. M. Campbell, B.A.; D. J. Lane, B.A.; H. B. Johnston, B.A.; R. N. Matheson, B.A.; J. McEwen, B.A.; C. F. McIntosh, M.A.; E. R. McLean, B.A.; A. R. McRae, B.A.; S. Prenter, B.A.; J. H. Urle, B.A.; A. A. Scott, B.A.; A. D. Watson, B.A.

Graduating Class. Messrs. W. A. Cameron, B.A.; W. J. Cook, B.A.; H. Dickson, M.A.; F. R. G. Dredge, J. H. Martin, B.A.; P. McLeod, B.A.; C. McQuestin, B.A.; E. H. Oliver, Ph.D.; W. J. Pearcey, B.A.; J. Richardson, B. A.; J. R. Sanderson, B.A.; W. Scott, M.A.; P. W. Spence, B.A.; F. Symington, B. A.; C. W. Webb, C. M. Wright, B.A.; M. Cree, B.A.; H. B. Duckworth, E. Earchman, B.A.; J. M. Menzies, B. A. Sc.

The prizes for general proficiency were awarded to: G. G. D. Kilpatrick, B.A.; N. O. White, J. G. A. Tuer, C. V. McLean, H. Boyd, J. D. Bannatyne, A. A. Scott, C. A. Mustard, T. A. Arthurs, A. D. Watson, E. R. McLean, C. F. McIntosh, S. Prenter, R. M. Campbell, A. R. McRae, P. W. Spence, E. H. Oliver, W. Scott, T. R. G. Dredge, C. McQuestin, and W. A. Cameron.

The winners of prizes are: "Traveling scholarship, valued at \$160, or one year's study abroad, won by P. W. Spence, B.A.; Brydon scholarship, T. A. Arthurs, B.A.; Smith scholarship, P. W. Spence, B.A., and T. A. Symington, B. A.; Boswell scholarship, K. A. Scott, B. A.; McTear Clark prize, Dr. P. H. Oliver; Prince of Wales prize, K. A. Scott, B.A.; George Oal scholarship, S. Prenter, B. A.; the Bain scholarship was divided between P. E. McLean and J. H. Parr.

## HEALTH AND HOME HINTS.

Hot biscuits, generously buttered and spread with currant jelly are delicious served with game.

Wafer-like slices of bread, spread with caviare, sprinkled with lemon juice and salt, make tasty sandwiches.

Faces washed in skimmed milk should not be rinsed in water, but should be iron while still damp with the milk.

Combs will soon warp and break if washed with water. They should be cleaned with a good, stiff, dry tooth-brush or nailbrush.

Use paraffin paper which lines biscuit boxes to polish flat-irons. It is also a good lining for the cake tins.

Clean copper by rubbing it with lemon dipped in salt. Rinse in clear hot water and polish with a soft cloth.

Hanging the oven door is responsible for half the heavy bread and cake. The door should be closed very gently.

Shredded chocolate coconut, which is bought already prepared, makes a tasty addition to different kinds of salad.

For spring suppers sliced oranges and shredded coconut, put into a dish in alternate layers, is very appetizing.

A delicious jelly is made of gelatine flavored with grape juice and served with blanched nuts and whipped cream.

To make individual chicken pies, line gem pans with pastry, leaving crust enough to fold over a table-spoonful of rich chicken hash, and bake it in a quick oven.

When the milk supply is limited for any cause save the water in which the rice is boiled. When this is allowed to stand until it is jellied it makes an economical substitute for milk and can be used in all the cream soups and needs not the thickening with butter and flour that milk must have.

**Mother's Vegetable Soup**—Pare, slice the potatoes and turn into the soup kettle with plenty of cold water; add half an onion sliced and let boil 30 minutes, or until the vegetables are tender; a little chopped celery may be used if you have it. Season with salt and pepper, add some good rich milk or cream and a piece of butter the size of a walnut, and a few spoonfuls of canned or cold cooked tomatoes. Serve as soon as it comes to a boil.

**MOLASSES COOKIES**—One egg, one cupful brown sugar, one cupful of shortening, one cupful of molasses, three level teaspoonfuls of soda dissolved in one-half cupful of boiling water, one teaspoonful of ginger, one of cinnamon, a pinch of salt; beat this with spoon as you would for cake, then add three and one-half cupfuls of flour, roll out, cut in shape and bake in hot oven.

**STUFFED FISH**—A fish weighing from four to six pounds is a good size to bake. Make a dressing of bread crumbs, butter, salt, and a little salt pork chopped fine. Parsley and onions if you like. Mix this with one egg. Fill the body, sew it up, lay it in a large pan, cut gashes across the side and lay in thin slices of salt pork. Put a pint of water and a little salt in the pan. Bake it an hour and a half. Baste frequently. After taking up the fish thicken the gravy and pour over it.

**DAINTY ORANGE SERVICE**.—With a sharp knife pare the orange just as you would an apple, being careful to take all the white lining of the skin from the pulp. Now place your sharp knife on the left side of one of the little divisions of the orange and lift out the pulp, which if carefully done, will come out in one piece, and continue the process until all the pulp has been lifted out from each natural division. This frees the pulp from all the fibrous matter of the orange. Sparkle sugar upon the pulp and let it stand for an hour before serving.

## SPARKLES.

"Anything romantic about their wedding?"

"Not a thing. She can cook, and he has a job."

"I always take a day off on my birthday," said the first one.

"That's nothing; my wife always takes a year off on hers," answered the second.

"Who are these anarchist people?" asked Ethel.

"Why, they want everything everybody else has got, and they never wash themselves," returned Johnny.

"Oh, I see. They is the little boys growed up!"

She—Fred, do you believe that the pen is mightier than the sword?

He—Well, you never saw anybody sign a check with a sword, did you?

Office Boy—I want to go to my grandmother's funeral.

Employer—I can't let you go, and I don't think you will be missed, anyway, as the last time she had a funeral there were fifteen thousand people there.

"Perhaps you can suggest some means of improving the system of weather prognostication," said the sarcastic scientist.

"I can," answered the superstitious person. "Exterminate the ground hog."

Ragson Tatters—Can't ye help a poor fellow wot's had an automobile pass over him?

King Gentleman—Certainly! Here's a quarter. How did it happen?

Ragson Tatters—I was sleeping under a bridge last night when an automobile went across.

"Why is the baby crying?"

"You must have scared or hit him."

"No, grandpa, I was trying  
If your false teeth would fit him."

"My doctor told me I would have to quit eating so much meat."

"Did you laugh him to scorn?"

"I did at first, but when he sent in his bill I found he was right."

When Senator Vance was running for Congress he called on an old negro, who had in early life served the Vance family. Asked after his health, the negro replied:

"Mighty 'ol'y in this worl', but 't's all right over yander."

"Do you believe in the doctrine of election?" asked Vance, with great solemnity.

"'T's the doctrine of the Bible," answered the old man.

"Uncle Ephraim, do you think I've been elected?" asked Vance again.

"Massa Zeh, I'd a lectle ruther you wouldn't draw that question. I'm too near de grave to tell a lie, but de fact am, I neber yet knowed nor hear tell of no man bein' elected what want a candidate."

"Let the GOLD DUST Twins do Your work"



## GOLD DUST

WASHING POWDER "CLEANS EVERYTHING."

The N. K. FAIRBANK COMPANY

MONTREAL

BANISH PIMPLES  
AND ERUPTIONS

In the Spring Most People Need

A Tonic Medicine.

If you want new health and new strength in the spring you must build up your blood with a tonic medicine. Following the long indoor winter months most people feel depressed and easily tired. This means that the blood is impure and watery. It is this state of the blood that causes pimples and unsightly eruptions. To this same condition is due attacks of rheumatism and lumbago; the sharp stabbing pains of sciatica and neuralgia; poor appetite, frequent headaches, and a desire to avoid exertion. You can't cure these troubles by the use of purgatives; you need a tonic and a tonic only, and among all medicines there is none can equal Dr. Williams' Pink Pills for their tonic, life-giving, nerve restoring powers. Every dose of this medicine makes new, rich blood, which drives out impurities, stimulates every organ, and brings a feeling of new health and energy to weak, tired out, ailing men, women and children. If you are feeling out of sorts give this medicine a trial, it will not disappoint you. Mr. Paul Charbonneau, a young man well known in the town of St. Jerome, Que., is one of the host who bear testimony to the value of Dr. Williams' Pink Pills. He says: "When I left school I became a book-keeper in an important office. Probably due to confinement I began to suffer from indigestion and loss of strength. I became pale and seemingly bloodless and was often seized with palpitation of the heart and violent headaches. I tried several remedies, but they did not do me a bit of good. I was advised to try Dr. Williams' Pink Pills and did so, and the use of eight boxes brought me back to perfect health and strength. I have since enjoyed the best of health and cannot say too much in praise of this valuable medicine."

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

Wisdom ripens into silence as she grows more truly wise, And she wears a mellow sadness in her heart and in her eyes;

Wisdom ripens into silence, and the lesson she, doth teach,

Is that life is more than language, and that thought is more than speech.

—S. W. HAGEMAN.

## IF DRUNKENNESS IS A DISEASE.

Drunkenness is a disease. Such is the theory, at any rate, of many physicians and scientists of note. Granting the truth of this statement, it is the worst plague which afflicts mankind, and it should be the easiest to cure. We know what causes it and the remedy is simple. Wipe out these foul breeding places. Treat the saloon as we would a house infested with the bubonic plague; cut off the rumseller from communication with his fellow-men, as we would a man afflicted with leprosy. Rum is more dangerous than either. It kills more people. The habit is more contagious than small-pox. The preventive is more certain than vaccination. It is—wipe out the saloon.—Catholic Messenger, Worcester.

Infidelity is purely destructive. It takes away one's faith and gives nothing in its place. That is also the difference between a reformer and an agitator; one rebuilds, while the other removes.

## Grand Trunk Railway System

### MONTREAL

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

4.40 p.m. (daily)

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

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

**Pembroke, Renfrew, Arnprior**

and Intermediate Points.

11.55 a.m. (Week days)

**Algonquin Park,  
Parry Sound  
North Bay**

Through Cafe Sleeping Cars to  
New York Daily.

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

## CANADIAN PACIFIC

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

b 8.15 a.m.; b 6.20 p.m.

VIA SHORT LINE FROM CENTRAL  
STATION.

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

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

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

b 5.00 p.m.  
a Daily; b Daily except Sunday  
Sunday only.

GEO. DUNCAN,

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

## New York and Ottawa Line

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

And arrive at the following St  
Daily except Sunday:—

8.50 a.m.	Finch	5.47 p.m.
9.33 a.m.	Cornwall	6.24 p.m.
12.58 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	6.50 a.m.
12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
5.55 p.m.	Syracuse	4.45 a.m.
7.30 p.m.	Rochester	5.05 a.m.
9.30 p.m.	Buffalo	8.35 a.m.

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

Ticket Office, 85 Sparks St., and Cen-  
tral Station. Phone 13 or 1180.

## TOOKE'S SHIRTS

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

## R. J. TOOKE,

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

MONTREAL

IF GOING TO  
WASHINGTON, D. C.

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

## HOTEL RICHMOND

17th and H. Streets, N.W.



### A Model Hotel Conducted for Your Comfort.

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

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

American, \$3.00 per day upward; with Bath, \$4.00  
upward.

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

CLIFFORD M. LEWIS, Prop.

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

Send for Our Map of Boston, Showing Exact Location of

## HOTEL REXFORD

BOSTON, MASS.

75 Cents Per Day.

25 SUITES WITH BATH

250 ROOMS NEWLY FURNISHED WITH  
BRASS BEDS

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

## MacLennan Bros., WINNIPEG, MAN

### Grain of all Kinds.

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

500,000 BUSHELS OF OATS WANTED

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

## WESTON'S SODA BISCUITS

Are in every respect a  
Superior Biscuit

We guarantee every pound.  
A trial will convince.

ALWAYS ASK FOR  
WESTON'S BISCUITS

## THE DRINK HABIT

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

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

FITZ CURE CO.,

P.O. Box 214, Toronto.

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## WALKER'S

For an Ice Cream Soda or

A Fresh Box of Bon Bons

GATES & HODGSON

Successors to Walker's

Sparks Street - - Ottawa

MARRIAGE LICENSES

ISSUED BY

JOHN M. M. DUFF,

107 St. James Street and

49 Crescent Street,

MONTREAL QUE

"ST. AUGUSTINE"

(REGISTERED)

The Perfect Communion Wine

Cases, 12 Quarts, \$4.50  
Cases, 24 Pints, - \$5.50

F. O. B. BRANTFORD

J. S. HAMILTON & CO.,

BRANTFORD, ONT.

Manufacturers and Proprietors.



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

ANY even-numbered section of Dominion Lands in Manitoba, Saskatchewan, and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 15 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 in 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,

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

**WHY A TRUST COMPANY**

is the most desirable Executor, Administrator, Guardian and Trustee:

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

**The Imperial Trusts**

COMPANY OF CANADA

Head Office 17 Richmond St. West



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

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

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

G. C. ANDERSON, Superintendent.

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

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**HOTEL CUMBERLAND  
NEW YORK**

S.-W. COR. BROADWAY at 54th STREET

Near 50th St. Subway and 53d St. Elevated



Headquarters for  
Canadians.

Near Theatres, Shops  
and Central Park.

New and Fireproof.

RATES  
REASONABLE  
\$2 50 with Bath and Up.

All Outside Rooms.

10 MINUTES WALK  
TO 20 THEATRES

Send for Booklet.

HARRY P. STINSON, formerly with Hotel Imperial.  
R. J. BINGHAM, formerly of Canada.

**G. E. Kingsbury**

**PURE ICE  
FROM ABOVE**

**CHAUDIERE FALLS**

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

Prompt delivery. Phone 935



**TENDERS FOR DREDGING.**

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Dredging," will be received until Tuesday, April 12th, 1910, at 5.00 p.m., for dredging required at the following places in the Province of Ontario:

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

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

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

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

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

By order,  
NAPOLEON TESSIER,  
Secretary.

Department of Public Works,  
Ottawa, March 21, 1910.  
Newspapers will not be paid for this advertisement if they insert it without authority from the Department. 39-M-2



**MAIL CONTRACT.**

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

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

G. C. ANDERSON,  
Superintendent.

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