

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA WEDNESDAY, JUNE 3, 1908.

Single Copies, 5 cents.

The Greatest of These

BY ANNE P. L. FIELD

How marvellous are those compelling powers
That come not with the clang and crash of arms
Filling the earth with tremulous alarms—
But silently, as grow the warm-hued flowers,
Lifting frail cups to catch the summer showers;
As quiet stars within the heavens swing,
Or moves the royal Sun, of planets king—
Along the march of velvet-footed hours.
Or like the tide, whose work is never done,
Majestic in its ceaseless ebb and flow—
As nature's changing seasons softly run
Through drifts of rose-leaves into drifts of snow—
But from the arching silences above
Comes God's most potent gift,—the power of love.

Church Brass Work

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

CHADWICK BROTHERS,

Successor to J. A. Chadwick

MANUFACTURERS

182 to 190 King William St.
HAMILTON ONT.

NEW GIFTS FOR EASTER

Is now most complete, and we would now call your attention to our

Ladies' Mesh Bags, from.....\$4-25
Smelling Salts Bottles, sterling tops..... 1-10
Gold-filled Bracelets, from..... 3-75
Gent's Vest Buttons, 6 in case, from..... 2-25
Sterling Silver Bracelets, from..... 35c.
Rosaries in all shades, from..... 90c.
Hat Pins, endless variety, from..... 35c.
Sterling Silver Brooches, from..... 25c.

Also see the New Hat Pin, made from
Genuine Rose Bud

A. ROSENTHAL & SONS, Limited
O. T T A W A

Important to Form Good Habits!

GET THE HABIT OF
GOING TO THE

Standard Drug Store

RIDEAU STREET, OTTAWA

FOR YOUR DRUGS!

Quality is sure to be of
High Standard

BIRTHS.

At Guelph, on May 14, 1908, to Mr. and Mrs. E. A. Dunbar, a daughter.

On May 17, 1908, to Mr. and Mrs. Graham Duncan, 30 Ninth Avenue, Hintonburg, Ont., a daughter.

At Kingston, Ont., on May 17, 1908, to Mr. and Mrs. J. Alex. Thornton, a son.

At Cobourg, on May 15, 1908, the wife of Rev. Wm. Beattie, of a son.

At the Cottage Hospital, Toronto, May 22, 1908, to Mr. and Mrs. George B. Mackay (Bank of Toronto), a son.

At Glen Cairn, Lancaster, on May 19, 1908, the wife of Robert J. Johnston, of a son.

MARRIAGES.

At London, on May 25, 1908, by the Rev. Dr. Ross, W. J. Small, of Montana, to Ethyl M., daughter of Mr. Wm. Whitehall.

At Valleyfield, in the Presbyterian Church, on May 19, 1908, by the Rev. John E. Duclou, B.A., Lucien Benoit, of Montreal, to Eugenie, daughter of Antoine Viau, of St. Barbe, Que.

At Valleyfield, Que., on May 20, 1908, by the Rev. John E. Duclou, B.A., the Rev. Thomas Corbett, of Elm Creek, Man., to Isabella, only daughter of the late Robert McIntosh, of St. Anicet, Huntingdon, Que.

At Rockburn, P.Q., on May 13, 1908, by the Rev. Alban S. Reid, B.D., B.A., Elsie Ruth Gowen to Mr. William J. Lietzmoyer, of Rochester, New York.

DEATHS.

At Tayside, on April 25, 1908, Miss Kate Campbell, aged 87 years.

At Toronto, on May 26, 1908, Margaret Adair, widow of the late Thomas Adair, aged 72 years.

At Montreal, on May 24, 1908, Susan Corse, elder daughter of the late Roswell Corse, and wife of Arthur Fisher, M.D., in the 86th year of her age.

At his residence, 203 Brunswick Avenue, on May 24, 1908, James Bain, D.C.L., Librarian Toronto Public Library, aged 65 years.

At his residence, 104 Jameson Avenue, 41st St., McLean Howard, sen., in his 84th year.

At Martintown, on May 1, 1908, Donald McMartin, aged 97 years.

At Thorax, May 17, 1908, William Galoway, aged 32 years 7 months.

At her late residence, Brantford, Ont., on May 14, 1908, Eliza Fairlie, widow of the late Philip Fairlie, aged 82 years.

At Chesterville, on May 19, 1908, Miss Evelyn Rae, daughter of Mr. and Mrs. William Rae.

At Dundee, Que., on May 13, 1908, William A. Fraser, aged 75 years.

At his residence, 40 Wheeler Avenue, on Monday, May 18, 1908, James Bain, sen., aged 92 years.

At Blenheim, on May 19, Fergus Anderson, in his 88th year.

At his residence, Howick, Que., on May 19, 1908, Alexander McCaig, aged 97 years and 25 days.

W. H. THICKE

EMBOSSER and ENGRAVER

743 Bank Street, Ottawa

VISING CARDS PROMPTLY PRINTED

JAS. HOPE & SONS

STATIONERS, BOOKSELLERS,

BOOKBINDERS AND

JOB PRINTERS

47 & 49 Sparks St., 18 & 20 Elgin St.

"MY WARDROBE" and "MY VALET"

THE NEW METHOD

W. H. MARTIN & CO., PROPRIETORS

224 BANK STREET, OTTAWA

PHONE 25

Mrs. E. deFONTENY

DRY CLEANING WORKS and
OSTRICH FEATHER DYER

DRAPERIES LADIES' DRESSES GENT'S SUITS

Upholstered Furniture beautifully
Dry Cleaned a specialty

234 BANK ST. - OTTAWA

Phone 1378

STAMMEPEPS

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

The ARNOTT INSTITUTE

BERLIN, ONT. CAN.

KENNEDY SHORTHAND SCHOOL

96 per cent. of our pupils attend our school on the recommendation of former students.

In the selection of a school the reason for this should appeal to you.

9 ADELAIDE STREET E. TORONTO

James C. Mackintosh & Co.

BANKERS, BROKERS AND
GENERAL FINANCIAL AGENTS

Collections made Everywhere

Stocks bought and sold in London,
New York, Boston, Montreal
and Toronto.

166 HOLLIS STREET, HALIFAX, N.S.

PRESENTATION ADDRESSES

DESIGNED AND ENGROSSED BY,

A. H. HOWARD, R. C. A.

52 KING ST. EAST, TORONTO

COMMUNION SERVICES.

JEWELLERY, WATCHES,
SILVERWARE, CLOCKS,
SPECTACLES, ETC., ETC.

J. CORNELIUS, 99 GRANVILLE ST.
HALIFAX, N.S.

J. YOUNG, LIMITED

THE LEADING UNDERTAKER

359 YONGE STREET, TORONTO

TELEPHONE 679

Dufferin Grammar School
BRIGHAM, QUE.

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

BISHOP STRACHAN SCHOOL
FOR GIRLS

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

APPLY FOR CALENDAR TO
MISS ACRES, LADY PRINCIPAL.

ST. MARGARET'S COLLEGE
TORONTO

A Residential and Day School for Girls
Only teachers of the highest Academic
and Professional Standing Employed.

MRS. GEO. DICKSON,

LADY PRINCIPAL

GEO. DICKSON, M.A., DIRECTOR

Matriculation Night School
Commercial Shorthand

TELL A FRIEND
SOUND INSTRUCTION

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

ST. ANDREW'S COLLEGE
TORONTO

A Presbyterian Residential and Day
School for Boys
Upper and Lower School
Separate Residence for Juniors
Handsome New Buildings, Thoroughly
Modern. Beautiful Playfields.

Summer Term Commences on
April 22nd, 1908

Rev. D. Bruce Macdonald, M.A., LL.D.
PRINCIPAL.

Highfield School
HAMILTON, ONT.

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

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

WESTMINSTER PRESBYTERIAN SCHOOL

A Christian School for Girls in the Capital City

MISS CARRIE LEE CAMPBELL,
PRINCIPAL

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

Dominion Presbyterian

\$1.50 Per Annum.

OTTAWA

Single Copies 5 Cents

NOTE AND COMMENT

The Advance, commenting on the course of a New England Congregational minister who wants the church door "absolutely open" to all, says that with such a door there would be no inside or outside. This is well put. If church membership does not at least attempt to distinguish between the converted and the unconverted, between the Church and the world, there is no use of it.

The Third Annual Conference on the Sunday School and Missions will be held at Silver Bay on Lake George, N.Y., July 15-23, 1908. The general subject of the Conference will be "Missionary Education in the Sunday School." The programme is planned so as to include both a thorough consideration of the problem in the local school and a full discussion of the editorial, administrative, and other work; and each feature will be cared for by an expert.

The new British Premier seems to have made a mistake in proposing old age pensions outright. It is true, the sum is only \$1.25 a week, to persons over seventy years of age; and, considering the relief of the poor rates, the expense will be manageable. But the principle is the same as if the pension were larger. The German system of compulsory insurance is far better. Here the workman in large factories, the employer, and the government unite in paying annual premiums, which entitle the insured to an annuity. This is a business proposition, and an entirely different thing from Mr. Asquith's plan.

General Booth, founder of the Salvation Army, is now in his eightieth year. His seventy-ninth birthday was made the occasion of a great ovation in Queen's Hall, London. He deserved it, for he is a very remarkable man, both for what he has done and for what he is still doing. At the ovation given in his honor, he spoke for over an hour, and the only sign of age was a little feebleness in his voice at first, which disappeared as he warmed up. Speaking of his present condition he said: "I can still, I think, do something that is worth being read and listened to and seriously considered." "As for my soul, I am still on the old foundation, and still glorying in the old experience." He retains unbounded confidence in the future of the Army, and declares himself confident of its power to adapt itself to new conditions.

Hitherto in China the Romanist bishops claimed the rank of mandarins. A contemporary states that the Rescript granting official rank to Roman Catholic clerics has been cancelled. The Rescript never met with entire favor; and the privileges granted under it were much abused. The anomalous nature of the position which had arisen may be estimated from the fact that, while there are only nine vicars in the Empire, forty-six Romish bishops claimed equal rank with them. The withdrawal of the privileges is regarded as a very important step, which will, it is believed, put an end to many difficulties arising between mandarins and priests on account of the special protection extended to all professing Romish converts. Moreover, in many places the work of Protestant missionaries was being seriously hindered, and the placing of Romanists once more on an equal footing will be a matter of considerable satisfaction.

The Rev. Ivor J. Robertson, M. A. of Regent-square Church, London, writing in the local "Supplement" for May at the close of his first year's ministry, thus characterises the difficulties of a London pastorate:—"The constant and manifold strain, the fact that with more expenditure of energy one gets less done in London than perhaps anywhere else, the abiding perplexities as to how far to reserve oneself from outside claims, and how to lay out to best advantage what one may have to give. Doubtless the same perplexities and difficult problems meet every pastor in large cities, whether in Canada or Britain.

Already, says the West Land, there are instances of resentment if not actual disobedience of the new mandate of the Catholic hierarchy regarding marriages. It will not be a popular law with the masses for it adds another arbitrary power to the priesthood. Not long ago a Catholic couple came to one of our ministers for marriage because their own priest had demanded an exorbitant fee in advance before he would perform the ceremony. Exaction of this kind will be still more easily possible under the new priestly monopoly. The evident resentment of at least some of the Catholic public may be due to a growing indifference to all concerns of the Church, but it may also be due to a growing sense of justice and freedom.

The subject of the wheat crop is always an interesting one to western men, says the Christian Guardian, and as soon as it is possible to arrive at conclusions that are in any sense reliable, men begin to figure upon the wheat probabilities for the year. It is estimated that this year there are 7,000,000 acres seeded to wheat in the Canadian West. It seems probable that this is rather a large estimate, as it means an increase over last year of 2,000,000 acres. While this is not impossible, it is such a large increase as to be somewhat discounted by conservative estimates. The same estimate also reckons upon 125,000,000 bushels of wheat. Again it seems hardly probable that this figure will be reached, but present indications certainly seem to point to the largest wheat crop ever harvested in the west, if the weather conditions are fairly favorable.

In tendering his resignation to the session of Deer Park Church, Rev. D. C. Hossack, wrote: "I am resigning that I may deal in a public and practical way with a great moral question which has been discussed academically, but without that result which is desired. I refer to the abolition of the bar. The academic question of personal liberty is not involved as I am not referring to prohibition. The bar as an institution of our Province in the opinion of very many is a social blight, a menace to morality and an economical burden. It justifies its own banishment. The miseries which spring from it appeal to all men to abolish it. As it is a Provincial institution, every citizen is personally responsible and cannot discharge his responsibility, by silence. Those who now suffer by this institution are calling for help. The rising generation are calling for help. I for one am not prepared to decline that call.

A medical missionary, writing to an American contemporary, says: "Indian women are awakening to a new self-consciousness, a new dissatisfaction. Within five years I have listened to a Hindu woman addressing a mixed assembly; a Mohammedan woman, M. Mahbub Alam, edits a newspaper in Lahore for the purpose of agitating questions of social reform, like education of girls and re-marriage of widows; and I believe the change going on in India is bound to shake the two great social tyrannies, caste and the purdah system, to their foundation." All this affords fresh encouragement to Christian women to persevere in their efforts for the regeneration of India.

In India many of the high caste Hindus have become Christians and have wide influence. Non-Christians freely admit the superiority of the Christian character and life. The knowledge of the Christian faith extends far beyond the converts and church circles, and its spirit is gradually permeating the public sentiment. Prominent Hindus have said that Christianity is the coming religion of India. Thus the whole empire feels the stir of a new life. All the missionaries feel that this is a most important period for Christian work, and call for aid for both the evangelistic and the school work. If Christian forces can be brought to bear at this juncture a new India will be before the world.

In the United States the great Presbyterian Church (North) is greatly perplexed at the paucity of students in theology. In the discussion of the matter by their Assembly last week some of the speakers blamed the State University and other undenominational institutions of learning for turning the thoughts of students from religious to commercial currents. "With our four million Presbyterian communicants," said the chairman of the Board of Education, "we have only 117 in training for the ministry. Many colleges are yielding to the feeling against the ministry by putting Greek and Latin in the curricula as elective courses, and many even resent the imposition that they are denominational institutions."

We are in receipt of an advance copy of the programme for the World's Temperance Centennial Congress to be held at Saratoga Springs, N. Y., June 14-23, 1908. The Congress, which is under the direction of a Committee of Promotion consisting of eight well-known temperance men of New York State and an Advisory Committee of forty-one members from all parts of the world, is primarily to do honor to the memory of Dr. Billy J. Clark and others who, on April 30, 1808, one hundred years ago, organized the First Temperance Society in History. This centennial will be made the occasion for a world-wide discussion of the Temperance Question from the standpoints of Sociology, Science, Economics, Legislation and Education. All religious denominations as well as the leading organizations are to send representatives; and there will also be "Sections" given up to Editors, the Anti-Canteen Question, Sunday Schools, Young Men's Christian Association, and other instructive features. Programmes of the Congress may be obtained by addressing Rev. J. H. Durkee, 50 Triangle Bldg., Rochester, N. Y., also Hotel Directorates, giving names, locations and prices of Hotels and Boarding Houses at Saratoga Springs.

MODERATOR'S SERMON

BY REV. ROBT. CAMPBELL, D.D.

SUBJECT: The Quest and Proclamation of Truth, Including its Guardianship,
The Function of the Christian Ministry.

The thirty-fourth General Assembly of the Presbyterian Church in Canada convened in Knox church, Winnipeg, on Wednesday evening, 3rd June, when the retiring moderator, Rev. Robert Campbell, D.D., minister of St. Gabriel church, Montreal, preached to a full attendance of commissioners and a large congregation from the following texts:

"To this end have I been born and to this end am I come into the world that I should bear witness unto the truth. Everyone that is of the truth heareth my voice. Pilate saith unto him, What is Truth?"—John xviii., 37, 38.

"But ye shall receive power when the Holy Ghost is come upon you; and ye shall be as my witnesses."—Acts I.8.

It sounds as if Pilate may have done some hard thinking, but that he had failed to reach satisfying conclusions as to what was absolutely true. He clearly had no expectation of receiving help in his perplexity from Jesus whose remark about truth he waived aside impatiently and contemptuously, thereby missing the chance of his life if he was really earnest in his query. His question, however, stands, and it is as important today as it was when uttered.

In discharging the last function pertaining to the office to which your too great partiality called me a year ago, I do not know that I can do better service than take up Pilate's query, in connection with our Lord's claim in the text, and the duty He imposed upon the Apostles to be his witnesses. To ascertain what is true, to proclaim it and maintain it, is the business of the Church of the living God, which the Apostle described as the pillar and ground of the Truth.

The following propositions I venture to think worthy of consideration at this juncture, and capable of defence, although time does not allow me to elaborate them.

The Truth.

What God, whom the Greeks with their philosophic insight described as all eye, knows is truth. He sees thoughts and things as they are in all their relations with unclouded vision. Man's vision is not to be depended on. Besides that, his capacity is limited, so that he cannot see all around things, he does not always see straight, warped by prejudice and swayed by passion, as the eye of a jaundiced patient sees all things yellow that to a healthy person's eyes are bright and beautiful. All truth centres in God and proceeds from Him as rays from the sun. It covers an extensive area, wide as the universe, and mounting up to the steps of the Eternal Throne.

Now, what Christ claims is that He saw things as God does, and was, therefore, a competent witness to truth. That was a prodigious claim: it implied that He was equal with God. Let us see to what extent that claim was made good.

Let us deal first with the source of information regarding His origin and aims.

Source of Information.

We accept the New Testament Writings as affording an adequate account of the person and work of the Lord Jesus Christ. Testimony is borne to their genuineness such as can be produced in favor of no ancient docu-

ments whatever. That He might be known, that His work might be a success,—and that a sufficient account of all His sayings and doings should be available as testimony to all generations, He called twelve men to be His disciples, to bear Him close companionship, and receive the impress of His mind and spirit, which they were to communicate to others; and we have the record of their recollections and impressions in the New Testament. To the original company of witnesses, Paul, who claimed to have received special-communications from the Glorified Jesus, was afterwards added.

The things they narrate were not done in a corner. There were many witnesses, and from the first there was a large and growing community, interested in the correct setting forth of the facts, and a check upon any misrepresentation. The narratives are simple and natural, the witnesses declaring things as they saw them, heard them, or knew of them; and we rely upon what has been handed down to us by those who were in direct contact with the twelve.

The Gospel a Spoken One at First

It is not claimed that our Lord committed anything to writing. What assurance, then, can we have that the Gospels in our hands today give a correct account of our Lord's life and teaching? It is a notable fact that the Gospel was at first a spoken one, and the memories of the disciples were the agency through which it was conveyed. And that the message of Christ to mankind continued to be spoken during the lifetime of the Apostles seems attested by the literary form which it assumed when it was embraced afterwards in the written Word. Many of Christ's reported utterances have a rounded completeness, such as they would naturally acquire in being often repeated, as we find sea-side pebbles, once jagged fragments of rocks, rounded by constant movement among one another. We must not make the mistake of reading into the conditions then existing our experience in these days of books. People at that time cultivated their memories; and the class of persons Jesus chose for disciples were those who were wont to trust to their memories, as they do still, more than to written memoranda. In India, even now, the Sacred Literature of the Hindus which is relied upon is not the printed text contained in books, but that which is repositied in the memories of the priests.

Tradition.

It will not do for us, therefore, to deny tradition altogether, to deny its undoubted influence, or even its right to consideration in framing our creed. John assures us that all was not written that might have been concerning Jesus Christ, and we may go so far as to admit that if the Church of Rome could really prove that a deposit of truth which had never been written lies in its keeping, there would be no help for us but to accept it. But the author of the third Gospel, in his significant introduction, gives it as a reason for writing it that his friend might "know the certainty" concerning the things he was taught about Christ, implying that the period had come when it would be no longer safe to trust Tradition. Two other remarks are in order here: First, that Tradition shall not

teach anything contrary to the Written Word; and, secondly, that, assuming their view correct, the Church of Rome has been recreant to its duty in failing sooner to disclose what Christ had committed to its care, one important dogma authoritatively, seeing the light only in 1854, and another in 1870.

Nature a Teacher.

All truth is to be accepted and respected, and men are to be directed by it. The Westminster Divines had a larger outlook on things than the British Parliament which instructed them to rule out of consideration, in formulating their conclusions, everything except the Scriptures. They knew that Jesus Christ, and the Apostle Paul, particularly, had appealed to revelations which God had given in things around men and in their own nature and experience, which left them without excuse when they failed to love and serve God; and the declaration of the Shorter Catechism is too short to do full justice to the position of the Divines. All truth wherever it is found is wholesome and fitted to help men to glorify God and enjoy Him forever.

Christ's Qualifications.

It is declared regarding Jesus Christ, in the Gospel record, that He was in the beginning with God: He was not only present when the morning stars sang together and all the sons of God shouted for joy, at the laying of the cornerstone of the earth, but was Himself the great actor in the scene; and in Him, as the centre of being and history, all things are held together. Whatever, therefore, of truth there was in nature, He knew.

But while Jesus was acquainted with the secrets of the material universe and regarded His own handiwork with the satisfied eye of a maker, as when He said "Consider the lilies," and drew attention to the sparrow's fate, the search after truth in the realm of nature might be left to the enquiries of ordinary people, with the apparatus at their command. What was specially needed was that testimony should be borne to truth lying in the moral and spiritual domain, not within the reach of the common mind, as the laws of the physical universe are:—that God is holy and stands for the right; that man is a sinner; that God planned to redeem him from sin and death, its consequence, and provided in Him, the divinely anointed one, a way of salvation, and that the Holy Spirit's office was to bring men to God by inducing them to accept the Gospel. Jesus is set forth as the Logos, the Voice of God,—the Lux, the Life and Light of men,—the Chief Messenger from God to man,—the only begotten Son coming from the Father's bosom, qualified to reveal the Divine secrets. This was the claim Jesus Christ put forth unhesitatingly, and called upon Pilate to consider. He did not ask Pilate or anyone else, however, to accept His statement, without weighing the evidence in its favor. He challenged the closest scrutiny of the disciples and everyone else, nowise afraid of criticism, but encouraging alertness of mind and the use of all God-given faculties.

The Gospel Call to the Individual.

The Apostles were to afford testimony to their Lord severally and jointly. The call of the Gospel is to each person. It was so in the case of the first disciples; and the Apostles in their addresses and writings always appealed to the individuals whom they had in their mind's eye. The Lord's followers constituted a free commonwealth, each of them to give an account of himself unto God, to do his own thinking and choosing, each contributing to the joint life as he was able, and all participating in the work and responsibilities laid upon them by their Lord. At this point is the parting of

the ways between ourselves and Roman Catholics.

When the Gospel was committed to writing, those who read it exercised their faculties in judging of the truthfulness of the record. There were other books written which they rejected, sifting the literature relative to Christ which came into their hands, separating the genuine from the spurious. And our answer to the claim of the Church of Rome,—that we should not to-day have the Bible, by which we lay so much store, had it not been for the good offices of that Church in determining the canon of Scripture,—is that, apart from the fact that we claim a share in the Council of Chalcedon as well as they, individual scholarly Christian students had long before established what Scriptures were to be regarded as authentic and genuine; so that all the Council did was to ratify the judgment which had already been passed by those who had made the matter the subject of earnest enquiry.

The Rights of Each Person.

Mention has been made of the incapacity of man to compass truth as the divine mind can; yet each person's mental outfit, such as it is, is the apparatus by which he can know things. No one else can do the searching after truth for him. His success in arriving at truth, which is many-sided, depends upon the amount of his experience, what we call his insight and upon his spiritual frame at the moment.

It was in conformity with this law that our Lord promised His disciples: "What ye know not now, ye shall know hereafter." Specially were they to wait upon the Holy Spirit whom the Saviour promised to send, to lead them into all truth.

The early Christians exercised their individual judgment in appraising the claims of Jesus Christ to be a witness for God, as well as in appreciating the testimony which the disciples bore regarding Him. But that privilege was not restricted to them: whatever rights they had as individuals, we have, and whatever privileges were claimed and exercised by the Church as a whole in the early ages, the Church to-day may equally well claim and exercise.

Our first duty is to be loyal to our individual convictions of truth, and this, of course, involves the right of dissent from the convictions of others.

The scrutiny of everything stated in Scripture is the unchallengeable right of every individual. Biblical criticism has, therefore, a rightful place in the programme of our theological schools. For the fullest efficiency as teachers of truth, ministers should know what has been or may be urged against anything in the Scriptures. They must go into the minutest details in order to be masters of the subject. This is sometimes trying to a simple faith: it is not a little perilous for a young student to be confronted with critical questions, or the oppositions of science, still often falsely so-called, as in the Apostles' day. But it is a great thing if a young man is anchored previously to Christ. If he has realized in his own soul the power of divine grace, he can meet unmoved any criticism of the Christian system.

The Rights of the Whole.

But while contending that truth is addressed primarily to individuals and that my own reason is to be my guide in reaching conclusions, I cannot forget that right reason at the same time teaches me that if nine men, equally competent and truth-loving, differ from me in their judgment, that may not indeed exempt me from the duty of obeying my own convictions, but it ought at least to lead me to review the grounds of them; and, if I still have to adhere to them, to do so with modesty, while the nine would be justified in maintaining the presumption that truth is on their side. That is to say, the convictions of others ought to go a certain way

with us. Individual experience and views growing out of it, it stands to reason, must be modified and supplemented by the larger perception and experience of an entire community, and give place to them. This is specially true in matters into which learning enters, or when others have had opportunities for knowledge that we ourselves have not, as was the case with the disciples. Those who had never seen Jesus or heard His voice were expected to accept the testimony of the Apostles whom He constituted His witnesses. Herein is the defence of creeds, which are an expression of the conclusions arrived at by the members of a community as a whole. Not that any position is necessarily beyond criticism because it is an old one, and held by the many; although there should always be a presumption in its favor. That which has continued to be believed in the face of criticism may be assumed to be divinely appointed, adapted to men, and protected by God. There is no special merit in dissent. Orthodoxy is not a vice, nor is heresy a virtue, necessarily to be applauded.

The Critics.

It does not follow, however, that because each man has the right to make his own researches, we must accept every man's conclusions. While cherishing open minds in our quest of truth, we must feel bound to accept the utterances of none. Great names are not to awe us. Critics frequently come to conclusions which seem to me puerile, and not warranted by the premises before them. Many of them discover preconceptions by which they are manifestly biased. Strongly prejudiced against the supernatural, they are always seeking explanations which will bring matters into line with ordinary observation, and showing a disinclination to believe in anything which has not its counterpart in our time.

Whereas a great many things have happened in the past which are not happening now. Why this solid globe itself, scientific men tell us, was once gaseous; and geology assures us that certainly at one period there was a tropical climate in these northern parts, and that it was followed by an arctic period. If things in the material world, in which it is claimed there is uniformity of law, have not always been as they are now, what right have we to assert that in the spiritual realm, in which there is more of mystery, events could not have occurred in the past which we do not see paralleled in our time? By the use of the methods of the critics many of the unquestioned facts of history would be counted impossible, as Archbishop Whately showed in his "Historic Doubts" some 35 years ago. There has been only one Jesus Christ, as, indeed, there has been only one Napoleon Bonaparte.

Evolution.

I have purposely avoided referring to the much discussed theory of Evolution. Many persons are afraid of being counted ignorant if they call in question its great unproved hypothesis; but I am not, nor am I going to admit that other sciences, theology included, have to take their cue from that hypothesis. But I grant that evolutionists have not a little to support their views in the observed facts of astronomy and geology, and they assume a position contrary to that of the higher critics, namely, that the past is not to be held as necessarily in line with the present, and so we shall let these two classes of troublers in Israel cancel one another, and go comfortably on our way.

Creeds May be Changed.

It follows also that it is the unchallengeable right of the Church in every age to formulate its own views of the testimony which it believes Christ committed to His witnesses. But when we make that concession, it does not follow that every proposed change in the creeds

of Christendom would be an improvement or better set forth the mind of Christ and His Apostles.

The Triumph of the Cross.

Tested by results, our Lord's claim to be the truth is vindicated. The efficacy of the Gospel has been proved for nearly two thousand years. Experience is the test of truth, and history is the record of experience; and it tells of the triumphs of the cross—how a little company of fishermen has developed into the dominant influence of the world to-day, with a brightening outlook that the Gospel shall soon be felt everywhere in the earth as its founder counted it should be. Adopting Coleridge's canon:—"The Bible finds me," Jesus Christ finds us, answers to our longings, and supplies our need. "I know whom I have believed, and am persuaded that He is able to keep my deposit," and that is enough for me. Reading all things in the light of this assurance, we are on the highway to truth, of which Christ is the High Priest. Others have put forth similar claims, and their disciples avowed that their souls have profited by the faith they have exercised; and we are not going to question their experience; but what we think we may fairly say is that every other system has had some measure of truth in it, and it is this modicum of truth that does good. But the difference between Christ and all religious founders is that while His life and teaching were perfect and bring peace, there is much in all others claiming to be prophets of God against which a pure heart and a clear head revolt. The fact of Christendom, with the elevation Christianity has brought to those who have accepted it—the impulse it has given to the best capabilities of those who have come under its spell—all this is such a contrast to the situation in the rest of the world, that it is the greatest of miracles. Christ's advent is, therefore, fittingly made the central point of all history, to and from which everything else is dated. The history of Christianity is its own best apologetic.

Our Commission.

Christ was a witness to the truth; His Apostles again were His witnesses; and now it is the turn of us to whom the dispensation of the Gospel is committed, to bear witness to the testimony which they gave, and hand it on to the generations to come. Jesus Christ lived the truth He taught, and it is for us to witness to Him in a life and conversation becoming the Gospel, as well as by preaching the word. Called of God as was Aaron, set apart to office by the laying on of the hands of the Presbytery, and owned of Christ in the salvation of souls, we have no doubt as to the validity of our orders. Ambassadors of Christ, His witnesses to our generation, it is ours to emit a full and faithful testimony to the truth as it is in Him. The Master Himself had the whole panorama of truth always before His eyes, truth regarding the material universe, and truth in the spiritual realm; and the more His ministers share in His qualifications, the more efficient witnesses they will be. Yet while all truth is valuable, it is what is revealed in Scripture alone that is able to make men wise unto salvation, and with this limitation the Shorter Catechism, as quoted, is right. Jesus always appealed to the Old Testament Scriptures with the utmost respect, and counted them as specially God's revelation of His will and purposes regarding mankind. The Gospel was foreshadowed in the Hebrew Scriptures; and it is the Gospel, not astronomy or biology, which reveals the living Saviour at God's right hand, whose earthly career as therein witnessed to led up to His present exalted position as King and Head over all things to His Body, the Church, and uplifts man and restores

(Continued on Page 6).

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLEJESUS APPEARS TO THE
APOSTLES.*

By Rev. P. M. MacDonald, M. A.

Disciples glad, when they saw the Lord, v. 20. A daring navigator ventured round the Cape of Storms and opened a route to the East Indies. Then he gave the Cape of Storms the name Cape of Good Hope. That is what Christ did. The long, black cape of death that thrusts itself out into the sea of life, had been the cause of sorrow to men; but He has passed it and returned, and has taught that death is the servant of a loving God, which, instead of leading God's children to loss, lets them into the soul's homeland, where the treasures of grace are safely kept for the redeemed.

As my Father hath sent me, even so send I you, v. 21. "As"—"so" Was ever a pair of one-syllabled words so charged with meaning! What Jesus was, His followers are to be; what He did, they are to do. The Father's will was the rule of His life; it must also be the rule of theirs. He spent Himself in the loving service of others; they must show the same compassion and helpfulness. As the clouds that surround the sun are lit up with its radiance, so, from the disciples, should be reflected something of the Lord's glory and beauty.

Receive ye the Holy Ghost, v. 22. "Take ye the Holy Ghost", we may render the expression; and we thus bring home to ourselves the responsibility of appropriating what the Lord freely offers. It is not enough that the fountain never ceases to spring; we must bring our pitcher to the fountain. We take, by patient waiting. That was a lovely phrase of the old Quakers, "waiting for the springing up of the life". Let us wait in Jesus' presence, and the life of His Spirit will rise, a full and flowing tide in our hearts. We take, by faithfully using the power given us in loving service. The more we do the more we get. We take, by studiously avoiding everything that hinders the Spirit's coming. Sometimes, in winter, the supply of water fails in a house. A plug of ice has formed in the service pipe. Selfishness, worldliness, sin of any sort, is a plug of ice in us. This must be removed, else the Spirit cannot enter.

Sins ye remit, remitted, sins ye retain, retained, v. 23. The same heat, as the early Fathers of the church used to say, softens wax and hardens clay. Jesus Christ came to "put away sin by the sacrifice of Himself". Every Christian is called to continue that work, and has the right to call upon men everywhere to "behold the Lamb of God, which taketh away the sin of the world". To every one who looks to Jesus in penitence and faith, we have authority to say, "Thy sins are forgiven". The one who rejects or neglects, binds his sin upon himself, as it were, by his own hands. The power of life and death lies in the preached gospel, and that power has been put into our hands. How earnest and faithful, how tender and loving, we should be in giving the message entrusted to us!

Thomas... was not with them when Jesus came, v. 24. We never know what we may lose by staying away from one church service that we can and ought to

*SS. Lesson, June 7, 1908, John 20: 19-31. Commit to memory vs. 19, 20. Golden Text—Thomas answered and said unto him, My Lord and my God.—John 20:28.

attend. An aged saint who traveled seven miles to church, was asked why he went on a particular Sabbath, which was stormy and wet. "Well", said he, "we have been praying for the Holy Spirit to come upon us; and, for the world, I would not miss one day, for fear I might miss Him and the blessing."

Blessed are they that have not seen, and yet have believed, v. 29. The late Dr. Arnold of Rugby, one of the most serious-minded and earnest of men, was suddenly summoned to meet death and judgement. In the midst of perfect health, he was attacked with spasm of the heart, and learned that, in a moment, he would be called into the infinitely holy presence of his Maker. As he lay upon his deathbed, still, thoughtful, and absorbed in silent prayer, all at once he repeated firmly and earnestly, "Jesus saith unto him, 'Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed.'" Death, for him, was robbed of its terror, because of his confidence in the risen Lord whom his eyes had not yet beheld.

DEVOTION DAY BY DAY.

SUNDAY.—Eternal God, I pray that Thou wilt prepare my mind for the word of Thy truth. Make me hungry for Thy salvation.

MONDAY.—Almighty God, let Thy good Spirit be my companion and defence. Let me feel the strengthening influence of His shadow, and take away all my fear.

TUESDAY.—My Father God, anoint mine eyes with eye-salve that I may see. Give me a constant vision of the lovely. Let me perceive the beauties that lie hidden in my neighbor, and the glories of my Lord. Save me from moral and spiritual blindness.

WEDNESDAY.—Merciful God, impart unto me the spirit of compassion. Let me do unto others as I would have them do unto me.

THURSDAY.—Eternal God, I would remember all who begin the day in sickness and weariness and despair. For all who have had a restless night, and who awake to a troubled day, good Lord hear me. For all who find it hard to live, and who yet fear to die, good Lord hear me.

FRIDAY.—Most mighty God, may I mingle with the world as a citizen of heaven! May the heavenly disposition be in all my affairs, and let me mix with my fellows as a child of God.

SATURDAY.—Gracious Lord, I myself would gracious be. Let Thy grace fill my life like a brimming river.

THE IMITATION OF CHRIST.

You cannot begin to imitate Christ till you are fully surrendered to Christ, and are living in the power of His Spirit. In any other way you are certain to be caught with surface qualities of His mission, or specific applications, to the neglect of that central spirit of trust, and love, and obedience, that glorified all. If in the strain and stress of a natural self-denial we attempt this imitation, we breed asceticism. If, in modern wise, we grasp His social teaching, without a surrender to His Person and appropriation of His Spirit, we win more or less of His doctrine, but without the inner vision that keeps from exaggeration, or the transfiguring power, as vital sap, makes all things new, as fire melts barriers away.—The late John Smith, D.D.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D., London.

Peace—some set form of salutation must begin all intercourse in the East. It is counted discourteous to deliver a message, ask information, or begin any business, without some formal expression of good-will, or a prayer for the prosperity of the other. Even a beggar expects a salutation along with the copper, or the piece of bread; and even if he be refused alms, he claims to be dismissed with a recommendation to the divine care. In a country and age when every traveler appearing on the horizon might easily be an enemy, the first and most important word of greeting was, "Peace", the common formula is, "Peace be on you." And the reply is, "And on you be the peace and mercy of God and His blessings". The contact with Western methods, and the hurry of impatient travelers, have shortened the long and tedious salutations, which Jesus enjoined His disciples to avoid. There are, however, set answers to every question, and it is counted rude to use any other. If one is asked, "How is your health", he replies, "Praise be to God", and it is only from the tone of his voice, that his friend can tell whether he is well or ill. "Is it well with thee?" The answer is, "God bless thee". Every such enquiry begins a tedious round of commonplaces.

A NEW USE OF THEOLOGY.

Just then a sweet voice from the next door neighbor floated in with the drowsy hum of the bees.

"Praise God, from whom all blessings flow;

Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."

It was repeated again and again. I thought, "How beautiful! how appropriate!"

Soon my hostess came in, and upon inquiry, I found that the neighbor was Miss H., President of the Christian Endeavor Society of that place.

"She has made a mistake, or something has gone amiss," said my friend. I looked up with inquiry eyes.

"Yes," continued she, "that is the way she has of controlling her temper and of keeping sweet. I heard her singing a few mornings ago, and, running over on an errand, I found her patiently ripping a sleeve to a new muslin dress. She said she had made a mistake, and had made them both for the same arm; and, as there were no more goods, the sleeve had to be ripped and turned. 'So,' said she, 'I must sing "Praise God," so as not to get cross and impatient; one can not possibly sing of God's goodness and love, and feel vexed or angry.' She smiled and spoke as if nothing had gone wrong.

"So now, when I hear her singing the Doxology, I know something has gone amiss."

"How beautiful!" I thought; that is a better way than counting ten as my mother taught me when I was a child.

Endeavor World.

The Saviour becomes more personal to us as we engage in personal work for Him. It is when we set out alone on His errands that we find sweetest companionship with Him. This is one of the most precious rewards of individual work for Christ—a closer walk with Him, and a clearer individual knowledge of Him.

ON CHRIST'S METHOD OF SETTLING STRIKES.*

(By Rev. W. D. Reid, B.D.)

"If thy brother shall trespass against thee, go and tell him his fault between him and thee alone . . . If he will not hear thee take one or two more that in the mouth of two or three witnesses every word may be established. And if he neglect to hear them, tell it to the church but if he neglect to hear the church let him be to thee as an heathen man, and a publican."—Matt. 18. 15-17.

The speaker said: "There are here three definite principles involved, first conciliation, second arbitration, and third law." After applying these principles to the settling of personal disputes Mr. Reid dwelt with the question of strikes and how to settle them according to Christ's method. He said: "It is true that great controversies are going on around us upon every side between the two forces known as capital and labor. On one side we have capital sometimes haughty, determined and defiant, and on the other side, the working men ranged in solid front, proud, sensitive, and sometimes unreasonable. Each side determines not to yield to the other, and so a strike is declared, and an industrial war is on. Strikes are war, and war is always an expensive, and destructive method of settling any dispute. During a period of seven and one half years there have been in the civilized world over 6,000 such wars. During this time the wages of employees to the amount of \$35,000,000 were lost and the employers lost fully as much bringing the expenses of these controversies up to nearly \$70,000,000. And the pecuniary loss is not the worst feature of it. It means that man has been set against his brother and a deep and wide gulf has thus been opened between members of the human family, between people who should be brothers. Now, has Christ any message as to the settlement of such disputes? I answer "Yes", the text meets it exactly. Applying the law of Christ, we first have "Conciliation" "Go and talk it over with thy brother".

This is wise counsel. He says that same thing to the employer and the employee to day. Oftentimes to-day, when employees are dissatisfied with the pay, or the boss, they simply send in their demands in the form of a challenge, which stirs up all the worst that is in the master. Oftentimes too, the master instead of meeting and discussing the whole question with the men, simply post a schedule, which means "Conform to our terms or get out". Now this form of dealing is apt to stir up the very worst that is in the men, and accordingly the strike is declared. I believe that many a strike could be averted if employers and employees got together, and the whole question were laid before the men in the most reasonable light. This would be Christ's first step in the matter.

But, suppose that an agreement cannot be arrived at in that way, then Jesus provides another alternative, viz. Arbitration. He says "Take with you two or three witnesses or mediators". We call such men arbitrators. Now I believe this is the proper way to settle all such disputes. Let Capital appoint one man, and Labor another, and let them choose a third, and let these men go into the merits of the case most thoroughly and give their judgement. There is a board of arbitration in the North of England that in the last few years has

*Notes of Sermon preached in Taylor Church, Montreal, on the evening of May 2, 1908. On account of the large number in the congregation who are either involved in strikes already on, or about to come, the sermon was listened to with intense interest throughout.

arbitrated upon dozens of labor disputes, and their decision has been accepted every time. The Lemieux Act in Canada is a step in the right direction, and is an attempt in the line of our text. But supposing this has all been tried, and still the dispute is unsettled, what then? Christ has one more remedy, take it to the church. The church was the source of law, in the days of Jesus and when he said that he said what is equivalent to-day, to settle the dispute by law, that is by compulsion. Take the dispute, says Christ, before the tribunal where right will be vindicated, and the verdict must be accepted.

But perhaps some one says "Has the public the right to step in and forcibly settle a dispute between masters and men"? I answer, certainly it has, when their quarrel affects the public weal. How often, business is practically stopped, car service is ruined, transportation is impossible, the militia is called out, blood is shed, and irreparable damage is done to the whole community, because these two parties want to fight. The public has certain rights, and when these are infringed upon, then government has a clear right to step in and end the controversy. If two toughs are fighting out their quarrel upon the street, to the inconvenience of the general public, we do not ask their permission to settle their difficulties, but we step in and forcibly arrest them, and at the courthouse compel them to arbitrate their controversy. So should it be, in the great disputes caused by labor and capital. I see by Saturday's paper that the C.P.R. representative in the great controversy now on between that corporation and its employees declares that so far as that corporation is concerned it has withdrawn from the arbitration, and that the committee may arrive at what findings it will, they will pay no heed to them. In other words, because this worthy representative cannot get his own way, he won't play the game. Now what should be done, is to arbitrate on the general premises, and let the Board decide as to whether or no the East shall join with the west in this dispute, and then when that is settled go on with the general differences, and arbitrate them, and if the men will not abide by the decision, compel them to do so, and if the C. P. R. will not abide by the decisions of the Board, they should be compelled to do so, by act of Parliament if necessary. This then, is Christ's word upon this great question. First conciliation, second arbitration, and third law. Let us apply this principle to all our disputes, and we will soon end the present labor difficulties.

THE TRANSFORMATION.

(By L. M. Montgomery.)

Upon the marsh mud, dank and foul,
A golden sunbeam softly fell,
And from the noisome depths arose
A lily miracle.
Upon a dark, bemired life
A gleam of human love was flung,
And lo, from that ungenial soil
A noble deed upsprung.

Cavendish, P.E.I.

God deals with men, not with organizations. This truth is worth bearing in mind in these days, when we are in the habit of forming a committee or a society to do every good work that needs doing. A great deal of energy is wasted nowadays merely in keeping a set of wheels in motion. Often if the force that is spent in operating religious and philanthropic machinery were applied directly to the objects aimed at, the net result would be far greater. It is better to do a personal, individual work for Christ, than merely to be apart of an organization which is doing the same kind of work.

CHOOSING OUR LIFE-WORK.*

Some Bible Hints.

Do not despise the dreams of youth; they are more real than many so-called realities of later life (v. 5).

Humility is one of the chief requisites for any success, because it means teachableness (v. 7).

The best business college is a knowledge of God, for we are dependent upon Him for the wisest guidance in all our work (v. 9).

Seek the first things first, and the second things will be added to them (v. 13).

Suggestive Thoughts.

Your life work should be in accordance with your desire, if your desire is to further the Kingdom of God.

Your powers, your opportunity, the world's need,—these are the three factors that should determine your choice of your life work.

Two causes lead men to press into the over-crowded occupations, — they are too sluggish to pioneer, or they are too content of their own powers.

Of all callings the noblest is preaching; it is also the most difficult to succeed in, the poorest paid, and the best paid!

A Few Illustrations.

Choosing one's life work for this life alone is like the choice of a bunch of grapes in preference to the title deed of a kingdom.

Many men's life's choices are determined by the will of their partners. This will always be the case if your partner is—Christ.

"My business"—these were the immortal words of William Carey — "is preaching the gospel; but I cobble shoes to pay expenses."

Holmes is a conspicuous illustration of the value of an avocation; for his vocation was medicine, and literature was only his side calling.

To Think About.

Am I letting selfishness choose my calling?

Will my calling call out the best that is in me?

Will the essentials of my life work go on through eternity?

A Cluster of Quotations.

If every man works at that for which nature fitted him, the cows will be well tended.—La Fontaine.

The measure of choosing well is whether a man likes what he has chosen.—Lamb.

The old proverb about having too many irons in the fire is an abominable old lie. Have all in, shovel, tongs and poker.—Adam Clarke.

Stick to your legitimate business. Do not go into outside operations. Few men have brains enough for more than one business.—Beecher.

The bridal path may be a dangerous road.

DAILY READINGS.

M., June 8.—All should work. 2 Thess. 3: 10-12.
T., June 9.—With the hands. 1 Thess. 4: 11, 12.
W., June 10.—Hard work necessary. Heb. 2: 1-10.
T., June 11.—Man's first work. Gen. 2: 8-15.
F., June 12.—Two vocations. Gen. 4: 1-7.
S., June 13.—Paul's trade. Acts 18: 1-3.
Sun., June 14.—How to choose a life-work. 1 Kings 3: 6-15.

* Young People's Topic, 13 June, 1908, "How to choose a life-work. 1 Kings 3: 6-15.

The Dominion Presbyterian

IS PUBLISHED AT

323 FRANK ST., - OTTAWA

AND AT

MONTREAL AND WINNIPEG

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

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

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

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

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

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

Sample copies sent upon application.

Letters should be addressed:—

THE DOMINION PRESBYTERIAN,
P. O. Drawer 563, Ottawa.

C. BLACKETT ROBINSON,
Manager and Editor.

OTTAWA, WEDNESDAY, JUNE 3, 1908

Rev. Frederick B. Du Val, D.D., minister of Knox church, Winnipeg, was the unanimous choice of the Assembly for the moderator's chair. His election was long ago a foregone conclusion. Dr. Du Val will worthily succeed to a long line of able men who have filled that honorable position since the selection, at the Union of 1875, of Rev. John Cooke as the first moderator of the Presbyterians in Canada. Since that memorable occasion Dr. Du Val is the thirty-third occupant of the chair.

In the June number of Current Literature the article sure to appeal to many of our readers are an interesting account of Sir Oliver's Lodge's "Reasons for Believing in the Immortality of the Soul," "The Forecasting of the Weather by Balloon Ascents," "A Biological View of the Habitability of Other Worlds," and "A New Way to Suppress the Mosquito Pest." The various departments of the magazine are all well up to the high standard always attained by Current Literature. Address 41 W. 25th Street, New York.

The London District Methodists are determinedly opposed to the sale and use of intoxicating liquors in connection with the Military Camps. We clip these clauses from the resolutions passed at the recent meeting: "Resolved, that we, believing there is no more reason (and much more danger) for a bar at a military school than at Toronto University, or the Agricultural College, or any of our medical institutions, call upon the Government of this country to cut the connection now existing, by Government regulation, between the profession of arms and drink traffic. In addition, we would recommend to the 20,000 Methodists of Middlesex that until conditions in the camps are completely altered, they do not permit their sons to enlist."

A TIMELY WARNING.

On the 21st of May last, in connection with the second reading in the Dominion Senate, of the Juvenile Delinquents' Bill, the Hon. Thomas Coffey delivered an interesting and instructive address. This is not surprising, seeing that Senator Coffey is not only a man of broad and statesmanlike views, but one who can be depended on in connection with all questions having to do with the well-being of the moral life of Canada. For example, in his ably-conducted and widely-circulated journal, "The Catholic Record," published at London, no quarter whatever is shown to the barroom.

In the speech in the Senate to which we have referred, Senator Coffey took occasion to speak strongly against a certain class of undesirable literature, chiefly from the United States, which manages to get into the hands of the boys of Canada. Among the titles of these publications, were instanced the following: "Gentleman Joe's Bravery, or the Sheriff Shot in the Nick of Time"; also, "Gentleman Joe's Leading Card, or the Pistol Picnic at Paradise Peak." Senator Coffey concluded his excellent address as follows:—

"But these publications, hon. gentlemen, do not represent the worst class of immoral wares imported into the Dominion. We must also take into account the abominably immoral prints produced in the United States, to the suppression of which Anthony Comstock of New York is devoting all his energies. Would we had an Anthony Comstock in Canada! There would be much work for him even at the present time. May it be that machinery to purge be set in motion! We have an Act on our statute books which calls for severe punishment of those who traffic in immoral publications. I ask enforcement of this Act in the name especially of the children whose surroundings are girded with temptations to wrong doing, and whose footsteps are tending towards the raffish class. I ask enforcement of this Act so that the contagion of a vicious literature, the product of the Bohemian penny-pinners of New York, may be turned back at the boundary line. I ask enforcement of this Act so that the splendid work awaiting our juvenile courts may not be rendered fruitless. I ask that punishment swift and sure and wares would foster immorality amongst our youth. I ask for punishment of those who would glorify crime by depicting criminals as heroes, thus sowing the seed of lawlessness amongst our Canadian boys; and as there is nothing so sweet in the city as the patient lives of the poor, should we not throw about the children, especially of the unfortunate poor, a guardianship that will enable them to march in line with those who are seeking the noblest ideals; and they will become Canada's stay and Canada's pride and Canada's honor and Canada's glory in a time not far away when our young Dominion will proudly take its place amongst the great civilized nations of the world."

On Wednesday evening the congregation of Division street church gave a reception to the new members who had joined the church since Christmas and all those who make this church their place of worship. The Board of Managers took this their opportunity of presenting Miss Creasor with a beautiful diamond ring as a token of appreciation of her services as organist. Mr. Woodside read the address and Mr. T. W. Douglas presented the ring. Refreshments were served after the programme, about a dozen young men of the congregation acting as waiters.

(Concluded from Page 5).

him to the likeness of God. A well informed ministry, sensitive to truth, which brings forward things new and old, is that which will yield the best testimony to the truth; always bearing in mind what the Lord intimated when giving his final instructions to the disciples, that their power in witness-bearing should be in proportion as their vision should be clarified by the indwelling of the Holy Spirit.

The Man on the Street.

Christ being Himself the embodiment of truth, His authority is to us one from which there is no appeal; and yet the ideas of the man on the street are often invoked as something to be taken into account in arriving at conclusions. This is rather a snare to be avoided. It is ours to inform public opinion, not to follow it. Let us thank God for the extent to which the thought of Christendom is tintured with Gospel truth; but it requires much uplifting yet before it fully expresses the mind of Christ. It comes greatly short of His demand: "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself."

There is no reservation there, and we must not lower the banner of truth to make Christ's cause popular. There is no compromise with the world in the sermon on the Mount.

The Value of Doctrine.

There is sometimes also a disposition to disparage Christian Doctrine and to contrast with it favourably practical Christianity, as it is called. Some go the length even of holding that the spiritual force emanating from Jesus Christ, the dynamic of Christianity, they term it, does not depend upon the views entertained of His person. Those who have searched deeply into the springs of character cannot admit any such position. An English poet, voicing false popular notions, once said:—"For modes of faith left senseless bigots fight, He can't be wrong whose life is in the right."

This sounds smart and plausible; but it is shallow and erroneous. It assumes that there may be a right life proceeding from a wrong belief. But what does experience tell?

Is it not that what a man really believes ultimately shapes his conduct into conformity with itself, whether it be God's truth, or the devil's lie? It confounds all our notions to admit that it can possibly yield good to believe a lie. "No lie is of the truth," says the apostle John,—that is, it cannot yield the same results as truth; and it follows that truth cannot be promoted by crookedness, or that good can come out of doing evil.

Trend of the Age.

Another fallacy is that something may be true today which was not true a hundred years ago. People boast, for instance, of the superiority of the twentieth century, as if it were a living force, separate from all the centuries that went before. What is really meant is that the near past is mainly to have weight with us; whereas, it is an accepted historical canon, that things must get into the remotest past before they can be seen in their true perspective. Truth is not conditioned by time or space. In regard to the application of truth, the near past is indeed advantageously situated, as it has the benefit of all the research and thought that went before; but it cannot be admitted that it is in a better position to judge of the foundations of our faith than the early centuries were, which were nearer the events on which that faith rests

and had access to sources of knowledge which are not in our hands. History, which is our great teacher, tells us that in each generation there is a swing of the pendulum of thought away from the perpendicular, and it is ours, as the guardians of truth, rather to correct than yield to the oscillating perturbations.

In this connection it may be remarked that the larger portion of the Pope of Rome's charge against Modernism is true, and we should not hesitate to say so, though we do not concede either his infallibility or right to speak in the name of the whole Christian community. Where we take issue with him is as to the attitude to be assumed towards enquiry and the free play of thought. Error is not to be put down by authority, but by the manifesting of truth.

Length of Creeds.

Still another common view prejudicial to truth requires to be noticed, namely, the notion that the essentials of Christianity can be more briefly stated than they usually are in church creeds. Objection, too, is taken to the embodying in them of matters which are alleged to be dead controversies. We ought not to be in a hurry to concede either of these points. If people only thought how tremendous and varied the questions are which bear on the spiritual life, they would see that these cannot be disposed of in a few sentences. It may be assumed that man needed to know everything embraced in the Gospels, ascribed to Jesus. The Evangelists took it for granted that it was important that man should learn what they inserted in their narratives. When the Apostles wrote for the instruction of the churches in their day, they felt that the people needed information on the varied matters, touch life at so many points, with which their letters dealt. Will it be contended that the complex life of Christians in our time requires less guidance than that of the people in the churches planted by the Apostles? Are we allowed to forget the specific instruction in the commission to the disciples, that they were to "teach all things whatsoever He had commanded them," and it was only on condition of their doing so, that the promise to be with them always would be fulfilled.

Results in God's Hand.

It is our part to proclaim the truth, without making consequences so much our concern,—they belong rather to God's sphere than ours. We are to witness for Christ, whether men hear or forbear, sowing the seed of truth, and it is His to send a harvest. At all events, we are not to try to force a harvest, by modifying our message so as to win men's sympathies, much less pander to their prejudices.

There is such a volume of truth in the Scriptures that in the longest life of any of us we shall not be able to overtake it all. If we are earnest students, there ought to be no danger of our becoming monotonous in the message we deliver, provided we set ourselves diligently rightly to divide the word of truth, giving out the whole counsel of God. It is only thus that we shall afford adequate testimony to the truth, the whole truth, and nothing but the truth. And as truth is the proper aliment of the spiritual life in men, the fuller and more varied it is, as presented from the pulpit, the stronger will become the character of those to whom we minister. "Sanctify them in the truth," the Saviour prayed to the Father on behalf of the disciples; and the Apostle conjoined "Sanctification of the Spirit" with "Belief of the truth." There can be no consistent and persistent character that is not broad-based on truth.

Heresies Not Dead.

Nor is it correct to say that any of the old controversies which have stirred the Church at one time or another are entirely dead and buried. On the contrary, they turn up sooner or later in the course of the enquiries of the earnest and searching mind. Heresies are never settled, so as not to be capable of being revived, because they spring from the different views which may be taken of certain words and terms in the Scriptures.

It is the truth of the Bible we are to maintain and defend: "Stand fast," said Paul to the Thessalonians, "and hold the traditions which ye were taught"; and he exhorted Timothy: "The things which thou hast heard from me among many witnesses, the same commit thou to faithful men who shall be able to teach others also."

The Gospel Suited to all Men.

And this Gospel is not merely adapted to Barbarians, as President Fallieres has insinuated. In the early centuries, it overcame the philosophy of Greece and Rome, and it is still suited to the needs of men of every clime and coast, because it meets the cry of their dissatisfied hearts. It is by no means a spent force, as he called it, but proves, in all lands and among people of every class, the power of God unto salvation to every one that believeth."

WESTERN ONTARIO.

Rev. P. Nichol, late of Tottenham, preached his first sermon as pastor at Demorestville last Sunday.

Rev. John Thomson, of Ayr, an ordinary musician himself, went to hear Sir Frederick Bridge's lecture in Toronto.

At the induction of Rev. Mr. Mitchell at Hamilton the other day, in presenting a cheque to Rev. Dr. Fletcher, who had acted as interim moderator during the vacancy, Mr. John Wright said he had seen six ministers inducted in Knox church, and he hoped never to have to see another induction there.

In St. Andrew's church, Strathroy, on the afternoon of the 28th ult., before a large congregation, Rev. W. M. Kannawin, B.A., B.D., late of Woodville, was inducted into the pastorate. Rev. F. W. Mahaffey, of Alvinston, presided, and, after the introductory services, the sermon was preached by the Rev. W. A. Campbell, of Inwood. Rev. A. Rennie, of Nairn, addressed the minister, and the Rev. E. B. Horne, M.A., of Watford, addressed the congregation. The whole service was appropriate and impressive. In the evening a reception was tendered to Mr. and Mrs. Kannawin by the congregation, when there was a large attendance. Addresses of welcome were given by the resident ministers and church officers.

The induction of Rev. A. E. Mitchell, late of Erskine church, Ottawa, once again places a pastor in charge of Knox church, Hamilton. Rev. Thomas McLaughlin, of St. James' church, preached the induction sermon; Rev. Dr. Fletcher presided and narrated the steps taken since Dr. Nelson's resignation. He also referred to the strong opposition met with from Mr. Mitchell's congregation at Ottawa, and said it reflected great credit on Mr. Mitchell. The usual form of questions were put and answered, and the Moderator led in prayer, after which the Presbytery extended the right hand of fellowship to Mr. Mitchell. Thereafter Rev. John Young addressed the newly inducted pastor, and Rev. S. H. Gray the people. Mr. Mitchell was handed a cheque for the first quarter's salary.

At one thousand fathoms below the surface of the ocean there is a uniform temperature just above freezing point.

SPARKS FROM OTHER ANVILS.

Maritime Baptist: The church that fails to be an increasing evangelistic force may have "a name to live" and its greatness in members and wealth and social distinction may be sounded abroad, but it is without real spiritual life.

Philadelphia Westminster: Less organization and more activity should be the cry in the Church today. There was much prayer and some experience of persecution in the Apostolic Church. There were few, if any, ad interim committees.

Christian Guardian: If the world of today, sorrowful and afflicted and wearied as was the world of Paul's time, sees incarnate in the lives of Christian men and women a power that turns sadness into rejoicing and sorrow into song, they will be won by it quite as readily as were those of that far-away time. A joyful faith will win its way today as of old, and the duty and privilege of a joyful faith is ours today just as surely as it was Paul's.

Lutheran Observer: It is he that ruleth his spirit who is greater than he that taketh a city. Composure is often the highest exhibition of strength. He is the strong man spiritually who chooses the right with invincible resolution, who steadily withstands the sorest temptations, who bears cheerfully the heaviest burdens, who is calm in storms and fearless under menace and frowns, who bends not before opposition or allurements and whose hands and feet weary not in the ways of duty.

Pre-byterian Standard: "God be merciful to me," is the cry of the world. It flashes from the tongue of the guilty, it breaks fervidly from the life of the cultured, it is the one cry of lost man. As we come close to God we are overcome with a sense of sin. It is answered by Jesus on the cross. And I, if I be lifted up, will draw all men unto me. He was lifted up that all men might see the love of God—Jesus bearing our sins in his own body on the tree. This, and this alone, draws men to Christ and God.

Cumberland Presbyterian: Some one said, wisely said: "In religious circles the workers are the givers." Thereupon a religious weekly added, "the reader are the workers." All of which is true. Do you see the point, brother pastor? If you expect your people to be liberal in gifts, they must be a people zealous in good works; if you expect them to be both workers and givers, they must be readers of periodicals which bring them information about the progress of the kingdom, which show what needs to be done and how to do it. The church paper is not merely an assistant; it is essential.

United Presbyterian: It is one of the great thoughts of Scripture that God is all-powerful, that he is mighty to hold the earth in the hollow of his hand, control the tides of the sea and hold the starry hosts to their appointed courses. But the thought is not half so precious to the child of God as the knowledge that he sees the good we desire to do, and, through ailments of the flesh, cannot do. The knowledge that he sees the castles that we build, the sweet and pure dreams that we dream is dearer to us than the majestic thought that he counts the number of the stars and calleth them all by their names.

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

THE FORTUNES OF THE CEILING FAMILY.

By Grace Willis.

Benny lay in his white bed looking dreamingly at the ceiling, when Uncle Phil seated himself on the bed and gave the boy's hand a squeeze.

"I can't ever decide, Uncle Phil," said Benny, "just what relation the fisherman is to the rest of my family. Do you think you could help me?"

A myriad of hairlike lines spread themselves upon the ceiling; the plaster was certainly much cracked. To the eyes of the sick child on the bed the lines chapped themselves into forms and faces. There was one pinched, sharp-featured face, with hair drawn tightly up to a small knot, that might be that of a hard-worked farmer's daughter; he called her Jane. Over in one corner of the ceiling huddled a flock of sheep. Benny called the ceiling people his "farm family." Near the sheep was a dim outline of the farmer's wife, not very distinct to be sure, and Benny was not much interested in her, but she helped to fill in the story. In the farther right-hand corner was such a splendid hill for coasting, and yet no sleds ever appeared. Neither was there a farmer, and Benny imagined the farmer must have to work very hard and that he kept the boys out in the field working, too, and that was the reason he never came into view, and that the boys never had time to slide down hill.

An old man with a crooked back formed another dim picture; that was the Grandfather. And he was evidently walking toward what looked like a chimney corner, and never got there. Benny often felt tired for him, poor old man.

But the most perplexing of all was the fisherman, with his shaggy hair and eye-brows. He turned his back on them all, though not very far from Jane, and appeared to be absorbed in his pipe.

"He doesn't seem to belong to the family at all," complained Benny, "and he doesn't seem to be interested in them. I can't make out who he is."

Uncle Phil looked at him with a critical eye. He had been to an art school and he liked pictures.

"What makes you think he is a fisherman? Perhaps he is the missing farmer."

"Oh, no, I'm sure he is a fisherman. I knew it the first time I saw him."

"Perhaps he comes to see Jane and wants to marry her."

"Why, Uncle Phil, he never even looks at her."

"Perhaps he is bashful, and hasn't gotten up his courage yet to talk to her."

"Well, he's dreadful slow. He's been there a long, long time."

"Your family seem in need of a friend to help them out, Benjamin Barrows. They're overworked, and bashful, and the boys never get out on that hill to coast. Maybe we can mend their fortunes a little."

"What do you mean, Uncle Phil?"

"Why-er, do something to help them along, you know. I might be a rich uncle and make them a present of a thousand dollars, so life would be easier for them. Jane, now, needs something to chirk her up, don't you think so? And the fisherman certainly is rather frowny and ragged."

"How could you do it?" asked Benny, turning his big, wondering eyes toward those twinkling so near him.

"You wait and see."

If Benny had had eyes that could see and ears that could hear through floors and partitions, he might have seen his uncle sitting in the library that afternoon talking to his older sister Fanny,

Benny's mother, about mending the fortunes of the Ceiling Family, and he might have heard her say: "Why, yes, I don't care. The room will be done over again in the spring anyway, and it will relieve his mind, won't it, the dear child,—and amuse him."

One morning bright and early the birds woke Benny, singing outside his window, and as he opened his eyes slowly, they lighted on the ceiling. It looked—could it be—He rubbed his eyes and looked harder. 'Twas really and truly so! There were boys coasting down that hill,—four of them! Quickly he looked for the fisherman. His whiskers were trimmed; he seemed sleek and prosperous, and—yes, sir—he was looking out of the corner of one eye at Jane!

Wide awake now and bubbling with laughter and delight, Benny's eyes almost tumbled over to Jane in their haste to see if anything had happened to her. It had, sure enough. The sharp, thin features had softened and rounded; there was a ribbon or some other fancy fixing around her neck, and Jane was actually smiling!

"Uncle Phil!"

That jolly soul must have lain awake all night listening for that very call, for Benny had but just had time to discover the grandfather comfortably seated in his new arm-chair, when his call was answered in person. Uncle Phil crept into bed with Benny.

"How did you do it?" demanded Benny, happily.

"Gave them a thousand dollars."

"Oh, ves, I remember." Benny was pleased with the fancy. "I know where the fisherman went first thing when you gave him his share,—to the barber shop, didn't he?"

"He surely did. And do you know where Jane went?"

"To the dry-goods store. Isn't she pretty though? She looks lots younger."

"Nothing like a little appreciation to make folks look young and happy," said Uncle Phil. "How do you like the farm?"

"Where? where?"

Uncle Phil pointed. Directly over Benny's head stood the fattest, jolliest farmer imaginable, fairly beaming with good nature, and waving his hand to his wife on the other side of the ceiling. Benny looked over to the dull little farm mother. She, too, had brightened up, and seemed to have arisen and to be going to meet her husband.

"Well, I am awful glad," smiled Benny, happily. "They made me feel kind of troubled, you know, Uncle Phil, because nothing fitted. I guess they think a lot of you."

"Yes, they seemed to. The fisherman there was so tickled he promised me he would throw away his old pipe. I told him Jane didn't like tobacco smoke; makes her cough, you know."

A long time Benny lay there and thought of his family. Uncle Phil had nearly fallen asleep, when Benny said, "Do you know, I think the fisherman and Jane are going to get married very soon, and I'd like to build them a house. I was thinking we could take the old chimney-corner and use some more lines, and if you kind of squint, you know, you can make a house out of it real nice. Can't you see it?"

Everybody who came to the house after that had to be taken to Benny's room to hear all about the mended fortunes of the happy Ceiling family. Somehow or other it seemed to help the boy who had their welfare so at heart to get well, and before Uncle Phil left for Europe for a year of study, Benny was up and about, his healthy, happy self once more.

In the spring, when the rooms were calcimined and Benny sat down in his

room to look up at the clean, white ceiling from whence the family had vanished, he wrote to his far-away uncle:

"Dear Uncle Phi: The farmer and his wife and their boys, and the grandfather and the fisherman and Jane his wife—the whole family—have gone to Europe for a pleasure trip. What do you think of that! If you see any of them over there please give them by best love. I shouldn't wonder but what they'd like it so well over there they'd never come back."

And they never did.

"KING BABY."

Very lovely is the confidence of childhood. We do well to speak of "king baby," for the right; by which a child's small rule, is a diviner, sweeter right and sanctity than ever was accorded to kings. It is the maliciable right, the royal prerogative, of every child to come into this world assured that its coming will set joybells of the heart a-tringing.

Ere that child came to earth, God stooped to take into His arms the tiny image of Himself, to breathe between the little lips the breath of His own life, to set upon the baby brow the kiss of which dreaming children think when suddenly they smile in their sleep. Then with infant tenderness He laid the little lower like form in the hands of an angel, kneeling to receive the precious burden.

Out of God's hands, and the hands of God's angels in Heaven, thou shalt pass into the care of God's angels on earth. Thou shalt enter the world speeded of God, and tended by the hands of God's dear women, even as when thou leavest it, God's dear women shall tend thee to the last, and God and His Son, thy Saviour, shall wait to welcome thy return.

Go forth, little one, and may thy coming make glad the hearts of women and men, for I have sent thee. I am with thee. Go! — Coalsion Kernahan in A World Without a Child.

ON HEAVEN.

"If I could be out of physical pain," said a lifelong invalid, "I would ask no other heaven." "If I could be in a place where I might know that my husband never could be killed on the train!" cried one of the gentle "worriers" whose capacity for suffering is neither understood or respected by the sanguine. * * * "If I could take my children to a world where every time I hear a croupy cough my heart did not stand still with terror," urged another, "that would be heaven for me." The mulatto girl who burst into joyful tears at first sight of a marble bust of herself, "because it was white," had a glimpse of her heaven before its time.

"Heaven must be like any other form of happiness, only 'more so,'" said a thoughtful man. "And the conditions of happiness are three: A clean conscience, something to do, and some one to love." —(Elizabeth Stuart Phelps, in Harper's Bazaar.

At Glasgow University Mr. Donald C. B. Gordon, Glasserton Manse, Wigtownshire, has been awarded the Downhill first prize of £100 for "Excellence in the Art of Oratory and Declaration, and in the practice of a refined and pleasing Delivery, and in reading the Scriptures."

THE OTTAWA MINT.

Mr. John McKeen, manager of the Ottawa branch of the Bank of Nova Scotia, has a most interesting article on Canada's Royal Mint in a recent issue of the Nova Scotian. Hundreds of Ottawa people have taken advantage of the general invitation which is extended to the public to go over the institution, and Mr. McKeen's very clear explanation of the process of coining will be appreciated. In the course of his article Mr. McKeen says:

The process from the raw material to the finished product is essentially the same as in any high class metal industry, with this important difference, viz.: the scientific accuracy with which owing to the value of the material used, the work is carried on. The manufacture of the very latest type, and said to be superior to any in use even in the Royal Mint, London. The workmen report at eight o'clock a.m. and do not leave the mint until 5 o'clock p.m. Each one is made responsible for the metal weighed out to him, and must give an accurate account before leaving for the day. The first process in order is melting the bullion which, in the case of subsidiary coins, involves expert mixing of the metal. The ingots are melted in platinum crucibles in furnaces heated by gases from crude oil fires. The liquid metal is then poured into moulds, and after cooling sufficiently is taken out in bars, each cast is submitted to the assayer and if of the proper quality is turned over to the rolling machines. The bars are first broken down by a hot ton roller, afterwards passing through two others of lighter weight until reduced to the desired thickness. The metal is then put through a process of annealing. This is done by gradually heating and gradually cooling, the object being to reduce brittleness and increase the softness and toughness of the metal. It is now passed along for punching, a process by which the metal is cut out of the attenuated sheet in different sized discs. After these discs have been carefully assorted and acid cleaned they are ready to receive the image and superscription of the king.

The next process, that of stamping, is probably the most interesting of all. The impressions and legends on the obverse and reverse sides of the coins are similar to those now in use. Experience and science furnish reasons for a metallic money of right weight and hardness neither too light nor too heavy. This is assured by an automatic weighing device of marvelous accuracy, gauging to 100th part of a grain. The stamped coins are admitted to this weighing machine through a small tube, at the bottom of which there are three trays or divisions. By some mysterious occult device these coins are automatically sorted, the light dropping into one tray, the heavy into another, and the true weight into a third. The light and heavy are passed back to the crucible again to be melted, while the true coin passes out into circulation to discharge its functions in the world of commerce.

It only remains to be said that the capacity of the mint is ample. Coins from the stamping machine can be turned out at the rate of 100 per minute.

The estimated cost of a bridge over the Straits of Dover is \$34,000,000.

The largest serpent ever measured was an anaconda, which Dr. Gardner found dead in Mexico. It was 37 feet long and it took two horses to draw it.

In Hertfordshire two wild ducks sat on the same nest incubating the same clutch of eggs. The same thing has been observed in the case of partridges.

THE QUESTION OF EXERCISE.

In the matter of exercise, the question for us is not—How much exercise will bring good results? That is a theoretical, not a practical, consideration. The real question is—How much exercise is it worth while for a man to take if he wants to keep on the top level of efficiency?

Enough exercise, then, to keep the muscles of the body firm and sensitive is what we aim at. For a man whose chief business in life is headwork, there is little to be gained in building up muscular tissue beyond that point. He may do it for recreation, if he likes; but that is a different matter.

The kind of exercise that hits the mark is the kind a man likes for its own sake; and the kind a man likes for its own sake has something of the play-spirit in it—the life and go of a good game.

The good a man gets out of a brisk ride in the park is something more than what comes simply from the activity of his muscular system, or from the effect of the constant jolting upon the digestive organs. There is the stimulus to the whole system which comes from his filling his lungs with fresh air; there is the exhilaration of sunshine and blue sky and of the wind on the skin; and there is the excitement of controlling a restive animal.

The best forms of exercise will call the big muscles of the body into play—the muscles that do the work. This gives bulk effects. It reaches the whole system.

Exercise should not be too severe. Tennis is a game that nervous, excitable, overworked people like to play. They ought to avoid it. It works them too hard and too fast. Instead of resting them, it wears them out. There is no better out-door exercise for a city man than a game of golf. The alternate activity and rest that it provides for, the deep breathing caused by the necessary hill-climbing, the sociability of the game—all these are admirable features.

A LYRIC OF EARTH.

Grief was my master overnight;
To-morrow I may grieve again;
But now along the windy plain
The clouds have taken flight.

The sowers in the furrows go;
The lusty river brimmed on;
The curtains from the mists are gone;
The leaves are out; and lo!

The silvery distance of the day,
The light horizons, and between
The glory of the perfect green,
The tumult of the May.

The bobolinks at noonday sing
More softly than the coldest lute
And lighter than the lightest rite
Their fairy tambours ring

—Archibald Lampman.

WOMAN'S RIGHTS.

"Every woman has the right—a right so inalienable as to become itself a duty—to cherish and comfort herself; to let flowers bloom in her heart; to lighten her burdens by allowing, or, if need be, requiring others to share the weight of them. It will be found that a household, all of whose members share alike in the daily routine, is more cheerful and charitable than one conducted on the single slave plan. It is more agreeable, all around, to contribute something than to accept everything; and it produces better hearts and minds and manners. And even if the housework does get neglected occasionally, that is better than a neglected life; and it may sometimes be wiser to buy a new garment than to patch the old one."—Julian Hawthorne.

CHILDHOOD DANGERS

No symptom that indicates any of the ailments of childhood should be allowed to pass without prompt attention. The little ailment may soon become a serious one, and perhaps a little life passes out. If Baby's Own Tablets are kept in the house minor troubles can be promptly cured and serious ailments thus averted. And the Tablets can be given with equal safety to the new born babe or the well grown child. Mrs. H. Gordon, Martinville, Que., says:—"I have used Baby's Own Tablets and have found them in every way satisfactory. I always feel safe when I have them at hand." Sold by medicine dealers or by mail at 25c a box from The Dr. Williams Medicine Co., Brockville, Ont.

ENGLISH ROYALTY IN NORWAY.

The King and Queen have had so many experiences in life that they find it increasingly difficult to procure a new sensation. Norway provided them with several. Denmark and Sweden are democratic countries, but have so long been accustomed to Royal pomp and ceremony in their midst that they let it pass. But the kingdom over which King Haakon rules is by far the most democratically minded in Europe, and in the days when it was united with Sweden it saw little more of Royalty than Ireland does today. Consequently there were no courtly traditions to maintain, and when Prince Charles of Denmark was offered the new throne it was on condition that he gave himself as little as possible the airs of a king.

Norway wanted an official head, and had no liking for an elected president; but Haakon is president rather than king. His Court is of the smallest, and he is expected to mix freely with the people, to be good friend and comrade to the lowest as well as the highest. This is rendered simple by the fact that there is practically no distinction of classes in Norway, no social barriers. One man is as good as another, and the merchants and artisans of Christiania feel no undue elation when their king sits down beside them in a tramcar and enters into genial conversation.

Prince Charles of Denmark, brought up a sailor, took readily enough to his altered life; but Princess Charles at first found Norway a little trying. She was careful not to admit it, and soon schooled herself. To one brought up in the atmosphere of the English Court, with its glittering splendour and remoteness from the rank and file, the conditions might well seem a little drastic, and the Norwegians made allowances, and were willing to concede something to the pretty queen. They do not resent the fact that she uses a carriage instead of the tram, and they like to see her wearing Paris frocks and glittering with jewels on great occasions. At Christiania, however, even the King of England on a State visit is expected to fall into line with the customs of the country, and King Edward, with his usual tact, readily adapted himself, and, as far as his linguistic capabilities permitted, hobnobbed with the people.

The welfare of mankind does not now depend on the State or the world of politics. The real battle is being fought in the world of thought, where a deadly attack is made with great tenacity of purpose, and over a wide field, upon the greatest treasure of mankind, the belief in God and the Gospel of Christ.

Advance: That the success of a men's movement depends upon the extent to which the men are moved.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

BROCKVILLE PRESBYTERIAL.

The twenty-third annual meeting of this Presbyterial met in Lyn on Monday and Tuesday, May 25th and 26th.

The evening session on Monday was a devotional one, the exercises being led by Mrs. Beach, of Lyn. The address of welcome was delivered by Mrs. Cummings in a few well chosen words, and replied to by Mrs. McLennan, of Brockville. After listening to the reports of the various auxiliaries and bands, which were most encouraging, each embodying a vein of hope, a solo by Miss McNish, of Lyn, was heard with pleasure.

On Tuesday morning, after the devotional exercises and hearing the report of the last meeting, the election of officers for the ensuing year was proceeded with, resulting as follows:

President, Mrs. J. Dowsley, Prescott; vice pres., Mrs. McLennan, Brockville; Mrs. J. H. Merkley, North Williamsburg; Mrs. McShane, South Mountain; Mrs. Beach, Lyn; Mrs. Sinclair, Lyndhurst; treasurer, Mrs. M. C. Gibson, Morrisburg; corresponding secretary, Mrs. Fleming, Prescott; recording secretary, Miss Ralphia Stitt, Spencerville.

A very cordial invitation was extended by Mrs. Gilmore, from First church, Brockville, for the next meeting of the Presbyterial. This was accepted.

Tuesday afternoon's session was opened with a responsive service led by Mrs. McJarrell, of Brockville. Miss Craig, General Secretary of Indian and Chinese missions, was introduced to the Presbyterial and tendered a most hearty reception by the ladies. Her opening words were taken from Psalm 110: "Thy people shall be willing in the day of Thy power," showing how these words increased our opportunities and power. She talked most interestingly of the work among the Jews, which is practically a new work for the W. F. M. S. Her description of the work among the Chinese in Western Canada was full of interest and information to all her hearers. In closing she asked if now, that doors of opportunity are opened, are we willing to do our part, saying with Mordecai of old, "Who knoweth whether thou art come to the kingdom for such a time as this." Mrs. McShane, of South Mountain, gave an excellent report of the annual meeting of the general society held in Toronto, May 5th, 6th and 7th. Mrs. McDougall, of Spencerville, read a paper in which the present need of mission work was fully portrayed. The question drawer was ably handled by Mrs. Hyndman. A pleasing mission band exercise was a bright and agreeable feature. The money, \$1,500, was dedicated in prayer by Mrs. Walton, Brockville. The president's closing words were full of helpful hints and words of encouragement. A resume of the year's work was given and the progress noted and commended.

The closing session on Tuesday evening was most interesting. The devotional exercises were conducted by Rev. Pocock, of Lyn. A brief congratulatory address was delivered by Rev. Ferguson, of South Mountain, who was present as representative of the Brockville Presbyterial. The keynote of his address was perseverance in the face of difficulties, this being his solution for the success of the W.F.M.S. The feature of the Presbyterial was a most interesting address on the Northwest Missions by Miss Craig. This was illustrated by views and all came away more familiar with this important part of missionary work. The national anthem closed a most inspiring Presbyterial.

GO AND DO THOU LIKEWISE.

BY REV. E. W. WATSON.

The parable of the good Samaritan is one of the best known of all the parables. It comes so natural to us to call the Samaritan good that I suppose we have scarcely ever stopped to ask ourselves why we do so.

The Jews hated the Samaritan so much that the lawyer to whom Jesus spoke this parable would not say that the Samaritan was the true neighbor of the man who fell among the robbers, but said in a roundabout way—He that showed mercy on him. And it is worthy of notice that our Lord, who might have told the story differently (if it was only a story and not a reference to something that had occurred and which was known to most of the people there) and made the Priest or Levite prove a true neighbor—chose a Samaritan.

It is right to call the Samaritan good, because Jesus told the lawyer to go and imitate him. The good man in the Old Testament days was the one who did no evil. The law condemned the man who had sinned, who had done something forbidden. "The soul that sinneth it shall die."

The sinner whom Christ condemns is the man who has done no good. It is the priest, and the Levite in this parable who passed by and left the man to die. It is the rich man who left Lazarus to die at his gate and did nothing to save his life. It is the servant who hid his Master's money and did not use it in his Master's interest.

There are many in the present day who say they have done no evil, but it will condemn them at last because they have done no good. Now, no man can be called or considered good, whether he is a Christian in name or not, who does not in some way show his love for men by doing them good. The new law which Christ gave to His disciples is the law of love: "By this shall all men know that ye are my disciples, if ye love one to another. A new commandment give I unto you that ye love one another as I have loved you." And so St. Paul wrote that "Love is the fulfilling of the law," and St. John tells us that if anyone loveth not his brother whom he hath seen cannot love God, and that such an one is not a child of God. Therefore love is the supreme thing in life and life is given to us that we may learn to know the love of Christ and to love Him in return and keep His commandments. We know that to love Him is to obey Him, for we remember His words: "If ye love Me, keep my commandments," and when we love Him we shall learn to love all for whom He died. From this parable we learn how our love is to express itself in deeds of mercy. Christ bids His disciples to give alms and he assured them that their acceptance at last would depend on the zeal they had shown in feeding the hungry, visiting the sick and welcoming the stranger.

The first errand on which our Lord sent his disciples was to heal the sick. No rule of life can be more certain than this, that we are bound to relieve the sufferings of men and we are sure that he who can look on suffering unmoved and do nothing to relieve it (if it is possible to do so) is not humane.

Even the heathen would do this in a case of special distress, but ordinary sufferings were treated as part of the natural order of things and the sufferers were neither pitied nor helped.

But in the Christian hearts, pity is not an occasional visitor, but a familiar companion.

Philanthropy—the loving service of man—is not to be a kind of amusement, but one of the regular occupations of our lives. In the time of our Lord, Christians had to content themselves with helping those who were the victims of cruelty and wrong, as the good Samaritan did; but now the Spirit of Christ teaches us to go farther and to use the power we have to put an end to oppression and cruelty, to keep the highways clear from robbers, to close the saloons where men are robbers of their manhood as well as of their money.

Prevention is better than cure. It is better to have a good fence at the top of a precipice than a hospital at the bottom.

We must do all we can to help and save victims but we must take care to prevent any more falling into the depths of crime and misery.

Christian love will hurry most eagerly to remedy the evil which we feel ought not to have happened.

But when the sick have been relieved and everything has been done that science and loving care can do for them—then love will lead us to seek out the cause of the sickness that it may be prevented in future so that others may be saved from suffering.

The command to care for the sick and suffering is as divine as ever and must always be obeyed but that is an elementary lesson—easily learned and not sufficient to satisfy the hearts and minds of Christians today. As the early Christians learned that it was not enough to do no harm, but that they were bound to do good to feed the hungry and clothe the poor, we have learnt that we ought not only to do these things but to prevent the pains of hunger and the misery of poverty from ever being felt. The first Christians could not do this for many of them were slaves and had no power to change the customs of the time. All that they could do was to relieve the victims, to rescue as many as possible and to mourn over the dead. Of the power of politics the early Christians had no control, they had no influence. But this power is now in the hands of all and the lives of Wilberforce and Lord Shaftesbury show us how it can be used to put an end to wrong and misery. It enables us to ascend the stream and cut off great evils at their sources.

So as Christians we cannot be content simply to do our best for the victims of oppression, but we must do our utmost to put an end to oppression itself.

Now, we are our own rulers and it is in our power to alter the laws and we ought as Christian men to do all we can to secure that God's will shall be done, that poverty and suffering may be prevented as far as possible. If the Christian Church were only to unite to fight the evil of intemperance it would be able to prevent a great deal of crime and poverty and when the Christians of Canada and the States have determined that it is an evil thing to license men to sell to others that which poisons their blood and rots them of health and leads them to ruin in this world and the next—then that evil will cease and surely it is time that it did so.

If we are to imitate the good Samaritan therefore we must as Christian men and women use all the means in our power to educate public opinion so that great reforms may be carried out and that evildoers may not only be punished for doing wrong but saved from doing it. The Lord commanded His disciples to heal the sick first and to give alms, but

His law for us, is that we should find out and put an end to the causes of physical evil, learn the laws of health and use all the time and strength we have to get His will done as far as we know it, not only in our homes but in our towns and in our country.

Sad to say there are some Christians still who think that politics are not for Christians to meddle with. But as Dr. Dale said, "the emancipation of the slaves in the West Indies was a political act and it was done mainly by Christian people in direct obedience to the authority of Him who, was to listen to the cry of the oppressed and break in pieces the oppressor." The repeal of the Corn Laws (in England), was a political act and it was almost a direct repetition of the miracle of Christ when He multiplied the loaves because the people were faint from want of bread.

Christ is the true King of our land and we have to serve Him. It was a miracle of mercy when He laid His hands on the fever stricken and cured them and by going into Town Councils and getting the causes of fever removed, men are following in Christ's footsteps.

To make men sober is a Christian work and it may be done partly by making good laws and getting them enforced, so that it may be easier for men to resist the temptation to drink because there will be fewer saloons to tempt them to do so.

It is the spirit of Christ which is the true Christian law. We are bound to follow His teachings, to obey His promptings and His servants are doing so now, not by simply saving the victims but by removing the causes of crime and suffering and reforming the evil doers. We know that Jesus washed His disciples' feet, and this reminds us that our Lord has set us an example of lowly service, and surely if He who knew that He was one with the Father, who knew that He had come from God and was going to God condescended to perform the duty of a slave, (which none of the twelve were willing to undertake), there is no service too humble for us to render to each other for the Lord said: "I have given you an example that ye should do as I have done to you."

To be helpful is to be Christlike, and what we all need to cultivate is the spirit of love and helpfulness.

It needs practice and if we are to be ready to render a great service to anyone some day, we must practice doing little kindnesses now. The Good Samaritan had practiced and so he was ready when the occasion came to render a great service and save a man's life. He did all that could be done for the wounded man and when he left him at the inn he made a generous provision for his needs. The 2 pence were equal to 2 quarters and each would go as far as a dollar now, for you remember that in another parable we are told that a penny was a fair payment for a day's work and the Samaritan promised to pay all his expenses.

The people of Egypt in the olden days pictured charity as a child, with a heart in his hand giving honey to a bee without wings. A child because charity should be humble and meek. A heart in his hand—because the heart and hand go together to make a cheerful giver—"giving honey to a bee"—not a drone, a worker, not an idler, and to a bee without wings—i.e., to one who would work but cannot.

Let me tell you of a modern illustration of this parable. A man was taken ill on a railway train. He had no friends and no one knew him, but he needed medical help and rest. Two Christian Endeavorers who were on their way to a convention saw his trouble and took care of him. They got off the train took him to an hotel, called in a doctor

and stayed with him until he was able to be sent home. They spent the money which was to be used for their own expenses in this way, and did not go to the convention, but they had the Lord with them and His blessing rested upon them. Let us resolve to do good likewise.

A doctor's little boy, sitting on the steps of his home, was asked where his father might be found. He said, "I don't know just where he is, but he is sure to be helping someone some where," and so the doctor was in some measure like our Lord of whom it was said, "He went about doing good." Henry Drummond asks, "Have you ever noticed how much of Christ's life was spent in doing kind things—in simply doing kind things?" and he said that if we knew that question in view as we go over His life, we shall find that He spent a great part of his time simply in making people happy in doing good "turns to people." "Go and do thou likewise."

Someone says, the greatest thing a man can do for His Heavenly Father is to be kind to some of His other children.

Indeed it is true that it is only in helping others that we can serve our Heavenly Father at all.

He needs not our gifts—but He that giveth to the poor lendeth to the Lord.

The Lord Jesus loved man because He knew that men were God's handiwork—made in His image and the object of God's love.

This must be the motive of all our service to our fellow men. We must learn to see Christ in man, remembering His words—"Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto Me". When we touch a man's body we are touching what was made to be a temple of the Holy Spirit.

In the humblest and even in the most sinful human being, we see one whom God loves—one for whom the Saviour died and who may be an heir of the glory of Christ. It is when we remember these great truths, that we are led to take a real interest in the welfare of others, and are ready to help them in their need.

Our Lord himself has truly set us an example that we should follow in His steps. He went about doing good and healing all who came to Him.

Because He healed by miracle we naturally think it was easy for Him to do it, but perhaps it was more of an effort than we suppose.

Once when a woman touched Him and was healed without wishing Him to know it, He did know, for it is written that he felt that virtue had gone out of Him and St. Matthew tells us that "He Himself took our infirmities and bare our sicknesses."

Of course we have no such power as Jesus had, but we can use the power of science by which cures are brought about today which would have been quite impossible in the past. Our hospitals and dispensaries are carrying on Christ's healing work and in providing means to support them, we are doing our Lord's will and walking in His footsteps. Our Lord took the twelve into partnership with Himself and when He sent them forth He gave them power to heal the sick and cleanse the lepers and to cast out evil spirits and we are to be workers together with Him. Likeness to Christ will be the test at last, and everyone will be judged according to his works. The Lord Jesus who will Himself be the judge has told us that He will say to those on His right hand "Come ye blessed of my Father, for inasmuch as ye did it unto one of these, my brethren, even these least ye did it unto Me."

Do we realize that this is the test by which our Christianity is to be tried? Are we living in the light of our Lord's words and obeying His teaching, or can it be truly said of any one of us:

"He lived for himself, he thought,
For himself and none beside;
Just as if Jesus had never lived,
As if He had never died."

There is a day coming when many of us will wish that every cent we have given to the poor had been a dollar and when it will be more valuable to us to remember one hour passed in the homes of the poor and suffering than a hundred hours spent at the tables of the rich.

Let us then ever remember the Lord's words, "Inasmuch as ye did it unto one of these, my brethren, even these least, ye did it unto Me."

Grande Mere, Que.

SAUGEEN W.F.M. PRESBYTERIAL.

At the 21st annual meeting of this society, held in Westminster Church, Mount Forest, the president, Mrs. Farquharson, Durham, was in the chair during the morning and afternoon sessions, and the Rev. W. Farquharson presided in the evening.

At the morning session Mrs. J. Duff Morrison offered the prayer of invocation. Mrs. Glenney, Harriston, gave the report of the secretary of supplies; Miss Loughheed, Drayton, the report of secretary of tidings; and Mrs. Sinclair, Arthur, the report of prebyterial expenses. Mrs. Walter Hastie led in prayer for the officers elect, who were as follows: Pres., Mrs. Farquharson, Durham; Vice-Presidents, Mrs. Scott, Clifford; Mrs. Kendall, Dromore; Mrs. Smith, Conn; Mrs. Little, Holstein; Treas., Mrs. Sinclair; Arthur; Sec'y, Mrs. McTaggart, Mt. Forest; Sec. of Tidings, Miss Nichol, Holstein; Sec. of Supplies, Mrs. Glenney, Harriston.

At the afternoon session the opening and closing prayer were offered by Mrs. Aitchison, Clifford, and Mrs. Jas. Paulin, Arthur. A conference on "Our Opportunities" was led by Mrs. Smith, Conn. "In China," and by Miss Meikle, Mt. Forest, "In India." A solo was sung by Miss McCready, Harriston, and the Bickell Mission Band, of Westminster Church rendered a chorus. At the evening session Rev. G. A. Little, B.A., led in prayer. Rev. D. Currie in a pleasant speech presented the greetings of the Presbytery of Saugeen.

But the main features of the afternoon and evening sessions were addresses by the Rev. Dr. R. P. MacKay on India and Korea, respectively—which were most inspiring and helpful. Dr. MacKay has recently returned from a tour of the mission stations in the East, and is able to bear striking testimony to the wonderful work that is being done in the Orient at the present time. A vote of thanks, moved by A. W. Wright and A. Filhie, was tendered the Doctor for his address at the public meeting in the evening, and the ladies gave him a standing vote of thanks in the afternoon.

A mere mention of the leading articles in the Nineteenth Century and After for May will indicate the intrinsic value of the favorite review: "Will the Licensing Bill Promote Sobriety?" by Sir Thomas P. Whitaker, M.P.; "Diplomatic Dreams and the Future of Macedonia," by Noel Buxton; "Lord Cromer and Orientals," by S. M. Mitra; "Fly Fishing," by W. Earl Hodgson; "The Decline of the Kingdom of Judah," by Rev. Dr. T. K. Cheyne; "The Naval Policy of Germany," by J. Ellis Barker; and "Persuasive Socialism," by W. H. Mallock. \$4.50 per annum; 40 cents per copy. Leonard Scott Publication Co., New York.

SUMMER COOKING OF FISH.

Yarmouth Bloaters Creamed.—Select those not too hard and dry. Take off head, tail and fins, then split in half all the way through. Put into a saucepan full of cold water, and cook just five minutes after it comes to a boil. Lift out carefully and most of the bones will float to the surface so that they can be readily picked out. Have a hot sauce ready, prepared as follows: Melt in a frying pan a tablespoonful of butter. Add a tablespoonful of flour, and when bubbly pour in little by little a cup of cream or rich milk. As soon as thickened, remove and pour over the fish on a hot platter. Serve with sweet potatoes.

Broiled Finnan Haddie.—Soak for an hour in cold water, then wipe dry. Boil over clear coals or a gas flame for twelve minutes, putting the split side first to the fire. Season with butter, parsley and lemon, and serve hot with grilled sweet potatoes.

Finnan Haddie Hash.—Shred fine left-over finnan haddie, removing all bones. Mix well with an equal amount of fine-chopped boiled potatoes. Put a tablespoonful of butter in a frying pan and when hot add the fish and potato mixture, together with one cup of milk, a teaspoonful onion juice and a teaspoonful minced parsley and paprika to season. Brown well on the bottom, then roll over on to a hot platter.

Codfish with Walnuts.—This is a California dish, and a very good one, too. Soak one pound codfish over night, then nick apart in six large flakes as possible. Fry a clove of wounded garlic in a tablespoonful of lard, together with an onion cut fine. Put in the fish and fry a light brown. Have ready a quarter loaf of bread that has been soaked in water and then squeezed out dry. Add to the fish, together with two dozen English walnuts chopped fine. Stir well, add hot water to moisten, cook five minutes and serve very hot.

Codfish Balls.—Never chop codfish unless you wish it to be as tough as leather. Peel some raw potatoes, cut into small pieces and measure out three cupfuls. Put potatoes and fish together in a steapan, cover with boiling water and cook until the potatoes are done—no longer, lest they become soggy. Drain off the water, steam two or three moments uncovered on the back of the range, then mash and beat until very light. Season with pepper, more salt if needed, and two tablespoonfuls of butter. Add one unbeaten egg and whip until as light as "feathers." Shape into balls, roll deftly into fine sifted bread crumbs, slide into a frying basket (not more than four at a time) and fry in smoking hot fat for just a moment. Take out, drain on soft paper and serve with tomato sauce. Stew a half can of tomatoes with half a small onion sliced, three peppercorns and a bay leaf. Rub through a strainer. Cook one tablespoonful butter with a heaping tablespoonful of flour in a small saucepan until blended, then add the strained tomato, little by little. Season with salt and pepper and pour around the fish balls.

It is computed that the English language is spoken by 350,000,000.

On St. Patrick's day in all the city of Galway Catholic Churches but one the sermons were in Irish.

The Chinese Ministry of France will establish a bank in Tibet to issue notes for circulation there.

In Dinzwil United Free Church special collections were taken on a recent Sunday in connection with the fund for churches and masses for dispossessed congregations. At the close of the day it was found that a total of \$5,265 was raised.

SPARKLES.

"I did not see you in church last Sunday."

"I do not doubt it. I took up the collection."

"Katie, do you know the policeman on this beat?"

"Sure I do, ma'am."

"He told me to-day he had taken up Esperanto."

"And sure, what had the O'italian been doin', ma'am?"

Knieker—Do you thing hoopskirts will ever return?

Bocker—The women are wearing them on their heads this year.

"So you are going to teach your daughter music?"

"Yes," answered Mrs. Thineilt. "Just enough to give us an excuse for having a piano lamp and a mahogany music rack."

A traveller who passed through a small English town noticed a post on which was marked the height to which the river had risen during a recent flood. "Do you mean to say," he asked a native, "that the river rose as high as that in 19—?" "Oh no," replied the native; "but the villane children used to rub off the original mark, so the mayor ordered it to be put higher up, so as to be out of their reach."

Mrs. Parvenu, patronizingly: "Were any of your ancestors men of note?"

Mr. Flippant: "Yes, madam, I should say so. One of them was the most famous admiral of his day, and commanded the allied forces of the world."

Mrs. Parvenu with altered tone of deep respect: "Is it possible, Mr. Flippant? And what was his name?"

Mr. Flippant: "His name was Noah."

THE QUEEN'S LESSON

One of the ladies in waiting to the late Queen Victoria had a very bright little daughter about four years old, and of whom the queen was very fond. The queen invited the child to have lunch with her. Of course, the mother was highly pleased, and charged the little girl to be very careful about her table manners and to be very polite to the queen.

The little girl came home in high glee and the mother asked her all about the luncheon. "Were you a very polite little girl? And did you remember to do all I told you at the table?" asked the proud mamma.

"O, yes; I was polite," said the little girl "but the queen wasn't."

"The queen wasn't!" said the mother. "Why, what did she do?"

"She took her chicken bone up in her fingers and I just shook my finger at her, like you did at me, and said, 'Piggie, plegg, plegg!'"

A motion for the abolition of capital punishment in Sweden has been vetoed by both chambers.

Thousands of tourists are crowding to Sicily to witness Mount Etna's eruption.

An Indian famine relief fund has been inaugurated under the King's patronage.

Rev. Thomas Lord, aged 100, of Hornostle, England, preaches every Sunday.

The Kaiser and Crown Prince are lending their support to a movement to popularize baseball in Germany.

The professor of chemistry and physics at the University of Berne, Switzerland, is a woman only 21 years old.

INDIGESTION

CAN BE CURED

Dr. Williams' Pink Pills Succeed After Other Remedies Fail.

There are twenty drugs to help your digestion for a time, but there is only one medicine that can positively cure your indigestion for good. To any one with indigestion a half dozen boxes of Dr. Williams' Pink Pills are worth all the purgatives and mixtures in the country. After all these things have failed Dr. Williams' Pink Pills have cured the worst cases of indigestion by going straight to the root of the trouble in the blood.

You can take a purgative to tear through your bowels and make a clean sweep of your food, whether it is digested or not. You can take stomach bitters to create a false appetite—if you don't care what happens after you swallow your meal. You can drug your stomach with tablets and syrups to digest your food for you—if you don't care how soon you ruin your system altogether. You can do all these things—but don't call it "curing your indigestion." There is only one way to cure indigestion, and that is to give your system so much good, pure, red blood that your stomach and liver will have strength enough to do their natural work in a healthy and vigorous way. That is why Dr. Williams' Pink Pills cure indigestion—they actually make new blood. Here is the proof. Mr. R. McCorkell, St. Thomas, Ont., says:—"About a year ago my system became generally weakened. My stomach was always in a state of nausea. The sight of any kind of food often turned my stomach and I would arise from the table without eating. Doctors advised different medicines which I took without benefit. Finally I became so run down that I had to quit work. For two months I tried to build myself up with the aid of doctors, but as time went on and my condition did not improve I became much discouraged. Then a friend told me he thought Dr. Williams' Pink Pills would help me, and I began their use. In three weeks time I was so improved that I went back to my work, but I continued using the pills until I had taken twelve boxes, and now my stomach is strong, and I am ready for a good meal three times a day, and life now really seems worth living."

It is because Dr. Williams' Pink Pills make new, red blood that they cure such common ailments as anaemia, with all its headaches and backaches, rheumatism, neuralgia, St. Vitus' dance, partial paralysis and the secret ailments from which women and young girls suffer so much. You can get the pills from any medicine dealer or by mail at 50 cents a box or six boxes for \$2.50 from the Dr. Williams' Medicine Co., Brockville, Ont.

A good intention won't serve for a ladder.

Norway and Sweden contain a larger proportion of Protestants than any other country in the world.

It is estimated that on fine days as many as 10,000 passengers will ascend the Jungfrau, in Switzerland, as soon as the railway is completed.

Austria is the country most lenient to murderers. In ten years over 300 persons were found guilty of murder, of whom only 23 were put to death.

"I only know one soldier who was satisfied with his pay," said General Sir William Butler at Islington, "and that was Charlie Gordon."

Grand Trunk Railway System

8.30 a.m. (daily), 3.30 p.m. (Week days) 4.45 p.m. (daily)

MONTREAL

3 HOUR TRAINS

4.45 p.m. (daily)
New York and Boston
Through Sleeping Cars.

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

Pembroke, Renfrew, Arnprior

and Intermediate Points.

11.50 a.m. (Week days)

Algonquin Park, Parry Sound North Bay

Through Cafe Sleeping Cars to
New York Daily.

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

CANADIAN PACIFIC

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

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

VIA SHORT LINE FROM CEN
TRAL STATION.

a 6.00 a.m.; b 8.45 a.m.; a 8.30
p.m.; b 4.00 p.m.; c 8.25 p.m.

BETWEEN OTTAWA, AL
MONTE, ARNPRIOR, REN
FREW, AND PEMBROKE
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;
c Sunday only.

GEO. DUNCAN,

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

New York and Ottawa Line

Trains Leave Central Station 7.50
a.m. and 4.15 p.m.

And arrive at the following Sta
tions Daily except Sunday:—

8.50 a.m.	Finch	5.47 p.m.
9.25 a.m.	Cornwall	6.34 p.m.
10.50 p.m.	Kingston	1.43 a.m.
4.40 p.m.	Toronto	6.50 a.m.
11.20 p.m.	Tupper Lake	9.25 a.m.
4.67 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.
7.20 p.m.	Rochester	3.45 a.m.
9.00 p.m.	Buffalo	3.35 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, 35 Sparks St., and
Central Station. Phone 13 or 1150.

TOOKE'S SHIRTS

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

R. J. TOOKE,

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

MONTREAL

PRESBYTERIAN BROTHERHOOD

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

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

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

Herald and Presbyter.

Presbyterian Board of Publication

Philadelphia Witherspoon Building
New York, 156 Fifth Avenue
St. Louis, 1516 Locust Street
Chicago, 192 Michigan Avenue
Berkeley, Cal., 2436 Telegraph Ave.
Nash "10, 160 Fourth Ave., N.

KOOTENAY FRUIT LANDS

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

MORRISON & TOLLINGTON

FRUIT LANDS AND REAL ESTATE

P.O. Box 443.

Nelson, B.C.

Ministers, Teachers. . . . Students & Business Men

Subscribe to the Organ of French Protestants,

L'AUROR (THE DAWN)

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

ONE DOLLAR A YEAR

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

MacLennan Bros., WINNIPEG, MAN.

Grain of all Kinds.

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

500,000 BUSHELS OF OATS WANTED*

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

WESTON'S SODA BISCUITS

Are in every respect a
Superior Biscuit

We guarantee every pound.
A trial will convince.

ALWAYS ASK FOR
WESTON'S BISCUITS

THE DRINK HABIT

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

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

FITZ CURE CO.,

P.O. Box 214, Toronto.

GO TO

WALKER'S

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

Successors to Walker's

Sparks Street. Phone 750

MARRIAGE LICENSES

ISSUED BY

JOHN M. M. DUFF,

107 St. James Street and

49 Crescent Street,

MONTREAL QUEBEC

"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

G. E. Kingsbury

PURE ICE
FROM ABOVE

CHAUDIÈRE FALLS

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

Prompt delivery. Phone 935

500 ACRES
IN NURSERY STOCK

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

The

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

JOHN HILLOCK & CO.

MANUFACTURERS OF THE

ARCTIC REFRIGERATORS

165 Queen St., East,

Tel. 478, TORONTO



TENDERS FOR DREDGING

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

Burlington, Blind River, Beaver-
ton, Collingwood, Cobourg, Gode-
rich, Hamilton, Kinrossville, Little
Current, Midland, Meaford, Owen
Sound, Nigger and Telegraph
Islands, Point Edward, Pene-
tanguishene, Port Burwell, Port
Elgin, Pictou, Rondeau, Summers-
town, Thames River, Toronto,
Thornbury, Trenton Harbor, and
Dark Channel, Waubausene, Wi-
arton, and Wingfield Basin.

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

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

An accepted cheque on a char-
tered bank, payable to the order
of the Honourable the Minister
of Public Works for six thousand
dollars (\$6,000), must be deposited
as security for the dredging
which the tenderer offers to per-
form in the Province of Ontario.
The cheque will be returned in
case of non-acceptance of tender.

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

By Order,

FRED. GELINAS,

Secretary.

Department of Public Works
Ottawa, April 23, 1908.

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

4%

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

4%

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

THE INTEREST IS COMPOUNDED QUARTERLY

The Union Trust Co., Limited.

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

4%

Money to Loan
Safety Deposit Vaults
For Rent

4%

IT IS SO NICE TO DO
THE NECESSARY
CLEANING WITH

CALVERT'S
Carbolic Tooth Powder

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

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

COPLAND & LYE'S

"CALEDONIAN"

Scotch Tweed Skirts

21/- IN STOCK SIZES 21/-
CARRIAGE PAID IN THE U.K.

Made to measure, 2/- extra. Handsome Color
"Rainy Day" SKIRT in Stylish Checks
and Plain TWEEDS.

COPLAND and LYE'S FAMOUS
SCOTCH TARTAN SKIRTS

In the principal Clan Tartans. Price 42/-
Carrriage paid

SCOTCH WINCEYS from 1/- per yd.

COPLAND @ LYE.

THE LEADING SPECIALISTS IN SCOTCH TEXTILES

Caledonian House, 165 Sauchiehall Street, Glasgow.

Patterns and Illustrated Catalogues post free.

THE QUEBEC BANK

Founded 1818. Incorporated 1822.

HEAD OFFICE, QUEBEC

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

BOARD OF DIRECTORS:

John Breakay, Esq., President. John T. Ross, Esq., Vice-Pres.
Gaspard Lemoine, W. A. Marsh, Vesey Boswell Edson Fitch
Thos. McDougall, General Manager.

BRANCHES

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

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

Synopsis of Canadian North-
West.

HOMESTEAD REGULATIONS

ANY even-numbered section of
Dominion Lands in Manitoba,
Saskatchewan, and Alberta, ex-
cepting 8 and 20, not reserved,
may be homesteaded by any per-
son who is the sole head of a
family, or any male over 18 years
of age, to the extent of one-
quarter section of 160 acres, more
or less.

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

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

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

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

W. W. CORY,

Deputy of the Minister of the
Interior.

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

THE GENERAL ASSEMBLY

OF THE

PRESBYTERIAN CHURCH IN
CANADA.

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

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

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

ROBERT CAMPBELL
JOHN SOMERVILLE
Joint Clerks of Assembly