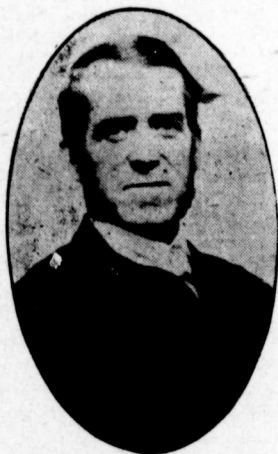


REV. JOHN GEDDIE—"THE APOSTLE OF THE NEW HEBRIDES."

Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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REV. JOHN GEDDIE, D.D.



MRS. GEDDIE

(SEE ARTICLE ON FOURTH PAGE)

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BIRTHS.

In Carleton Place, March 26th, the wife of Mr. David Findlay, of a daughter.

At Pilot Mound, Man., March 14th, the wife of Mr. E. P. Cavers, of a daughter.

At Orillia, on April 2, 1907, to Mr. and Mrs. Melville B. Tudhope, a daughter.

MARRIAGES.

At the Manse, Delaware Ave., on April 2nd, by the Rev. H. A. McPherson, John Moynihan to Mabel Louise, second daughter of the late Mr. Chas. G. and Mrs. Lonz, both of Don.

At Orillia, on April 2nd, 1907, by the Rev. R. N. Grant, D.D., assisted by the Rev. John Gray, D.D., Marion Louise daughter of R. S. Stratton, to Henry Stuart Martin, of Alameda, Sask.

On April 2, 1907, by the Rev. J. A. Reddon, at the residence of the bride's mother, Fort Coulonge, Lucy, daughter of Mr. Thos. J. Letts to Ernest W. Martin of Ottawa.

At Old St. Andrew's Church, Toronto, on April 3, 1907, by the Rev. G. M. Milligan, D.D., assisted by the Rev. A. L. Birch, B.A., of Knox Church, Orangeville, the Rev. John Mackay, B.A., minister of Crescent Street Church, Montreal, to Lella Julie, youngest daughter of the late W. A. Sampson, Esq.

At St. Andrew's Church, Ottawa, on March 22, 1907, by the Rev. Dr. Hertridge, assisted by the Rev. F. Roxburgh, Gerald S. Roxburgh, B.A., Sec. of Winnipeg, to Ida May Elizabeth, only daughter of Mr. and Mrs. Henry MacDonald, Ottawa.

At 'Sunny Brae,' home of the bride's parents, Navan, Ont., on Tuesday, April 2, 1907, by the Rev. P. F. Langill, B.A., Alex. T. Murray, of Vars., to Marion H., daughter of Mr. and Mrs. James Johnston.

DEATHS.

At Lancaster, 2nd. Con., on April 3rd., 1907, Mrs. Duncan McLeod, aged 84 years.

At her residence, 135 Bedford Road, Toronto, on April 5, 1907, Mrs. Catherine McCabe, in her 22nd year.

In Toronto, on Monday, April 8th, John Macdonald, aged 86 years.

At her late residence, Port Hope, on 6th April, 1907, Augusta Louisa Smith, widow of the late John David Smith, in her 93rd year.

At her residence, 53 McGill street, Toronto, on April 7, 1907, Rebecca Reid, beloved wife of Thomas Henry, and mother of the Rev. E. A. Henry pastor of the Presbyterian Church, Regina, Saskatchewan.

At Homeopathic Hospital, on March 27, 1907, John Gordon, of Fertile Creek, Howick, Que., aged 82. Interred at Howick on March 28.

At Kars, Ontario, John Bell, in his 90th year.

At his residence, 139 Isabella St., Toronto, on April 2, 1907, Adam Ferguson Macdonald, late principal of Wellesley school, aged 71 years.

W. H. THICKE

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NOTE AND COMMENT

The French Government is considering the total abolition of the manufacture and sale of absinthe, the most popular and at the same time the most ruinous intoxicant among the French people.

During the last ten months the temperance movement carried on under the direction of Archbishop Bruchesi, of Montreal, has secured sixty thousand signatures to the pledge. Recently a member of one of the largest liquor houses in Quebec Province admitted that in the two years since the Archbishop inaugurated the temperance mission the consumption of liquors had materially decreased, and a wholesale grocer who also deals in liquors said that his sales are now only about one-half what they were a few years ago.

It is said that the old bucket once was the cause of a war in Europe. We thought that the world had outgrown such things, but it seems that the New World has at last furnished history with a parallel case. Copies of the official communications exchanged between the little Republics of Nicaragua and Honduras which have been received at Washington show that the war between those countries, which threatens to embroil all Central America, grew out of the seizing of a mule by Nicaraguan cavalrymen!

American papers are speculating upon and discussing the probabilities of the next presidential election campaign. It is not quite certain that Bryan will be the Democratic candidate, but as to the Republican party, everything seems to be shaping for the nomination of Roosevelt. Many of the party leaders realize that he is the only candidate who can save the party from disaster. Speaking of the newspaper discussion and speculation the New York World (Democratic) says: "Why do so many newspapers and politicians waste time speculating whether Mr. Roosevelt or his opponents will control the Republican National Convention in 1908? There is no doubt about it. If Theodore Roosevelt is alive he will boss the convention. It will nominate nobody to whom he is opposed. The only problem on the President's hands is to keep the convention from renominating him. This is the only defeat he is likely to suffer."

The "Christian Work and Evangelist" tells of "a remarkable conference of Christian women met recently in Wei Hsien, the Holy Land of China. There were 300 women representing over 200 villages, and 200 more came from the neighborhood. Here was a gathering of women, some of them over seventy who had hobbled on their bound feet for fifty miles or less, carrying bedding, hymn-book and Bible. Most remarkable still is the fact that their husbands encouraged them to go, though many had never before been more than two miles from home. The program included topics decidedly Oriental: The family relationships, beginning with the daughter at home, her betrothal, the wife, the mother-in-law, the meaning of church membership, personal work, Sabbath observance, family worship, prayer and personal Bible study; unbinding the feet—a discussion which led 205 of those present to loosen their extremities and to promise that they would make their daughters-in-law do the same. Mrs. Roys says that the afternoon meeting of the closing Sab-

bath was broken up entirely by the spontaneous desire of the delegates to go out for personal work on the street where thousands of women were to be found wending their way to a temple to pray to the gods for a fruitful harvest. What a hopeful sign for the future, when a religious conference cannot hold one session because the delegates are all engaged in personal work!

On the authority of the "Westminster," of Philadelphia, it is said that "more than fifty years ago a Moravian named Heyde, stationed himself on a ridge of the Himalayas at Leh, on the borders of Tibet, and with slight encouragement has held the field until the present time. He has mastered the language, translated the Bible into Tibetan, and has reached not less than 10,000 people."

There are now in the United States, including Porto Rico and Hawaii, 9,204,531 Negroes. Nine-tenths of these live in the Southern States, and constitute one-third of our population. There are 21,000 negro carpenters, 20,000 barbers, nearly as many doctors, 16,000 ministers, 15,000 masons, 12,000 dressmakers, 16,000 engineers and firemen, 5,000 shoemakers, 4,000 musicians, and 1,000 lawyers. 77 per cent. of the negroes work on farms. Of the 746,000 farms on which they work, 21 per cent. are owned wholly by the negroes, and 4 per cent. are partly owned by them. Nearly 4,000,000 negroes are engaged in gainful occupations. This is about 45 per cent. of their total population; while only 37 per cent. of the white population of the United States are bread winners.

The law abolishing the death penalty in France is being assailed on every side. The principle newspapers of Paris are all urging its defeat, while prominent statesmen and literary men are clamoring for the same thing. A number of opinions are quoted by the "Literary Digest," and their consensus seems to be that expressed by the "Gallois," of Paris, which declares that "the abolition of the death penalty has done nothing but cut the sinews of justice and encourage crime." M. Goron, Chief of Police of Paris, is quoted by "La Liberté" as saying: "During the twelve years for which the death penalty has been practically suspended, the results of this reform have been apparent. I think the experiment has been continued long enough. These results have been most disastrous."

Some churches reserve certain pews for strangers. A writer in the Southern Presbyterian thinks the better plan is to show them into family pews, where they will be welcomed by members of the church. Speaking of a church which does this, he says, they do this purposely, because they want people to feel at home. The pastor exhorts his people: "If a stranger is shown into your pew, or a stranger and his wife, be glad to see them, greet them with a smile. See that they are offered one of the hymn books in your pew-rack. After service extend the hand of welcome to them, and ask them to come back again—ask them to come to your pew with you next time. These are little things. They will cost you nothing. But what a difference they make in the way people feel who come to worship with us for the first time!" This is an idea worth noting by people who attend churches in Ottawa and elsewhere.

The question of the use of the U. S. flag in beer and liquor advertisements has been settled. Two liquor dealers of Omaha were prosecuted under the laws of Nebraska on the charge of selling beer-bottles decorated with the national colors. They were fined \$50 each, but appealed to the State Supreme Court on the alleged ground of the unconstitutionality of the law. That court sustained the verdict, and the case was carried to the Supreme Court of the United States, which confirmed the previous two decisions. In the course of his opinion, Justice Harlan upheld strongly the right of the State to protect the flag, the emblem of the nation's power, against indignities. He maintained that the use of the flag as an advertisement on beer-bottles cheapens and degrades it. "To prohibit such use is no abridgement of personal rights as contemplated under the Constitution." Our neighbors, perhaps, make too much of their flag; on this side of the line it may be said we make too little of ours. But we are improving.

In a recent issue of Harper's Weekly, Rev. John Monroe, chaplain of the Prison Evangelistic Society of New York, publishes an interesting article on "The Cost of Crime in the United States." He shows that nearly one-fourth of \$130,000,000 raised by taxation for the expenses of New York City is spent in the repression and correction of crime. For the United States at large the total cost is figured to reach the amazing figure of \$1,076,327,605. The national government alone spends about \$140,000,000 a year for the prevention or correction of crime. Such figures are enough to convince the most indifferent Christian that, aside from all other considerations, for the sake of the dollars and cents involved every effort should be made to enact and enforce such laws as to reduce the cost of crime to a minimum. One of the most interesting features of the article is the remarkable contrast between the cost of religious work and the cost of crime. The author presents this contrast in the following paragraph: "The cost of religious work in the United States is enormous. The cost of foreign missions, comprising all denominations, is \$7,000,000; home missions expend the same sum. We spend for education, \$200,000,000; for church expenses and ministers' salaries, \$150,000,000. Hospitals and dispensaries for the sick poor cost us \$100,000,000; for sanitariums of all kinds we spend \$80,000,000. City missions and rescue work of all kinds demand and receive \$3,000,000; humanitarian work of every kind, \$12,000,000. Our Young Men's and Young Women's Christian Associations cost \$5,000,000; while all other moral and social work in the United States requires an expenditure of \$5,000,000. The total expenditure for humanitarian and religious work is, then, \$549,000,000. As against this, the total cost of crime in the United States for the year reached the incredible total of \$1,076,327,605.99. That is to say, we spend more than five hundred million dollars a year more on crime than we do on all spiritual, ecclesiastical, physical, humanitarian, educational and healing agencies put together!" These are startling figures, which we have no doubt, will apply proportionately to Canada and Canadian cities and strongly emphasize the importance of enacting and enforcing laws to reduce the cost of crime. But more; these figures should impress our people with the importance of giving stronger support to Christian and humanitarian work.

The Apostle of the Hebrides

A Story of the First Foreign Mission Enterprise of the Presbyterians of Canada.—(BY ROBERT McCONNELL, OTTAWA.)

On a lonely isle in the South Pacific ocean there is to be seen a memorial tablet on which are engraved the words: "When he landed in 1848 there were no Christians here; when he left in 1872 there were no heathen." The historic island referred to in these remarkable words in Anetium in the New Hebrides; the man of whom they were spoken was Rev. John Geddie, the first missionary to the heathen sent out by the Presbyterians of Canada; the period covered by the history of the labors which had so wonderful a result was twenty-four years. To the Presbyterian church of Nova Scotia and Prince Edward Island belongs the honor of launching the foreign mission enterprise which has developed so wonderfully, and which has inspired the loyal Presbyterians of the Maritime Provinces with a missionary zeal which is not excelled in any part of this Canada of ours.

The history of that mission enterprise in many respects is a marvel, if we take into account the time—60 years ago; the limited resources of the comparatively small church which undertook it; and the tremendous obstacles which had to be overcome in carrying it out.

At that time the Presbyterian church of Nova Scotia numbered about 5,000 members, comprising three presbyteries—Truro, Pictou and Prince Edward Island. A historian of that period tells us that "ministers were few in number and poorly supported, congregations were widely scattered, and home work, educational and evangelistic, was urgent." It need not therefore be matter of surprise that a considerable number of the ministers and elders comprising the synod hesitated and moved forward with fear and trepidation, while a number opposed the enterprise as being beyond the resources of so small and financially weak a church; for when the final vote was taken, authorizing the board of foreign missions—appointed by the Synod in 1844—to proceed, select a field and call a missionary, the motion was carried by a bare majority of one in a synod composed of twenty ministers and fifteen elders and which had only \$1,000 in its treasury with which to launch the enterprise. We can readily understand that 1845 must have been an anxious time, humanly speaking, for both pastors and people. But having put their hands to the plow they never faltered or looked back. To them the Master's command—"Go ye into all the world and preach the Gospel to every creature,"—was imperative; and in all the succeeding years that historic act has given energy and courage to the Presbyterians of the Maritime Provinces and inspired the Presbyterians of other parts of Canada to imitate their example. They now form an integral part of the Presbyterian church of Canada which shares in the honor of the inauguration of the first foreign mission enterprise by the Presbyterians of this country. The men who took part in launching that missionary enterprise have all passed away to their reward. They never regretted what they did. They rallied round their mission as those are doing who stepped into their places and closed up the ranks. The enterprise with its one missionary, has developed into missions to the East Indians in Trinidad and British Guiana, to Central India, to Formosa, to China, to Korea, and to the Indians and Chinese in Canada. The mission to the New Hebrides is sustained by the Maritime provinces, Australia and New Zealand,

to Trinidad, British Guiana and Korea, by the Presbyterians of the Maritime provinces. In 1845 the Presbyterian church of Nova Scotia was able to raise a foreign mission fund of \$1,000. To-day the Presbyterian church of the Maritime provinces is raising about \$90,000 to sustain its mission enterprises.

It will be seen that 1845 was an epoch-making year in Canadian Presbyterianism.

First Missionary.

Rev. John Geddie, the first foreign missionary of the Presbyterian church of Nova Scotia was necessarily the central figure, the hero, of this enterprise. He gave up the comforts of civilized life in the home land, bade farewell to friends and relatives and a deeply attached pastorate, and, humanly speaking, took his life in his hand in order that he might carry the Gospel message to uncivilized and barbarous people dwelling in the region and shadow of moral and spiritual darkness and death. Of him it might in some sense be said, as was said of Abraham, when he responded to God's call to go into the land of Canaan, "he went out not knowing whither he went."

A jubilee volume published in Halifax in 1894 gives the following particulars respecting this heroic missionary:

"John Geddie, whose name, like that of John Williams, is forever associated with the New Hebrides mission, was born at Banff, Scotland, April 10, 1815. When John was but a year old his parents moved to Pictou, Nova Scotia. He was an only son, and during a severe illness his parents devoted their little babe to work as a missionary among the heathen. The parental vow was kept a profound secret till after the son had entered upon his chosen career. The boy was educated at Pictou—in the Grammar school, the Pictou Academy and the theological classes taught by Dr. McCulloch. He was licensed to preach May 2nd., 1837. Before he had completed his course he had solemnly made up his mind to devote his life to mission work among the heathen. A relative in London had for years sent to young Geddie's father the publications of the London Missionary Society, with their fascinating narratives of Gospel triumphs in the South Seas. These narratives and the biographies of the missionaries had turned his attention to a most inviting field. He entertained the hope, as soon as he was licensed, that the Presbyterian church of Nova Scotia, of which he was a minister, would undertake a mission of her own and commission him to the work. If this plan failed he would feel free to offer his services to some other church or society. He accepted a call to New London and Cavendish in P. E. Island and was ordained March 3, 1838. He entered upon his work with ardor and testified afterwards that the more his mind was engaged on foreign missions, his interest in home missions, instead of being lessened, was intensified. In 1836 he was married to Charlotte, daughter of Dr. Alexander Macdonald, Antigonish. He informed her before their marriage of his views with regard to foreign missions, and they were solemnly engaged, should the Lord open the way, to go forth together to make known the Gospel to the heathen. He formed missionary societies in the Prince Edward Island Presbytery, and urged in season and out of season the claims of those who had never heard of the Lord Jesus. In 1843, having secured the sympathy of

the Prince Edward Island presbytery, he laid the matter before the whole body through the press. An overture from his presbytery was presented to the Synod in July, 1843. The overture was sent to presbyteries "for consideration," with instructions to "report thereon to Synod at its next meeting."

Planning the Enterprise.

This was the first step in the movement which resulted in the Synod appointing a Board of Foreign Missions at its meeting in July, 1844. How critical was the situation may be seen from a few facts which may be stated. Of the three presbyteries which composed the Synod, Truro approved of the project so far as to recommend the Synod to ascertain from the congregations the extent to which they were prepared to support the enterprise. Pictou presbytery, strange to say, disapproved. P. E. Island presbytery recommended the Synod to proceed. By a vote of twenty (20) to fourteen (14) the Synod decided to proceed and appointed the Board of Foreign Missions. This was the second step and a very important one it was. That Board of Foreign Missions has ever since been an important factor in the foreign mission work of the Presbyterian church of the Maritime provinces.

The third step was taken in the following year, 1845, when the Board reported \$1,000 in the treasury and the Synod, by a majority of one, authorized the Synod to select a field and call a missionary. Rev. John Geddie was chosen the first missionary and New Caledonia was chosen as the field, though afterward Anetium was selected. Mr. Geddie at once set to work to prepare for his life work in the distant island which became his home for twenty-four years. The Rubicon had thus been crossed and from that day down to the present Dr. Geddie and Anetium have been household words in the homes of the Presbyterian people of the Maritime provinces, and the example thus set by (at that time) a small and financially weak denomination has proved a potent influence all over Canada.

A Long and Tedious Voyage.

The designation services—the first in the history of Presbyterianism in Canada—took place at Pictou, N.S., November 3rd., 1846. They travelled by coach 113 miles to Halifax, thence by sailing vessel to Boston, the voyage occupying eight days. There they secured passage on a Newbury port whaling vessel which brought them to the Sandwich Islands after a voyage of 170 days, some weeks of which, while getting round Cape Horn, were stormy and perilous. They had sailed over 19,000 miles.

At Honolulu they were the guests of the American Board's missionaries. From the Sandwich Islands they sailed to Samoa, where they were cared for by the London Missionary Society's agents, the voyage occupying thirty-eight days. From Samoa they sailed in the John Williams, accompanied by the Rev. Thomas Powell, for the New Hebrides, and settled in Anetium, July 1848.

The voyage, it will be seen, occupied one year and seven months. We can form no conception of the toil and weariness and danger involved in such a long, stormy and dangerous voyage. Now, the New Hebrides can be reached from Pictou, N.S., in less than three months, in the enjoyment of comforts and luxuries, besides speed and safety, to which our first missionary was a complete stranger. He was just as truly the "Apostle of the New Hebrides," as Paul was the "Apostle of the Gentiles," or McKay the "Apostle of Formosa."

Mr. and Mrs. Geddie were accompanied from Samoa by Mr. Thomas Powell, who proposed laboring with them, but after two years' work he was compelled by ill health to retire and that at a

critical period when the Gospel and personal intercourse was beginning to tell upon a portion of the population and the natives were taking sides for and against the "new religion." From that time up to July 1852 Mr. and Mrs. Geddie were alone. What that meant in a heathen land among a barbarous people we can hardly conceive.

Brief Story of Mission Work.

From a jubilee volume published by Rev. Dr. Murray, of the Presbyterian Witness, in 1894, we glean a number of interesting facts bearing upon the first two or three years' work of the missionary and his companion. They not only sought intercourse with the people, gradually winning their confidence and making rapid progress in acquiring the language, but they also made efforts with a measurable degree of success, to stop the strangling of widows and infants and the inhumanity was which caused so much cruelty and loss of life. These cruelties, however, were not abandoned for a number of years after the missionaries began their work. In 1849 a bloody fight was imminent between two tribes, when the missionary took up his stand between the two forces as they approached each other, warned them of the sin of going to war and after most strenuous efforts, in which he risked his own life, persuaded them to give up their quarrel. This incident greatly increased his influence with the natives. They were a very observant people and did not fail to note that Mr. Geddie carried no weapons of any kind. They saw that his wife and little children were among them trustfully; while on the other hand the Jesuit mission (which before long abandoned the island) and the establishments of the sandal-wood traders were guarded by cannon and furnished with firearms. These things tended to promote increase of confidence among the people towards the missionary.

At first the Sabbath services were attended by few, for they thought that to attend such services was to confer a special favor on the missionary, and they consequently solicited payment. The Lord's Supper was celebrated for the first time on Aneityum on the first Sabbath of September, 1843. Not one of the natives took part in that communion.

The first person on the island who asked Dr. Geddie to conduct worship was a little boy whom he met one day, and who said, putting his hand to his forehead and covering his eyes, "Come let us do this." A few other boys gathered together and the missionary held a service with them. This boy afterwards became a faithful teacher.

Mrs. Geddie taught the women to sing, sew, read and write. Her chief difficulty was to secure their attendance with even a reasonable measure of regularity, and it was only after months and years of diligent effort that she succeeded.

As already mentioned Mr. Powell, who accompanied Mr. and Mrs. Geddie from Samoa, was obliged by ill-health to retire from the mission. This was a great loss and discouragement to them, for the missionary was alone till July 1852. In his letters to the church in Nova Scotia he pleaded earnestly and pathetically for another missionary who was not then forthcoming. Some idea of his discouraged feelings may be gleaned from a letter which he wrote home in 1851: "I read with feelings of surprise and dismay that no movement has been made to fill up the vacancy in the mission. I have struggled alone amid difficulties which I believe have fallen to the lot of few missionaries, and cherished an almost confident hope that help was at hand. Oh, it's sad—sad to learn that I am still to be left in this dark, dreary and inhospitable land without an associate in the missionary work."

The Work of Enemies.

The people and the church at home in Nova Scotia and Prince Edward Island did not then know how distressing Mr. Geddie's circumstances had become, for letters in those days were twelve months, sometimes more than two years, in reaching their destination. During those solitary years of hard labor the mission family were often reduced to dire distress, because of lack of the necessaries of life. At one time Mr. Geddie lay almost in a dying state from fever. All the food he could get was given by a poor ship-wrecked sailor out of his own scanty allowance. At the station occupied by the sandal-wood traders, food was abundant, but so fierce was the hatred of the captain to the mission that he refused to sell anything, not even a biscuit or a handful of flour, though he knew the missionary and his family were in danger of death from starvation. These sandal-wood traders hated the Gospel and the missionaries because the influence of their work among the people interfered with the vices of the traders. They did all they could against the mission and stirred up the heathen against Mr. Geddie. At one time a plot was formed to burn the mission premises, but a friendly heathen informed the missionary of the fact. His own countrymen were privy to the plot which, however, was happily defeated by a heathen chief who respected the missionary and desired him to remain on the island.

Just here a note respecting the importance of circulating missionary literature will be in order. As soon as letters descriptive of missionary work in Aneityum began to come from Mr. and Mrs. Geddie, the church at home established a missionary record which soon attained a good circulation and awakened a great interest in the New Hebrides mission, proving a valuable educative power among the people and stimulating the development of missionary sentiment. The publication of the record was maintained until the union of 1875, when it was merged in one publication for the whole Canada Presbyterian church. It pays to expend money in circulating missionary literature.

Amid all that was disappointing and discouraging in the early years of the New Hebrides mission, notwithstanding the vicious opposition of the sandal-wood traders, notwithstanding the shyness and suspicion and opposition of many of the natives, the gospel made steady progress, and in May, 1852, a church was organized on the island, with fifteen members—the day of small things it may be said, and yet a degree of progress which told in coming years.

On July, 1852, Rev. John Inglis and his wife, from the Reformed Presbyterian church of Scotland, arrived at Aneityum and were settled on the opposite side of the island from Mr. Geddie's station, and received a glad welcome from the missionary and his family and a cordial reception from the natives. From this time onward the progress of the gospel was steady and rapid, heathenism decayed and the people improved socially and intellectually, as well as morally and religiously.

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Visit to the Home Land.

In 1865 Mr. and Mrs. Geddie paid a visit to Nova Scotia and P. E. Island—their first and only visit. They were the first "returned missionaries" ever welcomed by the Presbyterian church in Canada. Mr. Geddie told the story of the mission with a simplicity and pathos that stirred the hearts of the people and contributed greatly to the development of the missionary spirit. He loved the church at home; he loved the home land and the friends of his earlier years; but his heart was all the while with his own little flock on dis-

tant Aneityum, and he returned to his field of labor with renewed health and energy, continuing his work until broken and steadily failing health compelled his retirement to Australia. He died at Geelong, December 14th, 1872.

Mrs. Geddie still lives at Geelong, interested in missionary work as ever. She thinks often of the home land and of the friends from whom she is separated by so many thousands of miles, but her deepest interest is for the missionary home in Aneityum.

What magnificent lives have been those of Mr. and Mrs. Geddie. The grand old hero of Canada's first Presbyterian foreign mission has laid down his armor. The magnificent work he was privileged to accomplish entitles him to the rank and title of "Apostle of the New Hebrides."

The partner of his modest yet thrilling and splendid life, with her face turned towards the setting sun, awaits cheerfully and trustingly the summons that will re-unite her with the grand old man who has passed on before. Her sun will not go down behind the darkened west, but melt away into the brightness of eternal morning.

THE RICH POOR MAN.

By "Rustieus."

He had toiled as a stock broker, and he had won. He was very rich and he was old now, and he retired to live at ease. But he had paid dear for what he had purchased and when payment fell due, the outlay left him poor.

When he started in married life he had been in humble circumstances but very, very happy. He had soon become absorbed, however, in the race for riches, and bit by bit, home life dropped out from his world until his house became only a place in which to eat and sleep. Hurried and preoccupied was he at meals; and even in sleep, his dreams were all of gold. Like King Midas, the gift of the golden touch has turned all—wife, children, friends, home—into gold.

The wife's and the children's affections chilled and starved as towards their father—the wife has taken up club life, and the children have formed connections of their own, in which their father is never consulted.

He has retired. He finds he has, indeed, retired to inward thought and solitude. He has made a stranger of wife and children, for years—in their interests for their good—as he reflects bitterly, and now he is getting his reward in kind. Oh! he sees it all now, but too late. What a fearful price to pay for success in the financial world.

He has picked up money; but in the effort dropped from his heart his wife and his children.

The habit of considering him a being apart from their interest and lives has become fixed now. "Poor papa—he has no interest in our affairs." So poor papa sits aside in gloom, thinking of the days that are not and shall be no more. All might have been so different!

Sit old man and wait for death where the lonely find company and prisoners release. Your case is the case of thousands.

"Have pity, Lord, upon such poor," the poor that deem themselves the rich.

What wouldst thou have a friend for? For converse? O taste and see how good and pleasant a thing it is to have communion with God! His love, his converse, His society is life itself; and such a life is made up of nothing but sweetness and light.—John Mason.

The fact that we live in Christ now is Christ's guarantee that we shall live with him forever.

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

JOSEPH SOLD BY HIS BROTHERS.*

Rev. P. M. McDonald, M.A., Toronto.

His brethren envied him, v. 11. Envy is as abhorrent as smallpox. It destroys beauty of soul, rest and peace. It is caused by the success of others. Themistocles, the Athenian general and statesman, was exceedingly ambitious and envied any who succeeded. He was quite young when Miltiades won great fame in the battle of Marathon. Instead of rejoicing with his happy countrymen over Miltiades' achievement, Themistocles kept alone, and was very sad. When asked the reason, he said, "The successes of Miltiades will not suffer me even to sleep." Envy ought to be faced and fought and felled in its beginnings.

Go, see whether it be well with thy brethren, v. 14.—Neither the passing years, nor the furthest distances, destroy the love of parents towards their children. A prayer girldle surrounds the lads who are far from home. Let such a father hear of a traveller who thinks of visiting the land where the absent boy dwells, and he will beg him to hunt up his son and see whether it be well with him. It is only the thoughtless and foolish son who will cut himself adrift from these sacred and blessed attachments.

What seekest thou? v. 15. There is a love and good will that overlaps family, nation and race, and in kindness asks, "What seekest thou? Can I help?" Many tired men deny themselves rest and ease, that they may lend a hand to some who are trying to make out, in the gathering darkness, the words on the wayside cross. For the number who are saying, "Which way shall I take?" is very great, and the need of helpers is pressing. The teacher in the Sunday School, the missionary and the philanthropist, are among these helpers. It is the spirit of brotherhood that Christ has sent into life that prompts them to offer men help in their search for light.

They saw him afar off, v. 18. There is a wild, ruthless spirit in animals that has as its weapons, far-sightedness, swiftness and great power to kill. The vulture, the wolf and the shark are possessors of this. They can see and hear and smell afar off. The selfish, cruel, and inhuman institutions that survive in our civilization and stand to betray the young attest the presence of the vulture spirit in modern life. The saloon, the gambling shop, the cigarette mill, are pits, and the men who control them, see afar off in the boys and young men of to-day those who must support their vulture-like work. Forewarned is forearmed against these ruthless destroyers.

We will say, Some evil beast hath devoured him, v. 20. It is easy to say what is untrue; but it is hard to endure the results. The falsehood of the brothers was quickly resolved upon. Look at what it caused. It broke the heart of their father. It planted a guilty secret in their own breasts. That secret bore the bitter harvest of fear, worry and shame. These men knew no peace of mind after resolving to tell this lie. If we could see the crop of trouble and care that results from a lie, we would shrink from telling one, as a man shrinks from contact with a snake or

with plague. Telling a lie is like warning a snake in one's bosom.

What profit is it if we slay our brother?..let us sell him, vs. 26, 27. "Will it pay?" is what many ask about certain lines of conduct. What they ought to ask is, "What is the right thing to do?" The best men ignore personal, material gain for the sake of principle. Crates the Grecian, when he found he was too anxious to grow rich in dishonest ways, threw his gold bags into the sea, crying out, "I will destroy you, lest you should destroy me." If we would but remember that we shall carry all our principles away with us, but not a whit of the gain we get from selling Josephs, we would pray God for more power to stand firm by what is right. It is far better to have heaven in the heart here and hereafter, than earth in the hands only here for a short time.

LIGHT FROM THE EAST.

By Rev. James Ross, D.D.

Pit—this was no doubt one of the rockhewn cisterns so common in Palestine. There are comparatively few springs or streams which continue to flow all the year round, while the rainfall is not very great, and is confined to certain seasons. Wells were difficult to dig, and often no water could be found, even when they were sunk to a considerable depth. Yet it was important to have water all the time in certain sections, for cattle and laborers. So they dug cisterns out of the rock, or excavated them in suitable places and lined them with masonry plastered with cement. Then trenches were skillfully dug to carry the surface water from a considerable area during the rainfall into the cistern. These receptacles were often of great size; the one under the temple hill in Jerusalem will hold three millions of gallons. In the ordinary cistern, the walls were arched up over the top and only a round hole two or three feet across was left, and this was generally closed by a flat stone. When they were empty, they were convenient places of confinement, for only something that had wings could escape from them. In cities and towns the water from outside springs was often conducted to cisterns inside the walls.

MORNING BY MORNING.

Morning by morning think for a few moments of the chief employments of the day, and one thing of greater moment than others, thine own especial trial, any occasions of it which are likely to come that day, and by one short, strong act commend thyself beforehand to God; offer all thy thoughts, words, and deeds to Him, to be governed, guided, accepted by Him. Choose some great occasions of the day, such as bring with them most trial to thee on which, above others, to commend thyself to God.—E. B. Pusey.

Have you ever noticed how much of Christ's life was spent in doing kind things—in merely doing kind things? Run over it with that in view, and you will find that He spent a great proportion of His time simply in making people happy, in doing good turns to people. There is only one thing greater than happiness in the world, and that is holiness; and it is not in our seeing; but what God has put in our power is the happiness of those about us, and that is largely to be secured by our being kind to them.—Henry Drummond.

ON THE WRONG SIDE.

Dr. Ambrose Shepherd, of Glasgow, preaching in London recently, called attention to the remarkable and saddening discrepancy between the intense activity of the churches to-day, and that lack of spiritual results. How it is that the churches have to say again and again: "We have toiled all night and have taken nothing!" Dr. Shepherd answered his own question in these words:

The reason why so much of the prayer, toil, and sacrifice of the Christian church counts for little or nothing is because so many of us are living on the wrong side of Pentecost. Many of us know Christ; many of us are following Christ; but how many of us have claimed our own Pentecost, or have sought at Christ's hands that equipment for service without which all other equipment counts for nothing—that Holy Spirit of God in the heart—that vital living power which is to the Christian what genius is to the artist, and without which, whatever his technique, there is no soul. Our clamant need is the fullness of the Spirit. For what harder work can there be in the world than to get spiritual work out of an unspiritual Christian!

The Evangelist and Christian work remarks: "Living on the wrong side of Pentecost!" That is assuredly the explanation of much if not all of the powerlessness of the Christian church to-day. Will not each reader ask himself the question: On which side of Pentecost am I living so far as experience goes?

SYMPATHY.

To feel for all, and feel with all; to rejoice with those who rejoice, and weep with those who weep; to understand people's trials, and make allowances for their temptations; to put one's self in their place, till we see with their eyes, and feel with their hearts, till we judge no man, and have hops for all; to be fair and patient and tender with every one we meet; to despise no one, to despair of none; to look upon every one we meet with love, almost with pity, as people who either have been down into the deep of horror, or may go down into it any day; to see our own sins in other people's sins, and know that we might do what they do and feel as they feel, any moment did God desert us; to give and forgive, to live and let live, even as Christ gives to us and forgives us, and lives for us, and lets us live, in spite of all our sins—this is the character we may get "out of the depths."

It is something to be a missionary. The morning stars sang together, and all of the sons of God shouted for joy, when they first saw the field which the first missionary was to till. The great and terrible God, before whom angels veil their faces, had an only Son, and he was sent to earth as a missionary physician. It is something to be a follower, however feeble, in the wake of the Great Teacher and only model Missionary that ever appeared among men, and now that he is head over all things, King of kings, and Lord of lords, what commission is equal to that, which the missionary holds from Him? May I invite young men of education, when laying down the plan of their lives, to take a glance at that of a missionary? We will magnify the office! For my part I never cease to rejoice that God has appointed me to such an office.—David Livingstone.

*S.S. Lesson, April 21, 1907. Genesis 37: 5-28. Commit to memory vs. 26-28. Read the chapter. Golden Text—For where envying and strife is, there is confusion and every evil work.—James 3:16.

DREAMERS.

Some men are dreamers. We speak of them as visionaries. They look far into the future; they work for that which is not at hand. Perhaps they are impracticables. Perhaps they are. Sometimes they do prove to be but idle dreamers, and their lives are without practical results. But not always. Sometimes we see them possessed of an idea which controls them, which seems to burn out their lives. The realization seems to them to be near, but not so they concentrate every thought and effort toward their dream, but do not realize it. Yet we see that they are not failures; they die without the fulfillment of their hope, but we see that they have accomplished something, even if it be no more than the stimulation of others to work for their dream. Such are lonely men. They live in a larger world; they have a wider horizon, a more inspiring hope, but we say they are out of touch with the actual life. With a feeling of pity for them we see them go down and leave to others that which they could not accomplish, and which, it may be, at the time seemed to be wholly impossible.

But the dreamers, the men who see visions, they who live in that world that extends beyond the visible, are the leaders of the world. God spake to men in dreams; at times when their eyes were closed to the present he gave them visions of the future. God yet speaks to men in dreams born of thought, of knowledge of hidden forces and of faith. They who hear him look up and out; they feel themselves in touch with the unseen, and they grasp for its powers and possibilities. The young men and the old are grouped together: "Your young men shall see visions and your old men shall dream dreams," because the Spirit of God is upon them. It is more than the enthusiasm of youth; the Spirit of God opens to them that which may be; he inspires them with its glory, and they give themselves to the realization of the vision. It is not the weakness of age that speaks in dreams of what shall be and is now near; the Spirit of God gathers up in the minds of the old all that has been wrought in the past, and opens to them the promise of what he will do. They dream of marvelous things, things so marvelous that some turn aside with a feeling of pity for the wandering mind. And yet these are the leaders of the world. They have visions and they work for what they believe to be in the future. They give an inspiration that commands a following.

These are the men of faith, and it is faith that overcomes the world. They believe in the unseen and they seize the curtains to draw them back and unveil to others what they have seen. Paul thought of the people beyond the sea that lay before him; his heart was stirred as he dwelt upon the possibilities for the Gospel. He had seen its power among the heathen, and remembered his call to be a light to the Gentiles. Then came to him the vision of the man of Macedonia, and Christian Europe came to the day of power. We do not see visions without thought, without the moving of the heart, without the impulse that comes from the past and the belief in the greatness of God's purposes. Moses saw the burning bush on Horeb, and henceforth there was a wonderful dream in his life. He drew back from it, but it held him fast. Others thought him visionary and pitied him, but the vision was an inspiration; he stayed not from his holy resolution to obey the Voice that called him from the desert to the very court of Pharaoh. And he led his people out from bondage. This is the record of the heroes of every age: "By faith." "Faith is the assurance of things hoped for, a conviction of things not seen." That which may be an idle dream to others has reality to faith, for God is back of

it. To every one who will stand on the top of the mountain there is a grander vision than that given to Moses on Nebo; a vision of the kingdom, with the nations coming into it. They are as yet dreamers who see it, but they are dreamers of faith. They are persuaded of the promise and press forward in the assurance of it. They may not all come into the possession of it, but others will take up the leadership and enter into the promise. "Thou shalt not go over," is said to many of us, but we see the good land that is beyond, and know that the church of God will possess it; the vision even now is taking shape in the reality.—Selected.

PRAYER.

Almighty Father, in whom we live, and move, and have our being, we thank Thee for Thy merciful keeping through another night. May the Day-Spring from on high visit us, and guide us into the way of peace. All Thy works praise Thee, O Lord. "The eyes of all wait upon Thee; and Thou givest them their meat in due season. Thou openest Thine hand and satisfiest the desire of every living thing." We ask not for length of days, but we pray for grace so to number our days that we may apply our hearts unto wisdom. We would this morning go forth with trustful and thankful hearts, feeling sure that the Lord will provide. Direct our path, Heavenly Father, and grant that all our works may be begun, continued, and ended in Thee. Should dark clouds gather around us, and the path of duty prove difficult, may we feel Thee near, and hear Thee say "Be strong and of good courage." May it be our daily joy to dwell, as we desire, in the circle of the presence of our Master Christ, who said "Abide in Me." Amen.

MY RETREATS.

David Smith in British Weekly.

I bless Thee, Lord, that, when my life
Is as a troubled sea,
I have, remote from its rough strife,
Harbours to shelter me.
I bless Thee for my home, where Love
Her sweet song ever sings,
And Peace spreads, like a nesting dove,
Her gentle, brooding wings.
And for this chamber of desire
Where my dear books abide,
My constant friends that never tire,
Teachers that never chide.
But chiefly for the Mercy-seat,
Where every weary load
I lay down at Thy gracious feet,
Jesus, my King, my God.

SAVING BY BELIEVING.

The Christian lifts others by believing in them. He sees in each the subject of redemption. "According to thy faith be it unto thee" means not only "You can be saved if you believe"; it means also, "You can save others"—save them by believing in them and in God; save them, not according to your foolish desires, but in accordance with God's intention for them, with the original law of their being.—Charles Gore, D. D.

The great principles of the religious life which are fundamental are universal, and have their chief evidence within. "Paul did not go to Adam and Genesis to get the essential testimony about sin. He went to experience for it. 'I see,' he says, 'a law in my members fighting against the law of my mind, and bringing me into captivity. This is the essential testimony respecting sin to Paul—this rise of sin in his own heart and in the heart of all the men who hear him. At quite a later stage in his conception of the religious life, in quite a subordinate capacity, and for the mere purpose of illustration, comes in the allusion to Adam and to what is called original sin.'"

WISE WAYS TO READ WISE BOOKS.

There are two ways of doing anything and everything, a right way and a wrong way. The right way is always an unwise way, the wrong way is always an unwise or foolish way. It goes without saying, that the object of all reading should be self-instruction and improvement, and to this end we should incline ourselves only to such reading as will accomplish that purpose. Our books should be good books, that is, wise books, books that will build us up in the strength of a good and right character, and properly fit us for the battle of life that lies before us. It is only thus that we can be fitted for the great purposes of life and take a useful part in the world about us. We are commanded to get wisdom, to get understanding. "Let thy heart retain my words; keep my commandments and live." The fountain of all wisdom declares—"Get wisdom, get understanding. Forsake her not, and she shall preserve thee; love her and she shall keep thee. Let her not go from thee; she is thy life."

To read a senseless, or a vicious book, is a crime against ourselves. It adds nothing to our store of knowledge. On the contrary, it weakens all the powers of the mind on which we depend for helpfulness. Besides it is a willful and wicked waste of time which should be better employed. An hour wasted may seem to us as a small matter. An hour too late may cost a fortune or a life. So a wasted hour, in case of fire or disease, may bring danger and destruction to our most vital interests. Yet even if no vital issues depended, all waste of time is sinful, for time, is the warp into which life is woven, and so wasted time is really so much life wasted. Think for a moment what a wasted hour each day means: seven hours lost in a week; three hundred and sixty-five hours, or thirty-six days and a half of working time a year, or five years of time lost in fifty. Who can afford such prodigal waste. Life is short, time is precious. Precious labor is needed on every side of us, and the laborers are few. And shall we go on trifling away the golden moments, more precious than gems, and waste and squander hours which gold could never purchase nor tears could ever regain for us again? Let us then seek the wisdom that is found in right doing, in right study, while we may.

The Christian's life is not lived, nor his victories gained by might nor by power, but mental and moral instrumentalities, by faith and hope and love, and inward spiritual powers and energies. He who seeks to acquire these can only do it by wisely reading the wisest of all books, for it is the inspired expression of infinite wisdom as well as infinite love. And its declaration is, "Wisdom is the principal thing; therefore, get wisdom, and with all thy getting get understanding. Exalt her, and she shall promote thee; she shall bring thee to honor when thou dost embrace her. She shall give to thine head an ornament of grace, a crown of glory shall she deliver to thee. Hear, O my son, and receive my sayings, and the years of thy life shall be many."

What, then, is the conclusion of this matter but this: That we should wisely study that wisest of all books, the Bible. There are many other good and valuable books for us to read and study, but this must always have the place of honor, for it concerns our interests in two worlds. With this book as their guide, the weakest may be strong in the Lord, and in the power of his might, for Christ can give to them a mouth and wisdom which all their adversaries "shall not be able to gainsay nor resist."

*Christian Endeavor Topic for Sunday April 21, 1907. Prov. 4: 18.

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OTTAWA, WEDNESDAY, APR. 17, 1907.

Rev. Gavin Lang has been almost 25 years pastor of the West Parish church, Inverness. The semi-jubilee is to be celebrated by his people. Mr. Lang was at one time minister of St. Andrew's church, Montreal.

The Canadian Auxiliary to the Zenana Bible and Medical Mission has been for some time anxious that a deputation should be sent to Canada from the parent Society. The Canadian Committee is rejoiced to be able to state that this desire has met with the approval of the friends in London, England, and that, all being well, the Rev. A. R. and Mrs. Cavalier will reach Ottawa on 29th instant. Mr. and Mrs. Cavalier were for many years missionaries at Tinnivelly, India. Mr. Cavalier is the Secretary in London, England, of the Zenana Bible and Medical Mission. Both Mr. and Mrs. Cavalier will be able to give much useful information as to the work and its progress to the many friends who are showing a wide-spread and increasing interest on this continent.

The Christian Advocate says: "The religious press is having a hard fight to hold its own against the tendency of the people even in country places to depend for their periodical reading upon the daily papers." But a moment of sober thought ought to settle that question. The religious paper goes into the homes carrying the news from the firing line of the aggressive march of the hosts of Immanuel, and also goes, unfolding the lessons that save the unsaved, sanctify the saint, comfort the bereaved and point out the path of duty in all the hours that go by. The daily press does not do this and does not profess to do this. Yet all this is of paramount importance. We hold that no head of a family can afford in view of the noxious literature that is scattered abroad to fail to have the weekly visits of Church papers in his home.

THE THAW CASE.

Now that the Thaw murder case has resulted in a disagreement of the jury, we may be permitted to renew our protest against many of the daily newspapers for having given so much space to the proceedings. No doubt, as in the publication of all such cases, there is a modicum of underlying warning, and an indirect preaching of the doctrine, "Be sure your sin will find you out." Granting all that, it is still true that the spreading broadcast of all these sensational records of riotous debauchery must have soiled many thousands of minds. There is no legitimate excuse for bringing the odors of the cess-pools of society into the homes of the people by means of the newspaper press.

It is difficult to say just what is the most outstanding lesson of the long trial. At first sight it is a terrible indictment of the luxuriously voluptuous fast set of idle rich people in New York. It would be rash to bring wholesale charges against society in the United States; yet the general system, for example, of cheap and easy divorces in the great Republic, cannot be held up for imitation by Canada. Our neighbors have lapsed a long way from that simple life in which alone there seems to be moral safety.

The elderly man in this case who was shot makes a pitiful spectacle of advanced years given up to an odious style of life. As for the young man, Thaw, there is nothing to indicate he was ever subjected to anything like wholesome parental discipline; and to be perfectly fair, it is not an easy matter for any young man unfortunate enough to have a rich father and a yielding mother to obtain the advantages of discipline in his early years.

Perhaps the biggest lesson, after all, is an old one, namely the necessity for every possible care in the upbringing of children—training them, by example and precept, not for "pleasure," but for God and duty.

The prohibition outlook in the United States—that is, prohibition as defined by local option laws—is making steady progress in that country. The prohibition area is every year becoming larger. The Union Signal, in reviewing the situation, says: "It would seem that the legislatures, Congress and the courts, are joining hands with the church to abolish from our civilization this monster of horrors. There is now no day that prohibition territory is not on the increase, and no day when saloon territory is not on the decrease. We are facing toward the sunrise. The fullness of the time is here, and the moral forces, led on by the church of Jesus Christ, are moving toward the speediest repression and the ultimate suppression of this criminal traffic. Let all hearts rejoice, and all hands to the conflict." There can be no doubt about the growth of public sentiment against the saloon and the hotel bar. What the Christian and temperance people should do is to promote vigorous enforcement of existing laws and at the same time strive for more stringent repression of the traffic. The battle can only be won step by step.

GIVE FREELY TO MISSIONS.

Does it pay Christian people to give liberally to foreign missions? It does. At a dinner in New York in connection with the "Haystack" centennial celebration, one of the speakers, referring to his own experience on the mission field and from acquaintance with the mission work in his own church, the United Presbyterian, testified to the stimulus given to the spiritual activity and benevolence of that church by the appeal of their missionaries in India for such an increase of workers—more than one hundred—as would give a missionary for each 25,000 of the population in their field. He stated that the response of the home church had not only led to the doubling of contributions for foreign missions, but to a marked advance in support of home missions, and in students and gifts for their educational institutions. This is a very satisfactory reply to the views of people who attempt to justify small givings to foreign missions because of the alleged necessities of their own congregations. Such a view is as selfish as the policy is short-sighted. The churches which give freely to missions rarely have trouble in providing money for their local necessities. The churches which starve the mission schemes are the ones which have the greatest difficulty in "making ends meet." Here is the Scripture authority for such a view: "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." The fact is, the missionary church is the living church; the dead church is the one that takes no stock in mission enterprises. And if you want the argument clinched beyond peradventure, read Malachi 4: 8, 9 and 10.

CHRISTIAN SCIENTISTS.

Mark Twain has written a book on the sect of Mrs. Mary Eddy, which, although spiced with humor, is a serious attack on the delusion of Mrs. Eddy's system. "Christian Science" is now a Church (sect rather), with 663 congregations, and Mrs. Eddy "charters a new one every four days." It is a Church built on the doctrine that there is no such thing as matter, that "disease" is a figment of the imagination, a mere idea of something attaching to a purely mythical body, and that if you can get rid of the idea of matter the imaginary disease goes with it. Christian Science refuses to recognize disease at all. If you have cholera, or typhoid, or gout, or break your bones, and gash your flesh by tumbling down a precipice, or getting mixed up in a motor-car accident, your pains and injuries are only "claims to be disease." But although Mrs. Eddy declares there is no reality in the body, and no reality in disease, Mark Twain says the Christian Science healers, when called in, insist upon real and very substantial fees in money, whereby a vast fortune has been amassed. After showing up the folly and fraud of it all, Mark concludes thus—characteristically—"However, such is the human race. Often it does seem such a pity that Noah and his party did not miss the boat."

CHURCH UNION.

By Rev. R. G. MaBeth, M.A.

Without taking any irrevocable stand either for or against organic union, one who has watched the trend of discussion in the press and in the church courts, as well as the trend of events in the field of practical work, is forced to make the following observations:

The Presbyterian church is so evidently the hesitating party in the present negotiations, that efforts to force union are likely to result in a disruption. And such disruption would be due in some measure to the ill-advised way in which some advocates of union speak of those who hesitate, as men who are "keeping alive antiquated ecclesiastical prejudices and conceits," "obsolete religious cries", etc., or as men who through narrowness of spirit are hindering the progress of the Kingdom of God. Men who have conscientious difficulties as to going forward to organic union are being driven farther from it by this, apparently deliberate, attitude on the part of some of its leading advocates. This attitude was manifested to an almost unbearable point at the last Assembly. Let us have a better spirit.

This strained situation is being aggravated by the statement so frequently made that the Presbyterian church is already committed to the principle of organic union. This is not true and the people of our church are resenting it. The people alone can commit the Presbyterian church to union. The situation, so far, is that one of our Assemblies responded to overtures from a sister church and appointed a Committee to consider the matter. At the London Assembly Principal Patrick argued that it would be dishonest to bring negotiations to an end after the St. John Assembly had appointed such a Committee. The Principal knows perfectly well that one Assembly cannot bind another. One Assembly for instance decided to sever the tie between Queen's University and the church, but the next Assembly revoked the action. Thus far our church is committed to nothing in regard to union beyond paying the heavy expenses of the committee at a time when the funds are sorely needed for our own proper work.

It is not correct to say, as a recent writer asserts, that the Committees have met and "found no barrier to union." Many members of our committees will dispute that statement, but so far as documentary basis of union was concerned they found no insuperable objections to continuing the negotiations. That is all that can be said.

A good deal of nonsense is being talked about the denominations being at present "in hostile camps." Those of us who have been on military service know that the infantry, cavalry and artillery had separate camps. But they were not hostile camps. They were all brigaded under one leader. There may have been some healthy rivalry as to which branch of the service could get into action first and do most while there. But that kind of rivalry never hurt an army. It is the army with this type of rivalry which has always won victories for the flag. The Evangelical bodies are all brigaded around the banner of the cross under the leadership of Christ. But there are places for the Archbishop of Canterbury and General Booth, who are commanding different divisions. It is not always between congregations of the same denomination that the spirit of unity is most manifest.

A good many who never saw a frontier mission are anxious lest the existence

of separate churches in the West may prove the undoing of that country. Dr. Robertson never held that opinion nor do any of his successors. Nor do those of us who were born in that country and have watched it since there was only one Presbyterian Congregation west of the lakes. Some of us believe that no one church could have done the work that the several churches have done as separate bodies. As to new settlers, it has been our experience and observation that people coming from other countries ally themselves much more readily with the church when they find one which corresponds in name, polity and worship with the one they left at home. If they do not find such a one they often drop out altogether. The fact that many are coming at the present time from the Old Lands and from the United States may be a special reason why things should remain as they are. In regard to foreign peoples of other races the churches should be able to arrange their work to prevent overlapping as is done in many foreign fields.

It is suggested by some that the new union church could be made so comprehensive and non-descript that men of all views could find a place in it. One hopes that this consummation will never be reached. A creedless church cannot be a strong church any more than a creedless man can be a strong man; and one for instance shrinks from the idea of a church which has, without remedy, to have in its Ministry, men who assert that Jesus Christ is not the Son of God.

It is easy to sneer at one's attachment to the church of his fathers as sentiment. But sentiment is one of the most powerful elements in life and many agree with the great statesman who said that he had not a sentiment which he was not willing to die for.

On the whole it looks to many of us as if the inordinate pressure for union which is evident in some quarters will do more harm than good. The churches have within the last half century dropped practically all the old animosity and controversy and in a friendly spirit are doing their work side by side. If this feeling is allowed to go on developing, we shall doubtless see in the near future large measures of co-operative and federal union. But it will not be hastened by the habit into which some have fallen, who say that organic union must not be hurried and who at the same time call those who hesitate to rush it forward rather harsh names.

The truth is, as pastors and elders in active congregational work well know, that we have some questions to settle within our own church before we look for other problems. We have in some of our small towns two congregations of our own where there is scarcely room for one and yet we wonder why men refuse to support the Augmentation Fund. We have within our own church more organizations than we have room for, with the result that congregations are being split into factions. We are not keeping the men of the church in that close contact with the church which would be good for both. We have phases of college life and work which demand more serious attention. The next Assembly might discuss these and other questions that vitally affect us as matters of practical church statesmanship. The committee on business ought to keep the union debate for the closing days of Assembly, so that the pressing business of our own church may be done before the members begin to leave for home. So far our church in her guilelessness has suffered loss in many ways by this movement. Let us go on with our proper work till we have clearer indications of Divine leading in the direction of a kind of union which God does not demand in any other sphere of life.

Paris, April 10, 1907.

SPARKS FROM OTHER ANVILS.

Congregationalist: Reason, analogy, aistroy point to a better world. It is Christ who gives assurance of progress. All ages have had vague notions of a hereafter. Christ brought immortality to light.

Michigan Presbyterian: We heard a physician remark to a crowd of men the other day that a habit so far as it affected the brain, and all habits do) once formed never can be unformed. It can only be counteracted by the formation of another habit.

Presbyterian Standard: The probability is that our whole prison system should be remodelled upon Christian principles, and made to reflect the most advanced ideas in regard to the treatment of criminals. The system that does not reform will harden, and there is a possibility of a prison making criminals instead of mending them.

Herald and Presbytery: It is a misfortune to fall into the habit of not feeling well, and of pitying oneself. Of course, if one is sick and can not keep up, he must give up for the time; but even then it is better to take a cheerful view. The same thing is true in the Christian life. Habitual despondency is a sad misfortune. Faith always looks on the bright side.

United Presbyterian: The greed of the hour is the father to the lust of power. The materialism of the age is proof that the love of money is the root of all evil. That love extinguishes all other loves, or, at least, dims their luster. It turns the soul into a piece of machinery to be valued according to the financial output. Religion is sacrificed for revenue, the check book supersedes the Bible, and prayer becomes but the mumbling platitudes of a third rate politician.

Sunday School Times: Religion is worthless unless it makes us easier to live with. God is love; and those who profess to know him must be lovable, or self-confessed traitors. The earnest young Christian president of a college asks his friends to pray with him that the religious life of his college may be "sure and winsome." There is a prayer that every follower of Christ may well make his own daily petition for himself. Seeing truth, and talking about it, will not bring about this condition. Silent, consistent living in loving service for others is the secret. The sure and winsome life preaches Christ when all words fail.

Dr. Briggs seems, in the North American Review, to be looking forward to a union of the Protestant and Roman Catholic churches under a constitutional papacy. What is a "constitutional papacy," anyway? This is the way in which a correspondent of the Central Presbyterian "sizes" the Dr. up: "Dr. Briggs is no doubt a scholar and man of learning and ability. I would not wish to speak disrespectfully of him, but as regards common sense and what the plainer sort call judgment, I suppose he is about the lightest weight in the whole church of America; the greatest theological acrobat of the age. He excites our admiration for the remarkable postures he can assume and the uncommon high vaulting he can practice, with such graceful agility. Whatever one may say about him it cannot be denied that he has plenty of action."

STORIES
POETRY

The Inglenook

SKETCHES
TRAVEL

TOO LATE.

By Evelyn Orchard.

He was fifty years of age and time had not dealt with him gently. He looked these years to the full. A figure that had once been alert and courageous had acquired a slight stoop, through long bending over a desk, while his face had all sorts of lines upon it, carved relentlessly by the harshness of his experience. He was what the world calls a successful man. The successful man in the ordinary sense, does not indulge much in ethereal speculations, he deals with hard facts which he learns to regard as the most valuable assets. Hilton Westwater was no exception to that rule. He was fond of saying that heart and conscience being awkward barriers in the way, are best dispensed with by the man who makes worldly success his goal. He would also add, with a sort of grim smile as he uttered the words, that he had long dispensed with these superfluous and always troublesome appendages, and that he had profited thereby. He had profited beyond a doubt, up to a certain point, though in certain directions only. He had acquired wealth, and he lived after the manner of a rich man. He had also acquired power, purchased it perhaps, would be the correct phrase, since he was not naturally a leader of men. But money opens many doors, and some which would not in the ordinary course have been opened for Westwater, sprang back at sight of his purse. But purchased power, though it may have been paid for by large cheques, is always cheap. Westwater had just been made a member of Parliament, but he knew, even in the moment of his success, that he had reached the summit of his ambition now.

His face as he paced to and fro the spacious library of his house in Belgrave-square wore a deep tense look, as if some matter of extreme moment occupied his attention. He had come to a parting of the ways, and the temptation to take a foolish, in his own estimation, a disastrous step, had become clamant. At fifty, having kept women out side of his life altogether, Hilton Westwater had fallen in love. Yes, as foolishly, inconsequently, and disastrously, as far as his personal and social advancement was concerned, as any subaltern of twenty-two, whose family are united in deploring his folly. There was nobody to deplore Westwater's folly, except himself. But he did deplore it very honestly, and he had tried to fight against it. She was a country girl, the daughter of an obscure attorney in the burgh, who had acted as his election agent. He had been often at their house naturally; for three days he had been like one of the family. They had all been working for him, and he had shown them his very best side. On his part, his introduction to a happy English family, where there might be a struggle for existence and considerable anxiety for the future of the happy band of children, had been a great revelation. He had lost his heart, yes, lost his heart, that was the word, irrevocably to the eldest daughter, Cicely, the little house-mother to the whole family.

And to-day, after a brief and sharp struggle with himself, and all his old, age-worn, worldly wisdom, he had decided to marry her.

The desire for personal happiness, deeply implanted in every man's heart, though he may do his best to uproot it, is never quite eradicated. Westwater's long deprivation only made his starved heart more clamant now. He sat down at his desk, and began to write. He was surprised at

the eloquence which sought to flow from his pen. He did not write much, but that much was sincere and manly; in fact, he had never expressed himself better. Yet it did not satisfy him, it did not appear to convey to the sweet woman who had shown him the other possibilities of life, a tenth of his feelings towards her. And he was miserably conscious of the wide, and ever widening gulf of the years.

He had written and re-written, and was still contemplating his production with misgiving and dissatisfaction, when his secretary, Harold Brookfield was announced. Westwater hastily swept his portfolio into a drawer, closed it, and turned the key.

"I'm afraid I've disturbed you, sir," said the young man, in his clear, pleasant voice.

He was the nephew of a peer, the son of a dignitary of the Church, but he had his way to make, and Westwater had seemed to offer a way. He liked Westwater, too; the man so many people disliked, had been very decent to him. Westwater, fully conscious of the service rendered by the bright, lovable, clever secretary, had treated him throughout with conspicuous generosity, which had awakened the liveliest gratitude, not unmingled with surprise, in Brookfield's heart. He had already done something to help Westwater by explaining in circles where the information would be of use, that he was a man both maligned and misunderstood. And he came to him now with a personal matter of his own, as a man might come to another of whose friendship, sympathy and support he felt certain.

"I can go, if you're too busy," he explained. "But I wanted to ask your advice, to consult you, in fact about a personal matter of my own."

"I shall be very glad to listen, Harold," said Westwater, sincerely. In the continuity of the campaign he had learned to call him Harold, in fact the understanding between them was complete and satisfactory.

"You'll laugh, perhaps, and yet I don't know. You've been to Harrowfield and seen her, and you must understand. I want to marry Cicely Deane."

Brookfield was making a cigarette as he spoke these words, sitting on the arm of a morocco-covered easy chair, with his legs dangling to the ground.

"I don't need to expatiate to you about her. The difficulty will be to convince my people," he went on, all unconscious of the feelings of the man to whom he was talking. "She's promised conditionally. I daresay you saw how things were going while we were at Harrowfield. I made an honest effort to keep out of it, for I knew what presumption it was, and what folly, when I haven't a red cent in the world. But I simply couldn't. You understand, don't you? You know what she is?"

"Oh, yes, I understand."

Never had Westwater been more completely master of himself. His face was as inscrutable as it had ever been in those moments of acute financial crisis, when a man has to have all his wits about him, and make no sign.

"My mother will be all right after she has seen Cicely. It's my Uncle Barcastle I'm nervous about. He told me last Saturday, speaking about my prospects, that my only chance was to marry money."

"Lord Barcastle was doubtless right, Harold, from his point of view."

"Oh, yes, but hang it all, a fellow can't live for money, or with it either, if there's nothing to gild the pill. I'll have to try the Colonies. Perhaps you'd speak a good word for me. You've immense influence in the Transvaal, in South America, the West Indies, in fact there isn't any place where you

don't have a pull. I thought perhaps, now you've seen Cicely, you'd give me a bit of advice. You know what I can do, and that at least I never want to shirk work."

"I know that, boy, and I'll help you all I can," said Westwater, with an unusual softness in his voice. At the same time there was a far-away expression in his eyes which puzzled Brookfield. He had expected a word of reproach, some shrewd advice, and perhaps a conditional promise of help. But he had not expected this.

"I'll be sorry to leave you, sir; we've had a good time together, haven't we?"

"Oh, yes; we've had a good time together," repeated Westwater, and in spite of himself his eyes persistently wandered to the drawer into which he had swept the effusions of his heart. He could have laughed aloud when he thought of them, of what Harold would say were he to open the drawer suddenly and give his secret away. But he had no such intention.

"I'm busy just now, Harold, but I'll give your affairs my best attention. I think of a way out this very moment, but I shall not tell you what it is. But I may tell you I'll make a point of seeing Lord Barcastle this very evening."

"Will you?" exclaimed the young man, his eyes moist with gratitude. "I don't know how to thank you. I told Cicely you'd be sure to help us."

"And what did Cicely say?" He asked the question quite calmly, not even faltering at the name.

"She didn't say much, now I remember, but she likes you very much."

"Well, you may tell her her confidence won't be misplaced. I owe you something, Harold, for your help in the campaign. It would have had a very different issue but for you. Now go, my boy. You may depend on my seeing Lord Barcastle to-day."

Brookfield reiterated his thanks and took himself away to write the good news to Cicely. Westwater locked the door after him, and walked back to the drawer where lay the pieces of paper on which he had essayed to write a new kind of letter. He lifted them out, and walking to the fire, put them in and watched the flame consume them. Then he walked back and wrote another letter to the woman he loved, telling her he would do his best for her lover. Cicely cried a little when she read that letter, though why, she could not have told. She was quite conscious of its undercurrent. Perhaps she, too, guessed that the awakening had come to Hilton Westwater too late.

Seeds are dispersed over the earth's surface by various methods, one of the most common being the instrumentality of animals. The wind is, perhaps, the most effective agent of dispersion instituted by Nature. Then there is the instrumentality of streams, rivers, and currents of the ocean, which play an important part in the dispersion of seeds and vegetables. Some seeds have wing-like appendages, by which they can travel many miles.

The King has seven ordinary degrees. The Prince of Wales has eleven or twelve. The Prince (says M.A.P.) amassed quite a number of honorary degrees during his Colonial tour—thus he is LL.D. of eight Colonial universities, and can array himself with scarlet cloth with these differences of lining namely, white for Melbourne and McGill, red silk lined with white and edged with black for the Cape University, dark blue silk lined with light blue for Adelaide, blue silk for Sydney, and pink for Toronto.

WHAT TO DO ON RAINY DAYS.

"Dear me, how it rains! What in the world shall we do to-day when we can't go outdoors to play? It's all well enough for girls, they can have fun with their dolls, but what can a boy do in the house when his mother has asked him to keep quiet? Can't you think of something we boys can do to amuse ourselves on rainy days?" asks a little reader of this page. "We can play games, of course, and read, but can't you tell us boys how to make things?"

Now this seems rather a large order, don't you think? Still, I have rather neglected the boys in this respect, and I must do my best, though I fear the practical part of my suggestions must be left to them to work out for themselves.

I once knew a boy who made himself a lovely theater, and used to amuse all his friends for miles round by giving performances of various plays. Couldn't you do the same, I wonder? This theater was all made of cardboard (I think a large hatbox had a great deal to go with it), and he made scenes by cutting trees, houses, etc., out of illustrated papers, coloring them and arranging them to suit his purpose. For the characters he also cut out suitable figures after pasting them on cardboard and these he fixed on little tin clips which were pushed in at either side of the theater as the play proceeded. The actual plays he bought, suiting them to the characters, and changing his voice for the various parts. This is all I can recollect, but no doubt you, yourselves, could think of other improvements.

Those of you who are fond of modeling might invest in some of the special kind of clay sold at most of the toy establishments, and make all sorts of things—baskets, dishes, horses, houses, etc. You can surely get this clay at any store that keeps kindergarten materials.

Another good plan is to keep a box in the nursery or your own room and collect all used matches, corks, odd bits of ribbon and silk, and beads of all sorts, colors and sizes. With scissors and a sharp penknife you could turn out some very amusing things from the corks. For instance, by carefully shaping a piece of cork you could make the body of a stork; two matches would make his legs, another match his neck, a little lump of cork, properly shaped, his head, while another pointed piece of match would serve as a bill. Ducks, chickens, pigs and cats could all be contrived in this fashion, together with dainty little boats with silken sails and masts of matches.

From a collection of colored beads you could manufacture rings and chains for your sisters and cousins and friends. Then again I have heard of some very good results being obtained by covering boxes, stools, plates, etc., with the colored paper rings off stamps, cut up and arranged in various designs. Cigarette and cigar boxes covered in this way would make very pretty presents, or you could cover the little glass trays and plates that come for this purpose and are now sold very cheap.

YOUR SUMMER OUTING.

If you are fond of fishing, canoeing, camping or the study of wild animals look up the Algonquin National Park of Ontario for your summer outing. A fish and game preserve of 2,000,000 acres interspersed with 1200 lakes and rivers is awaiting you, offering all the attractions that Nature can bestow. Magnificent canoe trips. Altitude 2,000 feet above sea level. Pure and exhilarating atmosphere. Just the place for a young man to put in his summer holidays. An interesting and profusely illustrated descriptive publication telling you about it sent free on application to J. Quinlan, Bonaventure Station, Montreal, Que.

THE OBJECTION — BOOMERANG.

It is better to get a needed work done than to show why it cannot be done. It takes less time, and commands more respect from our fellows, to do what we ought to do promptly and unobtrusively. For whatever needs to be done is going to be done, and it is really better sense to do it ourselves, if the opportunity comes to us, than to advertise our efficiency and poor judgment by trying to prove that it cannot or need not be done. As has been keenly said: "Things move along so rapidly now-a-days that people who say 'It can't be done' are interrupted by somebody doing it." Objections to a good thing always hurt the man who raises them more than they hurt any one else.

A WISE DECISION.

Said Peter Paul Augustus: "When I am grown a man, I'll help my dearest mother the very best I can.

I'll wait upon her kindly; she'll lean upon my arm; I'll lead her very gently, and keep her safe from harm.

"But, when I think upon it, the time will be so long,"

Said Peter Paul Augustus, "before I'm tall and strong,

I think it would be wiser to be her pride and joy

By helping her my very best while I'm a little boy."

—The Brown Memorial Monthly.

WHERE PUSSY'S NAME CAME FROM.

Did you ever think why we call a cat "Pussy?"

Many years ago the people of Egypt, who had many idol gods, worshipped the cat. They thought that she was like the moon, because she was most active at night, and because her eyes changed, just as the moon changes; for the moon, you know, is sometimes full and round, and sometimes only a slender crescent, or "half-moon," as we call it. Did you ever notice your pussy's eyes to see how they change?—for sometimes they, too, are big and round; and again the pupils narrow, until they are nothing but little slits.

So the Egyptians made an idol with a cat's head, and named it "Fasht," the same name which they gave to the moon; for the word means, "the face of the moon." In course of time that word was changed to "Fas," or "Pus," according to the speech of the people who uttered it; and at last it has come to be "Puss," the name which almost everyone gives to the cat—for, as you know, puss and pussy-cat are pet names for kitty everywhere. Not many people however, think of it as given to her thousands of years ago, or dream that in those far-away times a great nation bowed down and prayed to her.

INHERITANCE.

There lived a man who raised his hand and said, "I will be great!" And through a long, long life he bravely knocked at Fame's closed gate.

A son he left who, like his sire, strove High place to win; Worn out, he died, and, dying, left no trace that he had been.

He also left a son, who, without care or planning how, Bore the fair letters of a deathless fame upon his brow.

"Behold a genius, filled with fire divine!" the people cried, Not knowing that to make him what he was two men had died.

Isabelle E. Mackay.

Time spent in meditation is not wasted. It is then that we gather strength for work.

SUFFERING BABIES.

Mothers can find sure relief for their suffering little ones in Baby's Own Tablets. These Tablets are a gentle laxative that do not gripe the little one, and cure all the minor ills of babies and young children. They are pleasant to take, prompt in their action, and unlike "soothing" stuffs, they never do harm and the mother has the guarantee of a Government analyst that they contain no drugs harmful to even the youngest baby. Thousands of mothers give their little ones nothing else but Baby's Own Tablets when constipation, stomach troubles, indigestion, colds or worms bother the baby, or when the dreaded teething time comes. Mrs. Jos. Mercier, Plessisville, Que., says: "My baby was a great sufferer from constipation, but thanks to Baby's Own Tablets the trouble has disappeared." The Tablets are sold by all druggists or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

OUT OF THE WAY NOTES.

Wasp soup is looked upon as a great delicacy in China.

Austria, remarkable for its large eaters, has the highest death-rate.

Seven million persons are employed in the cultivation of the vine in France.

Animals to the number of nearly 70,000,000 are killed yearly for the sake of their fur.

Crocodiles, like ostriches, consume pebbles and small stones for the purpose of grinding up their food.

Burnt sienna is really a paint manufactured from the natural earth obtained in the neighborhood of Sienna, Italy.

Bermuda women are noted for their fine complexions. This is said to be partly due to the fact that they eat plentifully of onions.

At a wedding in some parts of Java the bride, as a sign of her subjection, kneels and washes the feet of the bridegroom after he has trodden upon raw eggs.

An African elephant is of value only for its ivory, of which a full grown animal yields from £50 to £60 worth. On the other hand, a working Indian elephant can not be bought for less than £500 to £700.

The death-plant of Java has flowers which give off a perfume so powerful as to overcome, if inhaled for any length of time, a full grown man, and which kills all forms of insect life that come under its influence.

Snakes in tropical countries are often treated almost as domestic animals. The ship chandlers of Rio Janeiro, for example, keep a boa among their bulky goods to act as a ratcatcher. These creatures often become partially tamed, and are then bought by menageries.

The donkey, next to the camel, is the most useful and hardworking animal in Egypt. He is in much request amongst tourists, and may also be seen creeping home at sunset, so laden with clover, with a full grown man and a child perched on the top of the load, that nothing is visible but his head and tail.

The only life worth living is the one that does the will of God. In it the soul finds expansion, uplift, exhilaration, freedom, and abiding joy. In it is the promise of all present and eternal good. He that does the will of God at all, does it freely and from the heart, and he that does it has real life now and will abide forever.

If God calls us to go to the manger for his sake we will find there gold, frankincense and myrror, and hear there the songs of the heavenly country, and see there the smile of the Christ.

CHURCH
WORK

Ministers and Churches

NEWS
LETTERS

OTTAWA.

There was only a partial exchange of pulpits last Sunday. This will probably be completed next Sunday.

The Ladies' Aid of St. Paul's church will furnish a room in the new Point-aux-Trembles school. Mrs. Charles H. Thorburn has charge of the work.

Stewarton church is growing so rapidly that a large addition to the eldership is rendered necessary. The congregation will be asked to elect seven of their number for that honorable position.

It is suggested that there is room and need for a Presbyterian mission in the section lying between the canal and the Rideau river, including portions of the Billings' Bridge and Ottawa South districts. If such is the case the proper authorities will doubtless give the subject prompt attention.

The Ladies' Aid of McKay church purpose holding a sale of useful and fancy articles on Thursday afternoon and evening of April 25. The tables will be presided over by the following ladies: Mrs. English, Mrs. Taylor, Mrs. McLeod, Mrs. Holt, Mrs. Stitt, Mrs. Slinn. Mrs. Elliot will take charge of the five o'clock tea. In the evening there will be an interesting programme.

In St. Paul's Mr. Moosi of Persia, who is a missionary at Oromiah, in that country, under the direction of the American Presbyterian Board, gave a most interesting talk on the conditions existing there at present, referring particularly to the vast amount of persecution being done. He told of the destruction of villages by incendiarism, and of other horrors, and gave an account of the hardships to be endured by a missionary.

In a recent address on The Attitude of the Man in the Church Towards Athletics, Rev. N. H. MacGillivray held "that the church member could not only attend, but participate in, athletics without in the least injuring his morality. For twelve years he followed athletics, and he felt none the worse for it, but, on the contrary, was the better, for it gave an opportunity of studying men that cannot be obtained in the class rooms of the college. Of course he got his 'bumps,' but none were given in other than friendly encounter." He maintained that lacrosse, football, hockey or any of the lesser sports were of benefit to mankind, and quoted biblical writings to show that even in the long past centuries they had their sports and amusements. "So long as a player played his game fairly and did not introduce uncalled for brutality into the game, it was all right. It was not the game that was at fault, but the manner in which it was sometimes played, and in many instances spectators were more to blame than the players, for ill advice was too frequently given them."

The closing of the British Museum reading room for over six months will be a great trial to many persons of both sexes, to whom it has been not only a place of study but a source of income. As every one knows, there are people who make research at the British Museum a business. If an author, for instance, wants some books or documents to be read in order to discover certain facts he frequently employs one of those who are regularly engaged in this work of research. The closing of the Museum will be a trial to these patient searchers.

EASTERN ONTARIO.

Rev. Mr. Caldwell, of Woodlands and Rev. G. Mingle of Lunenburg exchanged pulpits on a recent Sunday.

Rev. Mr. Hughes, of Pendleton, New York State, was the preacher at Kemptville and Oxford Mills last Sunday.

Rev. Mr. Cooke, pastor of St. Andrew's church Smith's Falls, has handed in his resignation to the presbytery. It will take effect the last Sunday of this month.

Mr. McElroy, student of the Montreal College, occupied the pulpit in the Presbyterian church, Maxville, on a recent Sunday, Rev. R. McKay being absent at Apple Hill.

At the recent quarterly communion in Knox church, Vankleek Hill, the pastor, Rev. T. G. Thompson, was assisted by Rev. W. A. Morrison, of Dalhousie Mills. Both Gaelic and English were used in the services.

At a recent meeting of representatives of the Presbyterian, Methodist and Baptist churches of Smith's Falls a committee was appointed to consider the advisability of forming a County Sunday school convention for the county of Lanark and were instructed to communicate with the surrounding towns to that effect. Mr. Wm. Ewart, representative of the provincial Sunday school convention, was the principal speaker, and he will likely be asked to address meetings in other towns in the interest of the movement.

WINNIPEG AND WEST.

The St. Giles' congregation in this city will build a new church at a cost of \$42,000, which will be erected on the corner of Burrows and Charles streets. Rev. W. A. MacLean is the pastor.

The annual convocation of Manitoba College was held on the evening of the 28th in the hall of the college. There was a large attendance of the friends of the college. Principal Patrick reviewed the work of the past year. He pointed out that the attendance had eclipsed that of any previous year. One thing, however, was to be greatly deplored, the lack of candidates for the ministry. No doubt part of the reason lay in the inadequate salaries which ministers were paid. Matthew Henry said that a scandalous maintenance made a scandalous ministry, and he spoke the truth. The most noteworthy thing in the year had been the appointment of a new Professor, as successor to Dr. Kilpatrick. In Rev. J. Dick Fleming, a scholar of exceptional brilliance and erudition, had been secured, and the effect of his appointment would be seen immediately after he began work next fall. The degree of D.D. was conferred on Rev. W. C. Murray of Port Arthur. In presenting him for the degree Dr. Baird spoke highly of his twenty-one years of service in the West, first in Neepawa and later in his present charge. The degree of B.D. was conferred on Rev. W. C. Murdoch, who has been in attendance at the college, and on Rev. W. G. W. Fortune, minister at Red Deer. The only graduate in the regular theological course was Mr. J. I. Walker, who was given his diploma. Messrs. J. F. Douglas, T. C. Frampton, and J. Hanley were ordained as minister evangelists. Mr. J. Thompson was graduated in a special course of study preparatory to service in the foreign field. At the close of convocation, after the scholarships had been announced, the Presbytery met, with Dr. DuVal in the chair. The graduates were then licensed to preach the gospel.

THIRTY-FIRST ANNUAL
MEETING W. F. M. S.

The 31st annual meeting of the W.F.M.S. (Western Division) will be held in Zion Church, Brantford, May 7th, 8th, 9th, 1907.

The opening session on Tuesday afternoon will begin with a memorial service for our late missionary. Following this will come the President's address. In the evening after an hour's conference on questions relative to the Society's work Miss Craig will give an account of her Western tour, illustrating it by lime light views. Wednesday and Thursday will be devoted to the work in its various branches and to missionary addresses.

Regarding railway rates, provided there are 300 delegates (which is most probable) the railways agree to:

(1) Persons attending must purchase first-class full fare one-day ticket (fare for which must not be less than fifty cents) to place of meeting, and secure certificate to that effect on Standard Certificate form.

Delegates from East of Port Arthur.—(2) Tickets may be purchased any time between the 3rd and 8th days of May, inclusive, the certificate for return trip to be honored at Brantford until Monday, May 13th.

For Delegates from West of Port Arthur as far as Alberta Inclusive.—(3) Tickets must be purchased May 3rd or 4th. Certificates to be honored at Brantford for return up to June 2nd with final transit limit of June 8th. Stop overs will be allowed at any point in Canada within final limit of ticket. No side trips are granted.

(4) For Delegates from British Columbia District.—These come under the same regulations as delegates from West of Port Arthur with the exception that tickets must be purchased from British Columbia points to Brantford on dates May 1st, 2nd or 3rd. The certificates will be honored at Brantford for return journey up to and including June 2nd with final transit limit of June 8th.

If Lake route between Port William and Owen Sound is used a one way charge of \$4.25 extra will be made and if in both directions extra charge of \$8.50 will be made. Rate to apply via all direct railway routes.

WESTERN ONTARIO.

Rev. P. W. Currie, of Port Colborne, is called to Warsaw and Dummer.

St. Andrew's congregation, Guelph, will make extensive alterations and improvements in their lecture hall and school room.

The commissioners to the General Assembly from Stratford Presbytery are the following: Rev. A. Grant, St. Mary's; J. W. McIntosh, Mitchell; A. H. Kippin, Harrington; N. D. McKinnon, Milverton. Rev. A. Grant, St. Mary's, was nominated for the moderatorship of the General Assembly.

In the Paris Presbyterian Church on April 15th, at the request of his young people, Rev. R. G. MacBeth, M.A., gave a lecture on "Gladstone the Christian Scholar in Public Life." The subject seemed specially opportune in view of some happenings in our own public life, and the young people decided to hold a special meeting to discuss the points enforced from the life of one whom Lord Salisbury described as "a great Christian."

DR. WHYTE ON UNION.

J. M. C. contributes to the British Weekly, the following notes of Dr. Whyte's closing lecture for the season, taking for his subject the three great pioneers and promoters of Church Union in Scotland:

Speaking extempore to the class, as is his wont, for an hour and a quarter, Dr. Whyte characterized, in glowing and felicitous language, the noble part taken by the three eminent divines in the healing work of Union.

"So far as I know there has not been a Church on the face of the earth that has seen so many secessions, disruptions, or separations as our own Church of Christ in Scotland. The Reformation itself was a Disruption. The Church had become corrupt—impossible to live in for any man of godliness, or sensibility even to mortality and righteousness, and the Reformation under Knox was simply a great Disruption of the old Church of Christ in Scotland. Afterwards in the Reformed and Established Church, when times of coldness came, and times of indifference to liberty and righteousness in the Assembly and elsewhere, then the old reforming temper broke out again to the honor and salvation of Scotland and the Church. But I think we have come to a time when the disruptions of God's Church are coming to an end, and when the duty of the best in the land is to draw together these wounds and heal them. Perhaps the bleeding was needed, but when the bleeding has served its purpose, it is time to heal the wound.

"Our forefathers were no sooner outside the Established Church than they began to look for Union. Dr. Chalmers said, 'For myself, I cannot see any obstacle in the way of being fellow-workers, and that in the way of co-operation without incorporation—co-operation now, and this with the view, as soon as may be, of incorporation afterwards.' This was spoken immediately after the laceration of the Disruption. Taking the line of least resistance, the leaders of the Free Church endeavored to form a Union with the body most like themselves—the United Presbyterian Church." As to

1. Dr. Buchanan.

"Chalmers and Candlish were rather of the Knox type of men, ardent of spirit, whereas Buchanan and Rainy were more of the type of Andrew Melville and Andrew Henderson—more of the statesman in them than of the moving orator. Dr. Buchanan was a man of statesmanlike serenity and dignity, from his look a man of breeding and blood who might have sat in the House of Peers—a man of commanding presence and character. 'That stately Presbyterian divine' (Professor Masson's designation of Robert Bruce) seems to me to sum up Dr. Buchanan. His speeches in the Assembly were great events all ways, but especially on Sustentation Fund nights. When he was expounding schemes for the development of that successful, needful, God-blessed fund for which he was then the expert director, I was always reminded of Gladstone's epoch-making Budget speeches in the House of Commons. Both brought their readiness to bear upon their financial measures, and lifted the debates into a higher and surer level. In 1863, when the proposal was made for Union with the U.P.'s, Buchanan said, 'This Union cannot have taken any man by surprise. From the very first it was manifest to all thoughtful men that two such bodies as the United Presbyterian and ourselves could not long resist the necessity of carefully considering our relations to each other.' Later, when the obstacles in the way of Union proved insurmountable it was with a sad and suffering heart that he thus

concluded his memorable speech in the Assembly: 'I had hoped to carry the plough to the end of the furrow, but it is God's dark dispensation, to which I bow, that I have to leave the plough in the middle of the furrow for purer and stronger hands to lead, in God's good time, to the end of the field.'"

2. Dr. Candlish.

After describing Dr. Candlish's great gifts as a preacher and an Assembly debater, Dr. Whyte said he would relate one incident to show Candlish's passion for Union. "Dr. Candlish, as leader of the Assembly, had to sign the motion suspending the negotiations for Union. He was ill at the time, and so Drs. Buchanan and Rainy, and others, waited upon him at the manse for his signature. At first he would not sign the motion, and such was his holy passion and indignation at all these years of brotherly love being frustrated, that he threw the paper back in Buchanan's face, and flung himself upon the sofa with a broken heart. At last they got him persuaded to sign."

3. Dr. Rainy.

"His father was the foremost citizen in Glasgow. There was a distinction of character, life, and saintliness about the old Doctor that made him their foremost man—and Dr. Rainy was his son." After briefly touching upon the Principal's career, Dr. Whyte said: "When any delicate business came to the Assembly, it was laid in Rainy's hands. Cases of discipline and disorder were left to his wisdom, sagacity, tact, and knowledge of man and of the House, so that—to use his own words—he might 'extricate' them. When Rainy was ill on one occasion, a friend of mine asked Dr. Candlish how affairs would be managed if the illness ended fatally. 'Taud yer tongue, man,' said Candlish, 'if anything happened to Rainy we might shut up shop.' When negotiations for Union were reopened, Dr. Rainy was the man on our side pointed out by God's finger to lead. It has been said that Rainy was to blame for rushing the Union. Gentlemen, if I have any influence with you, you will believe me that never was a greater misrepresentation made about a public man' (Cheers.) 'I have sat beside him at the same table when the most influential elders from Glasgow, Dundee and Aberdeen were using him to reopen the negotiations, but Dr. Rainy held back and held back. Probably by his prescience he foresaw something of the difficulty and dangers in the way. I remember once talking with Rainy about Gladstone when the latter was under his greatest persecution. 'Oh!' said Rainy, 'it does not trouble him much; he lives in fact ascetically.' Whether that was true of Gladstone or not, it certainly was true of Dr. Rainy. See him there when the persecution was hottest, within the Babble of the day pass over his serene and noble head. It was a lesson in public morals to us all.' (Cheers.) 'When the abuse was at its height, I said to him, 'I wonder, man, you can go on with all this.' 'Oh!' he said, 'I am happy at home.' (Amplified.) 'I have known many happy homes, but I never saw a happier home than Mrs. Rainy's to her husband. It was indeed a harbor to him, and a place of retreat and refreshment.'"

None could wish for greater tribute than that accorded General Gordon as inscribed on his tomb in St. Paul's Cathedral. He was an example's inspirational in its effect. "Who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God."

BRITISH AND FOREIGN.

Princess Louise celebrated her fifty-ninth birthday last month.

Manchester, next to London, has more public houses than any other of the British cities.

Rev. J. Kelman was to be inducted colleague and successor to Rev. Dr. Whyte, St. George's U. F. Church, on April 3rd.

St. Patrick's Day celebrations at Stewartstown led to a riot between Nationalists and Orange mobs. Several policemen were injured.

Both in the United Kingdom and in the United States alcoholic beverages contribute more than a fourth of the total receipts to the Treasury.

The steady flow to Canada of Scotia's best blood continues, and on the 23rd ult. no fewer than 2,000 emigrants left the Clyde. Nearly all of them were Scotch.

There are 27,941,960 people whose lives are insured in the United Kingdom, the total value of the policies in force amounting to the enormous sum of £10,005,806,588.

Within one week recently the grave closed over three of Biggar's oldest inhabitants—Mrs. Brunton, Mr. Allan and Mr. McMath—whose ages aggregated 270 years.

It is understood that Dr. W. M. Macgregor will be the late Principal Rainy's successor in the convener'ship of the Highlands and Islands Committee of the United Free Church.

Cultivated Moslems are now taking only one wife. The Khedive himself has only one recognized wife, the Khedivah, and there is a growing feeling in favour of monogamy.

A Troon man who was one of the aspirants for a church officership not 100 miles from Glasgow was rather taken aback on learning that there were "only 776 applicants" for the post.

A census office bulletin gives the estimated population of continental United States for 1906 as 83,941,510, and the United States, including Alaska and the insular possessions, as 93,182,240.

The ancient "Green Inn" at Leslie, which stands at the entrance to Christ's Kirk on the Green"—the scene of the Royal poem—is to be demolished, and a fountain marking the spot will be erected.

A veteran Edinburgh preacher has passed away in the death of Mr. James Porteous. He was 80 years of age, and was acquainted with Alex. Hume, David Kennedy, and other Scottish musical celebrities.

The name of the Rev. Donald MacLeod, Dalry, who is a son of the minister of Park Church, Glasgow, has been submitted to the congregation of Inverness High Church in succession to Dr. Norman MacLeod.

Easter was made the occasion for exposing to view in the First Presbyterian church, Philadelphia, a tablet commemorating the 20th anniversary of the organization of the Presbyterian church in this country.

Lady Glen-Coats, who is to be the hostess at the reception to be given up on April 23rd, at her house in Belgrave-square, London, to the Colonial statesmen who will then be visiting London, is herself of Canadian birth, being a daughter of the late Mr. Alex. Walker, of Montreal. Her marriage to Mr. Coats took place in 1876.

A tablet was unveiled at Pembroke Congregational church, Bristol, on the 24th ult., in memory of Mrs. Jemima Luke, authoress of the well known children's hymn, "I think when I read that sweet story of old." Mrs. Luke, who died at the age of 92, was the wife of the Rev. Samuel Luke, first pastor of Pembroke church.

HEALTH AND HOME HINTS.

Sweet milk is said to be as good for enameled shoes as for babies, only it needs to be applied differently. Remove all dust and dirt from the shoes, then wash the uppers thoroughly with the milk. Let them stand a minute with the milk on them, then wipe with a soft dry cloth. It is said that shoes thus treated keep their enamel bright for a long time without needing any polish or dressing.

Celery should be allowed to lie in cold water, to which a little salt has been added, for an hour before it is required for the table. This will make it very crisp.

If when frying fish of any kind a little salt is sprinkled on the bottom of the pan when it is hot, and the fat boiling, the fish can be easily turned without breaking in the least.

Orange Blossoms—Stir together for half an hour one pound of sugar, three whole eggs, and four yolks. Add sufficient flour to make a batter stiff enough to make cakes that may be laid on a baking tin with a spoon. Flavor with orange flower water, and bake in a quick oven. When cool, cover with white icing with a little orange colored frosting in the centre.

Mince Pie.—Three pounds of raisins, (chopped), 3 pounds currants, 3 pounds sugar, 3 pounds suet, (chopped fine,) 2 ounces candied lemon peel, 2 ounces of orange peel, 6 large apples, (grated), 1 ounce of cinnamon, juice of 3 lemons and rinds grated and 2 nutmegs.

Fruit Salad.—Six mellow, tart apples cut in dice; six oranges in neat bits, with all skin removed; half a pound of blanched almonds, sliced with a knife; a cupful of diced pineapple. Serve on crisp lettuce leaves with mayonnaise. Garnish with nut meats in halves.

Eggs and Scalds.—The egg is a very useful household remedy, and, as it is one ready to hand, it should be more appreciated than it is. For burns and scalds (which are apt to occur in most kitchens) there is nothing more soothing than the white of an egg. It makes a skin over the burn the same way that collodion does, and is more soothing. In cases of burning, the great point is excluding the air as much as possible, and to prevent inflammation. As the white of an egg is the best remedy for this, it should be used at once.

Wash Stockings.—All kinds of stockings require careful washing. No soda ever should be used, and the water should be only moderately warm for both washing and rinsing. After rinsing, which should be done in water containing a few drops of liquid ammonia, dry them quickly out of doors in a good current of air, and press with a warm iron when dry. Silk stockings require several rinsings, and after pressing (not wringing) the water out of them and pulling them in shape they should be shaken out well and rolled in a cloth to dry.

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SPARKLES.

Bertie—"Now that your engagement is broken, are you going to make Clara send back your letters?" Percy—"I am! I worked hard on those letters; they're worth using again!"

Mother—"Johnny, you said you'd been to Sunday school." Johnny (with a far-away look)—"Yes, mamma." Mother—"How does it happen that your hands smell of fish?"

"I wonder if there's anything serious between the tall girl and the little captain?"

"I think there is. She has had the heels of all her shoes lowered."

Teacher—What is the highest office in the Anglican church that a woman can hold?

Young lady pupil, blushing—A bishop's wife.

"Can't you find any work at all?"

"Plenty, sir; but everybody wants references from me last employer."

"Can't you get them?"

"No, sir. He's been dead twenty-eight years!"—Illustrated Bits.

Willie—"Ma, I'm not afraid of policemen any longer." Mrs. Williams—"You're not, Willie?" Willie—"No. There was a policeman in the kitchen with cook last night, and when I walked in on them I could see that he was frightened half to death."

"I told you" said the merchant, "to mark this box 'Handle with care.' What's this nonsense you've painted here?"

"That," said the college graduate, "is the Latin for 'Handle with care.'"

"How do you expect a baggageman to understand that?"

"He won't, and therefore, he won't get mad and smash the box."

"Don't you ever give your dog any exercise, Miss Hollyhock?" said Miss Primrose to the owner of a very fat pug.

"Of course I do," answered the maiden lady indignantly, fondling the unwieldy animal tenderly. "I feed him with chocolates every few minutes just to make him wag his tail."—Ex.

The schoolgirl with the large feet was sitting with them stretched far out into the aisle, and was busily chewing gum, when the teacher espied her.

"Mary!" called the teacher sharply.

"Yes, ma'am?" questioned the pupil.

"Take that gum out of your mouth and put your feet in!" was the command, somewhat difficult to be strictly obeyed.

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When you use Dr. Williams' Pink Pills as a blood builder and nerve tonic you are not experimenting—they have been tried and proved successful in thousands of cases. It is their power to actually make new, rich, red blood, that enables them to cure such troubles as anaemia, indigestion, rheumatism, kidney trouble, St. Vitus' dance, partial paralysis, and those special ailments of girlhood and womanhood that cause so much misery. For sale by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

KILLED BY A SMALL THING.

A well-proportioned maple stood by the side of the street. Its rich foliage gave beauty to the spacious grounds in which it grew and likewise refreshed the passer-by and the little children who played beneath its shady boughs. But one day the leaves far out on the ends of the boughs seemed rusty. Each day they grew a little browner and before many weeks passed it seemed as if the friendly tree was dying. When the autumn touched the other trees with scarlet its leaves were withered and dead. When the springtime came and others put forth bud and leaf its stark boughs stood out cold against the sky. The tree was dead. All the long summer it stood there, dead between its fellows, and as the summer waned a piece of bark fell away from its trunk showing where the little insidious insect had done its fatal work. It was a tiny thing that ruined the life of the beautiful tree. The parable needs no application; yet have we seen a young life vigorous in church work, and fall as the tree fell. He was loved and adored for his works' sake. But after a while friends began to note a change. It was only the rust upon the ends of the boughs, but it was a prophecy. It called forth remark. There was the tell-tale symptom that all was not right. Some little sin was at work under the surface, known to him yet hidden away from the eyes of friends. He dropped out of religious work, first the Sabbath school, then the young people's meeting and before long he was a dead tree among his fellows. The insidious sin was permitted to do its work, and the ruin of character was the result.—United Presbyterian.

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12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
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PRESBYTERY MEETINGS

Synod of Montreal and Ottawa.

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

Synod of Toronto and Kingston.

Kingston, Belleville, Sept. 18, 11
a. m.

Peterboro', Peterboro', 5 Mar. 9 a.m.
Lindsay, Woodville, 5th March, at
11 a. m.

Toronto, Toronto, Monthly, 1st
Tues.

Whitby, 16th April, 10.30.

Orangeville, Orangeville, 10th and
11th March at 10.30 a.m.

North Bay, Sundridge, Oct. 9th,
2 p.m.

Algoma, S. Ste. Marie 27 Feb.
p.m.

Owen Sound, O. Sd., 5 Mar. 10 a.m.

Saugeen, Drayton 5 Mar.

Guelph, in Chalmers' Ch. Guelph,
Nov. 20th., at 10.30.

Synod of Hamilton and London.

Hamilton, Knox, Ham 5 Mar.

Paris, Woodstock, 5 Mar. 11 a.m.

London, St. Thomas 5 Mar. 10 a.m.

Chatham, Chatham 5 Mar.

Huron, Clinton, 4 Sept. 10 a.m.

Maitland, Wingham, 5 Mar.

Paisley, 14 Dec., 10.30.

Synod of the Maritime Provinces.

Sydney, Sydney.

Inverness.

P. E. Island, Charlottetown.

Pictou, New Glasgow.

Wallace.

Truro, Truro, 18th Dec. 10 a.m.

Halifax.

Lun and Yar.

St. John.

Miramichi.

Bruce, Paisley 5 Mar. 10.30

Sarnia, Sarnia, 11 Dec. 11 a.m.

Synod of Manitoba.

Superior.

Winnipeg, College, 2nd Tues., bi-
mo.

Rock Lake.

Glendon, Cyprus River 5 Mar.

Portage-la P.

Dauphin.

Brandon.

Melita.

Minnedosa.

Synod of Saskatchewan.

Forkton.

Regina.

Qu'Appelle, Abernethy, Sept.

Prince Albert, at Saskatoon, first
Wed of Feb.

Battleford.

Synod of Alberta.

Arcoia, Arcoia, Sept.

Calgary.

Edmonton.

Red Deer.

Macleod, March.

Synod of British Columbia.

Kamloops, Vernon, at call of Mod.

Kootenay.

Westminster.

Victoria, Victoria, in February.

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**Synopsis of Canadian North-
 West.**

HOMESTEAD REGULATIONS

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

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

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

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

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

(3) If the settler has his pre-
 sence upon a farm in the vicinity
 of his homestead, the requirements
 as to residence may be satisfied by
 residence upon the said land.

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

W. W. CORY.

Deputy of the Minister of the In-
 terior.

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



SEALD TENDERS addressed to
 the undersigned and endorsed
 "Tender for Belleville Drill Hall"
 will be received at this office until
 Wednesday, April 24, 1907, inclu-
 sively, for the erection of a Drill
 Hall at Belleville, Ont., accord-
 ing to a plan and specification to
 be seen at the office of W. R.
 Avisworth, Esq., C.E., Belleville,
 Ont., and at the Department of
 Public Works, Ottawa.

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

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

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

By order,
FRED. GELINAS,
 Secretary.

Department of Public Works,
 Ottawa, March 30, 1907.

Newspapers will not be paid for
 this advertisement if they insert
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